

# Annual Reports on Indian Epigraphy

( 1915 - 1917 )



PUBLISHED BY  
THE DIRECTOR GENERAL  
ARCHAEOLOGICAL SURVEY OF INDIA  
JANPATH, NEW DELHI-110 011

1986



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*GOVERNMENT OF INDIA*

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## **PREFACE**

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Reports for the years 1915 - 1917 is the fourth of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

Old University Office Bldgs.,  
Mysore-570 005  
25.4.86

K. V. Ramesh  
Director (Epigraphy)  
Archaeological Survey of India

# Government of Madras.

## PUBLIC DEPARTMENT

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*Recd.*

} 1915

*Enclosures*

*Reqd.*

*Spare copies*

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G.O. No. 1260, 25th August 1915.

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### Epigraphy.

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1914-15.



## GOVERNMENT OF MADRAS.

## PUBLIC DEPARTMENT.

Read—the following paper :—

Letter—from M.R.Ry. H. KRISHNA SASTRI Avargal, F.A., Rao Sahib, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Chief Secretary to Government (through the Superintendent, Archæological Survey).

Dated—Ootacamund, the 11th August 1915.

No.—379.

I have the honour to submit the stitched proof of my *Annual Report* on epigraphy for 1914-15, with the photographs taken during the field season under review. I request that as usual I may be supplied with forty spare copies of the report for distribution among my friends and scholars who are interested in epigraphy.

## PART I.

I have the honour to submit my *Annual Report* for the year ending 31st March 1915.

2. As regards the work done in connection with the publication of *South-Indian Inscriptions* it may be stated that galley proofs of Part V of Volume II were corrected and returned to the Press. Revised page proofs have been called for to insert in the index a few additional articles pertaining to the part under publication. The necessary materials for Part III of Volume III of the same publication are also being collected, the tentative texts already made being again compared with the originals, and the translations prepared. I hope to send the manuscript to the Press very soon.

The materials for a volume of Telugu inscriptions and for one of Kanarese inscriptions are under preparation by the Telugu and the Kanarese Epigraphical Students of this office.

M.R.Ry. S. V. Venkatesvara Aiyar Avargal, M.A., of the Lumbakonam College, has been supplied on his own requisition with estampages of thirty inscriptions from the Malabar district for publication in the *South-Indian Inscriptions*.

## OFFICE ROUTINE.

3. In G.O. No. 89, Public, dated 20th January 1915, the Government was pleased to sanction the retention of the temporary establishment for drawing up the ephemeris, for a period of six months. Mr. T. Raja Rao, B.A., was appointed as the Kanarese Epigraphical Student and joined office on 25th August 1914.

## TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

4. I left Ootacamund with Mr. P. Visvanatha Aiyar, my Photographer on the 5th January 1915, to inspect certain temples of the south and to copy inscriptions in the ancient shrines of Śrīśailam and Ahōbālam in the Kurnool district. I availed myself of this opportunity to secure some photographs of images to illustrate my Hand-book on Iconography which has been submitted to Government. I returned to headquarters on 11th March 1915.

The following is the diary of my travelling :—

1915.

January	5th.—Ootacamund to Sankaridrug.	
"	6th.—Sankaridrug to Trichengode.	
"	7th.—Trichengode to Namakkal.	
"	8th.—Namakkal to Trichengode.	
"	9th.—Trichengode to Maṅgalam and back.	
"	10th.—Trichengode to Salem via Sankaridrug	Visited Tāra-
	maṅgalam.	
"	11th.—Arrived at Conjeeveram.	
"	12th.—Conjeeveram.	
"	13th and 14th.—Conjeeveram to Chidambaram.	
"	15th.—Chidambaram.	

1915.

- January 16th.—Chidambaram to Kumbakonam.  
 „ 17th and 18th.—Kumbakonam.  
 „ 19th.—Kumbakonam to Tanjore.  
 „ 20th.—Visited Māriyammankōvil and Tiruvaiyāru.  
 „ 21st.—Tanjore to Mannārgudi.  
 „ 22nd.—Mannārgudi to Tiruvārūr. Visited Tillaivilāgam.  
 „ 23rd.—Tiruvārūr to Tanjore.  
 „ 24th.—Tanjore to Madura.  
 „ 25th to 28th.—Madura.  
 „ 29th.—Madura to Rāmēśvaram.  
 „ 30th.—Rāmēśvaram to Madura.  
 „ 31st and 1st February.—Madura.  
 February 2nd and 3rd.—Madura to Madras.  
 „ 4th to 6th.—Madras.  
 „ 7th to 8th.—Madras to Nandyal.  
 „ 9th.—Nandyal.  
 „ 10th.—Nandyal to Ātmakūr.  
 „ 11th.—Ātmakūr to Bhīmanikollam.  
 „ 12th.—Bhīmanikollam to Śrīśailam.  
 „ 13th to 19th.—Śrīśailam.  
 „ 20th.—Śrīśailam to Peddacheruvu.  
 „ 21st.—Peddacheruvu to Ātmakūr.  
 „ 22nd and 23rd.—Ātmakūr.  
 „ 24th.—Ātmakūr to Nandyal.  
 „ 25th.—Nandyal.  
 „ 26th.—Nandyal to Ahōbalam.  
 „ 27th to 6th March.—Ahōbalam (lower and upper.)  
 March 7th.—Ahōbalam to Nandyal.  
 „ 8th.—Nandyal.  
 „ 9th to 11th.—Nandyal to Ootacamund.

## TOURS OF THE ESTABLISHMENT.

5. Mr. C. R. Krishnamachari, the Telugu Epigraphical Student, started on tour on 4th May 1914, visited a few villages of the Madanapalle taluk in company with the supervisor deputed by the Revenue Settlement officer to learn the method of taking impressions of stone inscriptions, copied all the lithic records found in the villages of the Hadagalli taluk of the Bellary district and returned to Ootacamund on 22nd July 1914.

Mr. P. Visvanatha Ayyar, Photographer and Artist, left for Chidambaram on the 18th May and was engaged until 13th June 1914 in preparing the sketches of 93 figures representing the various dancing postures figured on plates I to IV of my last *Annual Report*. The Senior Assistant was deputed on the 6th July 1914 to examine and copy the descriptive verses engraved in Grantha characters above these dancing figures (*ibid.* pages 74 to 81).

Mr. K. V. Subrahmanya Aiyar, my Junior Assistant, went on his first tour on the 3rd August last and after securing copies of inscriptions from the villages of the Tanjore and Trichinopoly districts and of the Pudukkōttai State noted in the programme submitted with my last *Annual Report*, returned to head-quarters on the 6th October 1914. He was accompanied by Mr. G. V. Srinivasa Rao, the Tamil Epigraphical Student, who had to be trained in the process of copying inscriptions and doing other miscellaneous routine work connected with it in camp. Mr. G. Venkoba Rao continued the tour in the Pudukkōttai State and remained in camp from the 5th October 1914 to 3rd January 1915. He also copied the inscriptions from the villages selected for examination in the Madura, Ramnad and Tinnevely districts. Mr. Subrahmanya Aiyar started again on his second tour on the 5th January 1915 and was accompanied this time by Mr. T. Raja Rao, the newly entertained Epigraphical Student, who had to get himself tutored in tour work. After inspecting the villages in the North Arcot, South Arcot, Chingleput, Salem, Coimbatore and Malabar districts they returned to head-quarters on 6th March 1915. I am glad to state that the programme of work for 1914-15 has been worked out almost in its entirety. The *talukwar* inspection of villages in the Ambāsamudram taluk, which had inevitably to be postponed, will be taken up early this year.



## THE YEAR'S WORK.

6. The important discovery of an Aśoka edict at Maski in His Highness the Nizam's Dominions, recently made by Mr. Beadon deserves prominent mention. Mr. L. Bishop of the Hutti gold-field informed me of it and sent an eye copy of the record for my inspection. The mention of the great Buddhist king both by his title *Dēvānampiya* and his proper name Aśoka, is a special feature which lends particular importance to the record. A separate detailed report on the subject will soon be drawn up and submitted to Government.

The final proof of the *Annual Report* for 1913-14, an advance copy of which was submitted to Government on the 16th July 1914, was read for the last time and passed for printing with the necessary corrections, on the 11th August 1914. The whole of my office establishment was engaged in this and other work connected with the *Annual Report* such as completing the transcripts of the inscriptions, distributing them into the respective files, preparing index tickets for reference, etc., till about the end of July. A summary of my last *Annual Report* was at the same time submitted to the Director-General of Archæology and the Government Epigraphist for India.

7. One hundred and seventy-nine villages were examined and 620 inscriptions copied during the year under report. All the inscriptions included in Appendices B and C have been tentatively transcribed. As many as 105 photographs and 104 sketches were prepared by my Photographer-Draftsman Mr. P. Visvanatha Aiyar. Appendix A includes 11 copper-plates examined during the year. Some of these which are interesting documents of the Eastern Chālukya and the Vijayanagara dynasties, will be noticed in their due place in Part II of this report. Five which belong to the Saṅkarāchārya-maṭha at Kumbakonam were received through the kindness of Mr. S. V. Venkatesvara Aiyar, M.A., of the Kumbakonam College. The contents of these also are discussed in my remarks on the Saṅkarāchārya-maṭha at p. 116 in Part II below. The originals of No. 10—a Western Chālukya record known as the Togarchēdu plates and published by Dr. Fleet with facsimile plates in Vol. VI of the *Indian Antiquary*, pp. 85 ff. were secured by me at Nandyal, while I was on my way to Śrīśailam. Mr. Ramabhadrayya brought these plates to me and expressed his willingness by a written arzi to make a present of them to the Madras Museum. He desires that the presentation may be duly acknowledged by Government. The Penugonḍa plates secured through the *Karnam* of Kaicha-samudram and referred to in Part I, paragraph 9, of my last *Annual Report* have been since purchased for the Government Museum, Madras.

8. Of the miscellaneous work turned out by this office during the year under report may be mentioned : (1) furnishing the Collector of Kurnool with detailed abstracts of 21 inscriptions from Tripurantakam in the Markapur taluk ; (?) preparing for the Archæological Superintendent, a list of villages in the 23 districts where inscriptions had been copied, to facilitate his compiling the new list of ancient monuments for conservation required by Government ; (3) supplying the Honourable the Advocate-General at Madras with a note on the question whether or not water was treated in ancient inscriptions as Crown property ; (4) furnishing Mr. L. Bishop with texts and translations of inscriptions from Hutti, Medrayancota and Kuldakal whose photographs and tracings he had kindly sent to me for examination and (5) deciphering seven Tamil inscriptions for Mr. Bell, the Archæological Commissioner, Ceylon.

## CONSERVATION.

9. During my recent visit to Śrīśailam I found a beautiful small temple at the foot of the steps leading to the Pātālagangā from the Mallikārjuna temple. It is in a much neglected condition, its walls and pillars being almost shifted from their positions by the floods in the Kṛishnā. The temple enshrines a broken marble image of Vṛishāntika (?) leaning against a bull. The pillars are well carved and there are good, though tiny, figures of the several forms of Śiva all round the temple. It deserves to be conserved on account of its architectural details. There are no inscriptions on the temple.

10. The following additions were made to the office library during the year under review :—

Indian Antiquary, Volume XLIII (April to December 1914).

Do.

Volume XLIV (January and February 1915).

The Journal of Indian Art and Industry, Nos. 126 and 127.

**Annual Report of the Archæological Survey for 1913-14, Southern Circle.**

Do.	do.	Eastern	„
Do.	do.	Frontier	„
Do.	do.	Burma	„
Do.	do. for 1912-13 and		

1913-14, Western „

**Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, 1912-13.**

Epigraphia Indica, Volume XI (Parts VII and VIII).

Do. Volume XII (Parts I and II).

Epigraphia Indo-Moslemica 1911-12.

Epigraphia Zeylanica, Volume II (Part II).

A descriptive catalogue of the Sanskrit manuscripts, Volume XVII by Messrs. Rangacharya and Kuppuswami Sastri.

Annual Report of the Director-General of the Archæological Survey of India for the years 1909-10 and 1910-11.

The Arts and Crafts of India and Ceylon—A. K. Kumaraswami.

Visvakarma (Parts VII and VIII) Do.

Oriental Bibliography, Volumes XXIII and XXIV.

South Indian Palæography.—Dr. Burnell.

Antiquities of Indian Tibet, Part I—A. H. Franke.

The Legend of Gaudama (2 volumes)—Bigandet.

The Mahāwamsā—Geiger.

The Private Diary of Ananda Ranga Pillai from 1736 to 1761.

Catalogue of the coins of the Indian Museum (Parts I to IV).

Vishnupurāṇa (Translation)—Wilson.

The Tāmilian Antiquary (2 Volumes).

Jivakachintāmaṇi.

Manimēgalai.

Paḍirūppattu.

Paṭṭupāṭṭu.

Puraṇānūru.

Śilappadigāram.

Kalittogai.

Śūlāmaṇi.

Iṟaiyaṇār Agapporul.

Tolgaṇṇiyam (Solladigāram).

Taṇṇaiyaṇṇāṇkōvai.

Viṇṇayavilāsamu.

Śrīraṅgamāhātmyamu.

Kumārasambhavam.

Bāla-Vyākaraṇamu.

Lakshmināyaṇiyamu.

Andhra History, Part II.

Pratāparudriyam.

Gurubālaprabōdhikā.

Kālidāsacharitraprakaraṇamu.

Bhōjaprakaraṇamu.

Biographies of the Telugu poets—Sriramamurti.

Lives of the Telugu poets—Veeresalingam Pantulu.

Rāmadāsacharitam.

Paluāṭivīracharitam.

Kākusthaviṇṇayamu.

Uttaraharivaṇśamu.

Harivaṇśamu.

Appakāviyam.

Kuchēlōpākhyānamu.

Bahulāśvacharitam.

Mārkaṇḍēyapurānamu.

Sudakṣiṇāpariṇayamu.

Kūrmapurānamu.



Pañchatantram.  
 Kuvalayāśvacharitram.  
 Bhīmakhaṇḍamu.  
 Narasabhūpāliyam.  
 Raṅgarāyacharitram.  
 Rasikajanamanōbhirāmamu.  
 Rājasēkharavilāsamu.  
 Hariśchandrōpākhyānamu.  
 Vikramārkacharitram.  
 Pāṇḍuraṅgamahātmyamu.  
 Vasucharitram.  
 Āndhra Bhāgavatamu (2 Volumes).  
 Āmuktamālyada.  
 Prabhāvatīpradyumnamu.  
 Kalāpūrnōdayamu.  
 Rāghava-Pāṇḍavīyam.  
 Bhāratamu (7 Volumes).  
 Kṛishnarāyavijayamu.  
 Uttararāmāyaṇamu.  
 Bhāskara Rāmāyaṇamu.  
 Manucharitram.  
 Āndhra Vishṇupurāṇamu.  
 Rāmābhyudayamu.

List of drawings prepared in the office of the Archæological Superintendent,  
 Madras.

List of photo-negatives prepared in the same office.

Indian Review—Volume XV (Nos. 4 to 12).

Do. Volume XVI (Nos. 1 to 3).

List of villages in the districts of the Madras Presidency (2 copies).

Index to the Travancore Archæological Series, Volume I.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, during 1914-15 :—

*Expenditure—*

	RS.	A.	P.
Assistant Archæological Superintendent .. .. .	5,175	0	0
Establishment .. .. .	7,868	15	0
Temporary establishment for Ephemeris .. .. .	840	0	0
Assistant Superintendent's travelling .. .. .	674	14	0
Establishment travelling .. .. .	1,930	1	3
Contingencies .. .. .	2,877	10	4
Famine batta .. .. .	46	4	1
Total .. .. .	19,412	12	8

*Receipts—*

By sale of photo-prints .. .. .	41	5	0
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12. Inscriptions copied at the following places are registered in appendices B and C :—

I.—*Bellary district.*—\* 32 villages in the Hadagalli tāluk.

II.—*Chittoor district.*—Ālētīpalle, Baḍikāyalapalle, Guḍipallet† (hamlet of Bīraṅgi), Kottakōṭa, Mallela.

III.—*Kurnool district.*—Lower Ahōbalam, Upper Ahōbalam, Śrīsailam, Ātmakūr, Nāgalūṭi.

IV.—*Madura district.*—Kottagudi, Madura, Pudūr.

V.—*Kamnad district.*—Aruppukkōṭṭai, Emanēsvaram (hamlet of Paramakudi), Kōvilāṅgulam, Kariśalkulam, † Pallimadam (hamlet of Tiruchchulī), Rāmēsvaram, Śevilipattī, † Sundarapāṇḍyan, Tiruchchulī, Tiruvādāṇai, Tōṭlampattī †.

VI.—*South Arcot district.*—Chidambaram.

\* Ninety-eight other villages were also examined but contained no inscriptions.  
 † Places marked with a dagger were examined but contained no inscriptions.

VII.—*Tanjore district*.—Kumbakōnam, Dārāsūram, Tirumaṇāṇjēri, Tiruppa-nandāl, Tiruvaigāvūr.

VIII.—*Tinnevelly district*.—Śāṅkaranayinārkōyil.

IX.—*Trichinopoly district*.—Trichinopoly (Grand Anicut \*), Kāmarasavalli, Puttūr, Ratnagiri, Tiruṇṇambūr.

X.—*Pudukkottai State*.—Ambukōvil, Ammaṅkurichechi, Śembāttūr, Kolat-tūr, Kunnāndārkōyil, Nāṅgupatti, Peruṅgaḷūr, Satyamāṅgalam, Śittannavāśal, Tiru-varaṅgaḷam, Tiruvenṅavāśal, Vellaṇūr, and Virakkudi.

\* This place was examined but contained no inscriptions.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy,  
Southern Circle, for the field season of 1915-16.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Agaram .. .. .	Tinnevelly .. .. .	Vishnu temple containing inscriptions.
2	Conjeeveram .. .. .	Chingleput .. .. .	Many inscriptions not copied in previous years.
3	Darukapuram .. .. .	Tinnevelly .. .. .	Reported to contain a rock-cut cave.
4	Gūḍalūr .. .. .	Do. .. .. .	Do. do.
5	Kaḷugumalai .. .. .	Do. .. .. .	Rained temple containing inscriptions in Vaṭṭeḷuttu characters.
6	Kallupatti .. .. .	Madura .. .. .	Reported to contain ancient inscriptions.
7	Kattuvappallaipatti .. .. .	Salem .. .. .	Stone in a field containing an inscription.
8	Mahendragiri .. .. .	Ganjam .. .. .	Ancient temples with inscriptions (fresh copies).
9	Periyūr (Terku) .. .. .	Tinnevelly .. .. .	Contains an ancient inscription.
10	Ponṇēri .. .. .	Salem .. .. .	Stone on the roadside contains an inscription.
11	Puliyaṅguḍi .. .. .	Tinnevelly .. .. .	Reported to contain a rock-cut cave.
12	Rāmatirtham .. .. .	Vizagapatam .. .. .	Inscription on a Jaina image.
13	Salem .. .. .	Salem .. .. .	Old inscription on a boulder in the Paṇṇamrattupatti reservoir.
14	Saṅ arāvūr .. .. .	Guntūr .. .. .	Three temples containing inscriptions.
15	Śattampatti .. .. .	Rāmanād .. .. .	Reported to contain a Vaiṣṇava cave temple.
16	Śayamalai .. .. .	Tinnevelly .. .. .	Contains a rock-cut cave.
17	Śendamalai .. .. .	Do. .. .. .	Do.
18	Śevvalkūlam .. .. .	Do. .. .. .	Do.
19	Sugardalai .. .. .	Do. .. .. .	Inscriptions in the temple.
20	Tenmalai .. .. .	Do. .. .. .	Contains a rock-cut cave.
21	Tirukaḷakkudi .. .. .	Rāmanād .. .. .	Reported to contain inscriptions.
22	Vipparu (West) .. .. .	Kistna .. .. .	Temple containing inscriptions.

*B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.*

1	Ambal .. .. .	Tanjore .. .. .
2	Avalūr .. .. .	South Arcot .. .. .
3	Āyal .. .. .	North Arcot .. .. .
4	Bhadrachalam .. .. .	Gōḍavari .. .. .
5	Kalattūr .. .. .	North Arcot .. .. .
6	Karikāla .. .. .	Do. .. .. .
7	Kilpūlam .. .. .	Do. .. .. .
8	Kilviti .. .. .	Do. .. .. .
9	Kollukkadu .. .. .	Tanjore .. .. .
10	Korukkai .. .. .	Do. .. .. .
11	Kōvilpattu .. .. .	Do. .. .. .
12	Kōvil-Tirumāḷam .. .. .	Do. .. .. .
13	Kuhaiyūr .. .. .	South Arcot .. .. .
14	Miṇjūr .. .. .	Chingleput .. .. .
15	Nāṅgamaṅgalam .. .. .	North Arcot .. .. .
16	Nayar .. .. .	Chingleput .. .. .
17	Nayinamalai .. .. .	Trichinopoly .. .. .
18	Paṇṇajatti .. .. .	Chingleput .. .. .
19	Parakkal-Kōṭṭai .. .. .	Tanjore .. .. .
20	Paravipuram .. .. .	South Arcot .. .. .
21	Pōyavūr .. .. .	Do. .. .. .
22	Perumūlai .. .. .	Tanjore .. .. .
23	Śembēḍu .. .. .	South Arcot .. .. .
24	Śōḷavaram .. .. .	Chingleput .. .. .
25	Śrīmaṣṇam .. .. .	South Arcot .. .. .
26	Tayyūr .. .. .	Chingleput .. .. .
27	Tirumakkōṭṭai .. .. .	Tanjore .. .. .
28	Tirumānūr .. .. .	Trichinopoly .. .. .
29	Tirumakkūdal .. .. .	Do. .. .. .
30	Tiruppuḷkūḷi .. .. .	Chingleput .. .. .
31	Vellāru .. .. .	South Arcot .. .. .
32	Vṛiddhachalam .. .. .	Do. .. .. .
33	Yettiyattai .. .. .	Tanjore .. .. .

*C.—Detailed survey for inscriptions, talukwa*

Bellary district—Adoni taluk.

Guntūr district—Guntūr and Narasaraopet taluk.

Tinnevelly district—Ambasamudram taluk.

## APPENDIX.

## A.—List of copper-plates examined during 1914-15.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Bashir Uddin Ahmad, Esq., Collector of Raichur.	Vijayanagara	Sadasiva-Maharaya .. ..	Śaka 1473, Virodhikrit, Ashadha, <i>su. di.</i> 11.	Sanskrit ..	Returned to the Collector of Raichur.	To be published in the <i>Epigraphia Indica</i> .	Records that at the request of the chief Ainana-Malukka, Ramaraja, the Karnata minister of the king, had the village of Bavinahalli together with the hamlet of Ponnapura in Bandakundi-sima of Kajavadi-nadu in the <i>valita</i> (i.e. empire) of Hastinavati (i.e. Anegondi), granted to Brahmanas of several <i>gotras</i> and <i>śūtras</i> .
2	Collector of Guntur .. ..	[Eastern] Chalukya.	Vishnuvardhana (V) [Vishamasiddhi].	Lunar eclipse ..	Do. ..	To be deposited in the Govern- ment Museum, Madras.	Do.	Records the grant of the village Banduballi in Gudrahara-vishaya to a certain Bavva (i.e. Bhava) sarman of the Kausika-gotra and the Taittiriya-[śakha].
3	Do. .. ..	Do.	Vishnuvardhana-Maharaja (III).	...	Do. ..	Do.	....	Records in very corrupt Sanskrit that the king granted the village of Mavinthipalli in Vēṅgi-nāṇḍu-vishaya to a certain Pomayāji Bra-sarman of the Kausika- gotra, a resident of village Peruvalli.
4	M.E.Ry. S. V. Venkatesvara Aiyar, M.A., Kumbakonam.	Vijayanagara	Virapratapa Venkatadeva- Maharaya, ruling at Ghana- giri (i.e. Pen-gonda).	Śaka 1630, Vikriti, Kart- tika, <i>su. di.</i> 15, Monday, Rohini.	Telugu ..	Returned to Mr. Venkatesvara Aiyar.	....	Records grants of lands by the Nayaka king Vijayaranga-Chokkaratha [of Madura], for maintaining worship, the feeding of Brahmanas, etc., in the Saṅkara- charya-maṭha at Gajaramyakshetra (i.e. Jambukēśvaram).
5	Do.	Do.	Śrīraṅgadeva-Maharaya ..	Śaka 1663, Dundubhi, Tai, 15th day.	Tamil .. ..	Do.	....	Records an agreement entered into by the servants of Vijaya-Baghunatharaya Tondaimanar with a certain Bavani Venkatakrishnayya of Kañchipuram, regarding the fee (?) due to him from every servant of the Tondaimanar.
6	Do.	....	....	Śaka 1608, Prabhava, Vaiśakha, <i>su.</i> <i>di.</i> 15, Satur- day, lunar eclipse.	Telugu, (in Nagari).	Do	To be published in the <i>Epigraphia Indica</i> .	Registers that Mahadevendra-Sarasvati, pupil of Chandrasekhatendra-Sarasvati of Saṅkaracharya's Sarada-maṭha at Kañchi, gave to Rama-sastrulu of the Hoyisana- Kannadi sect, land in the village of Mēlupaka, an annuity of 2 <i>varāhas</i> in the <i>maṭha</i> , two houses and certain other collections of that village which was in- cluded in the jaghir of Chaṅgalapaṭṭu given to the <i>maṭha</i> by Akkana and Madanna of Gōlakonda.

**A.—List of copper-plates examined during 1914-15—cont.**

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks
7	M.R.By. S. V. Venkatesvara Aiyar, M.A., Kumbakonam.	Vijayanagara	Krishnadeva-Maharaya ..	Śaka 1460, Virōdhin, Vaisakha, Purnimā, Viśakha, Tuesday (?)	Sanskrit (in Nagari).	Returned to Mr. Venkatesvara Ayyar.	To be published in the <i>Epigraphia Indica</i> .	Records that the king made a gift of Vudayambakkam surnamed Krishnaraya-puram, a village in Chaṅgalipattu-sima of Valimala-nādu in Kaḷattūr-kōttam in Jayachōla (i.e. Jayaṅgōḍa-(hōla)-maṇḍalam, a division of the mahārājya of Paḍaviḍu, to Sadaśiva-Sarasvatī, a disciple of Chandrasekhara-Sarasvatī who was a <i>paramahansa</i> and <i>parivrajakacharya</i> .
8	Do	Do.	Do. ..	Śaka 1444, Svabhānu, Margaśīrsha, su. di. 12 (called <i>gōdvādasi</i> .)	Do.	Do.	Do.	Registers that the king granted Poḍavūru alias Krishnarāyapura, a village situated in Chenkāṭṭu-kōttam, a sub-division of Nirvaḷūr-nādu in Chandragiri-rājya, to Chandrachūḍa-Sarasvatī of Kañchipura, who was [disciple of] Mahādeva-Sarasvatī. Another village called Kāṭṭapaṭṭa appears also to have been granted.
9	Collector of Anantapur ..	Do.	Sadaśiva-Maharaya ..	Śaka 1470, Kīlaka, Aśvadhā, su. di. [12 called] <i>Prathama-dvā-dasi</i> , Sunday.	Sanskrit ..	Returned to the Collector of Anantapur.	Do.	Registers that in the presence of god Viṭṭhaleśvara on the banks of the Tungabhadra river the king made a gift of the village Kanuma in Mundimadugu-sima, a district of the Gutti-vaḷita to a number of Brahmans who were required to perform the 16 kinds of services called <i>śōḍaśōpa-chāra</i> -worship to the god Channakeśava-deva at Mundimadugu on the bank of the river Pinakini (i.e. Pennar). The grant was made at the request of a certain Appalarāja, son of Krishnarāja and grandson of Timmarāja of the Solar race.
10	M.R.By. Togarohēdu Ramabhadrayya of Nandyal, Kurnool district.	Western Chalukya.	Vinayaditya Satyaśraya ..	Śaka 611 and 10th year of reign.	Sanskrit (in Telugu).	To be deposited in the Government Museum, Madras.	....	Published by Dr. Fleet in <i>Ind. Ant.</i> , Vol. VI, pp. 85 ff.
11	Rev. Isaac Cannady, Sattenapalle.	Eastern Chalukya	Ammarāja (II) ..	Śaka 880, Margaśīrsha, ba. di. 13, Friday, Maitra-nakṣatra (i.e. Anuradha), the Sun being in Dhanus, the Ghata (i.e. Kumbha)-lagha and Uttarāyana.	Do.	Will be acquired for the Museum, if available.	To be published in the <i>Epigraphia Indica</i> .	States (by mistake) that the king was crowned in this year while yet he was twelve years old and registers the grant of the villages Tāṇḍikonḍa and three others for maintaining repairs, offerings, etc., in the temple of Umamahēśvara (called Samastabhuvanāśraya) which had been constructed at Vijayavāta (i.e. Bezvada) by king Vijayāditya-Narēndramrigarāja. A list of teachers of the Kalamukha sect is also given. See remarks on page 90, paragraph 11.

B.—Stone inscriptions copied in 1914.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Udvahanāthasvāmin temple at Tirumananjēri (Mayavaram taluk, Tanjore district).	Chōla ..	Tribhuvā[na*]chakravartin Kulōttunga-Chōlādēva (III).	2nd year ..	Tamil ..	Gift of money for a lamp to the temple of Tirumananjēri-Udaiyar, by a native of Gaṅgaikondaśōlapuram.
2	On the same wall .. .. .	Do. ..	Rajakēsarivarman <i>alias</i> Udaiyar [śri] Rajadhirājādēva I.	27+1st ,, ..	Do. ..	Gift of land for feeding annually one thousand devotees including <i>śivayōgins</i> and <i>tapasvins</i> , in the temple of Tirukkarrālī-Mahādēva at Tirumananjēri near Gaṅgaikondaśōla-chaturvēdimangalam in Kuṟukkai-nādu, a sub-division of Rajēndrasīṅga-valanādu, on the occasion of the Paṅguni-uttiram festival.
3	Do. .. .. .	Do. ..	Rajakēsarivarman [ <i>alias</i> ] Udaiyar śri-Rajadhirājādēva I.	[2]7th year, Rishabha, <i>do.</i> di. 6, Thursday, Bravapa.	Do. ..	Damaged. Registers a gift of land to the same temple.
4	Do. .. .. .	Do. ..	Parakēsarivarman <i>alias</i> Vikrama-Chōlādēva.	5th year, Makara, <i>su. di.</i> 10, [Wednesday, Mṛgaśīra].	Do. ..	Gift of land by the great assembly of Karikalaśōla-chaturvēdimangalam in Kuṟukkai-nādu, a sub-division of Vaḍagarai-Virudarājabhayankaravalanādu, which had assembled together in the temple of Karikalaśōla-Viṇṇagar-Āḷvar situated in the centre of the village.
5	On the north, west and south walls of the same shrine.	Do. ..	Rajakēsarivarman <i>alias</i> Chakravartin Kulōttunga-Chōlādēva I.	8th year ..	Do. ..	Gift of land. States that at the request of Muṇaiyadaraiyar the royal secretary ( <i>tirumandira-śalai</i> ), Vikkiramasiṅgaṇḍappariyar issued the order.
6	On the west wall of the same shrine ..	Do. ..	Rajarājakēsarivarman (Rajarāja I) ..	16th ,, ..	Do. ..	Gift of 96 sheep for a lamp to the temple of Maṇavalapperumāl at Tirumananjēri near Viḍelviḍugudēvi-chaturvēdi [maṅgalam*] which was a <i>brahmadēya</i> in Vaḍagarai-Kuṟukkai-nādu, by Maṇaṇ Tittai of Ambar, a village in the same nādu.
7	On the same wall: .. .. .	Do. ..	Parakēsarivarman <i>alias</i> Rajēndradēva ..	9th ,, ..	Do. ..	Unfinished. Gift of a gold diadem to the temple of Tiruverudupādi-udaiya-Mahādēva at Gaṅgaikondaśōla-chaturvēdimangalam in Kuṟukkai-nādu, a sub-division of Rajadhirāja-valanādu, by Karuṇakaraṇ Muḍigonḍaśōlaṇ <i>alias</i> Vajavarāja-Muvēndavelaṇ, a native of Kōṭṭaiyūr in the same nādu.
8	Do .. .. .	Do. ..	Parakēsarivarman <i>alias</i> [Chakravartin] Vikrama-Chōlādēva.	5th ,, ..	Do. ..	Unfinished. Seems to record a gift of land by the members of the assembly of Gaṅgaikondaśōla-cha[tu]rvēdimangalam in Kuṟukkai-nādu, a sub-division of Virudarājabhayankaravalanādu, to the temple of Tirumananjēri-udaiya-Mahādēva.
9	Do. .. .. .	Do. ..	Rajarājakēsarivarman (Rajarāja I) ..	6th ,, ..	Do. ..	Registers that at the command of Udaiyapirāṭṭiyyar, the mother of Uttama-Chōlādēva, the <i>pūḍiligai-vāri</i> Ā[rō]raṇ Kamban <i>alias</i> Tirukkarrālī-Pichchaṇ of Tirumananjēri gave 16 <i>kalaiṇṇu</i> of gold for sandal paste, offerings, cloth and oil (for lamps) to the god Mahādēva at Tirumananjēri which is here stated to be near the <i>brahmadēya</i> of Kaḍalaṅguḍi in Vaḍagarai-Kuṟukkai-nādu.



B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
10	On the west and south walls of the same shrine.	....	....	....	Tamil .. ..	Registers an order of Uḍaiyapirāṭṭiyar, the officers Kandaḍai-Nambi and Piccheṇ who constructed the temple at Tirumaṇṇjēri and makes provision for the daily expenses in the temple.
11	On the south wall of the same shrine ..	Chōla .. ..	Parakēsarivarman .. ..	4th year ..	Do. .. ..	Gift of 96 sheep for a lamp, of a lamp-stand and of the stone on which this inscription is engraved, to the temple of Paramasvāmin at Tirumaṇṇjēri, by a woman-servant ( <i>pendāṭṭi</i> ) attached to the (royal?) kitchen at Taṇjāvur.
12	On the same wall .. ..	Do. .. ..	Rajarajadēva (III) .. ..	17th ..	Do. .. ..	Gift of 45 <i>kāṣu</i> for a lamp and a lamp-stand made of <i>tarā</i> , by a native of Turukkudī in Paṇṣiyūr-nādu.
13	Do. .. ..	....	....	....	Do. .. ..	Gift of 96 sheep for a lamp by a native of Arkaḍu in Arkkaṭṭa-kūṇṇam.
14	Do. .. ..	Chōla .. ..	Parakēsarivarman .. ..	4th year ..	Do. .. ..	Gift of a dish, a trumpet, a hanging lamp, a bell and an image to the same temple by Munḍan Araṇḡaṇ <i>alias</i> Nāṇṇattannāyira Panmāḍēvara Mayilāṭṭi. It is stated that the stone on which this inscription is engraved, was also his gift.
15	Do. .. ..	....	....	....	Do. .. ..	Registers the gift of a stone by the residents of Tiruppū[ka]lūr.
16	Do. .. ..	....	....	....	Do. .. ..	Records that [Ma]ṇṇavan-Manṇaṇ <i>alias</i> Virasēṭṭi presented this stone.
17	Do. .. ..	....	....	....	Do. .. ..	Mentions the name of the servant who plays on the pot-drum ( <i>kuḍamīlā</i> ) in the temple of Paramasvāmin at Tirumaṇṇjēri.
18	Do. .. ..	....	....	....	Do. .. ..	Registers the presentation of a stone to the temple of Tirumaṇṇjēri-Ālvār by a certain Araṇḡaṇ Śandira-[di*]ttaṇ.
19	Do. .. ..	Chōla .. ..	Parakēsarivarman <i>alias</i> Vikrama-Chōladēva.	3rd year ..	Do. .. ..	Incomplete. A portion of the inscription is probably lost.
20	Do. .. ..	....	....	....	Do. .. ..	Gift of the stone by a certain Taḷi Tiruvaḍikkari.
21	Do. .. ..	Chōla .. ..	Rajakēsarivarman .. ..	2nd year ..	Do. .. ..	Registers an arrangement made by Uḍaiyapirāṭṭiyar Sembiyaṇ-Mahādēviyar, the mother of Uttama-Chōladēva, regarding the various items of expenditure in the temple of Tirukkaraḷi-Mahādēva at Tirumaṇṇjēri, to be met from the income of paddy from the 14 <i>vēḷis</i> of land in Malaṇḡuḍi in Nallāṇṇur-nādu.
22	On the main <i>gōpura</i> of the same temple, left of entrance.	....	....	....	Do. .. ..	States that the <i>gōpura</i> was built by Nallama-Nayakkar of Neḍuṇḡuṇṇam.
23	On the second <i>gōpura</i> of the same temple, right of entrance.	....	....	....	Grantha ..	Quotes certain verses from the <i>Agnipurāṇa</i> in praise of the god Udvāhanātha.
24	On the north wall of the central shrine in Madhyaneśvara temple in the same village.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvaneśakravartin Sundara-Pāṇḍyadēva[I].	.. . Sunday, Hasta.	Tamil ..	Built in at the end. Refers to the 11th, 12th and 13th years of Kopperuṇḡingadēva and seems to state that certain persons [left the village?] without paying the taxes.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
25	On the same wall .. .. .	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya I.	11th year, Rishabha, <i>ba. di. 14</i> , Sunday, Rohini.	Grantha and Tamil.	Commences with the words <i>samasta-jagad-adhdra etc.</i> Refers to a transaction made in the 11th year of the reign of Kopperunjingadeva regarding certain lands belonging to the temple of Tira-Edirkolpadi-Udaiyar in Kurukkai-nadu a sub-division of Virudarajabhayanakara-valanadu.
26	Do. .. .. .	....	....	....	Tamil .. ..	States that provision was made for the worship in and repairs to the temple of Edirkolpadi-Tambirapar of Tirumanafjeri, by a certain Deyvanayakan of Arivalam.
27	On the south wall of the same shrine ..	Chola .. ..	Tribhuvanachakravartin Chola-deva (III).	3rd year ..	Do. .. ..	Gift of a night-lamp to the temple of Tira-Edirkolpadi-Udaiyar in Kurukkai-nadu a sub-division of Virudarajabhayanakara-valanadu, by Prasunkadiyan Tirunilakanadan Seramantolan of Kiranur who constructed it of stone.
28	On the same wall .. .. .	Do. .. ..	Tribhuvanachakravartin Rajarajadeva ..	6 + 1st ,, ..	Do. .. ..	Records that the wife of Kannamangalamudaiyar Vmappillai and daughter of Puliyarudaiyan Adittadevan Milalainattukkon gave money and lands for building the shrine of Tirukkamak-kottam-udaiya-Nachchiyar, a monastery ( <i>gugai</i> ) called Alalasundara for the use of Pugalivendar of Pandi and for offerings, lamps, <i>etc.</i>
29	On the east wall of the central shrine in the Arunajatesvara temple at Tiruppanandal (Kumbakonam taluk, Tanjore district).	Do. .. ..	Parakesarivarman <i>alias</i> Ari-Rajendra-Chola-de[va*] I.	8th ,, ..	Do. .. ..	Portions built in. Gift of 26 sheep for a lamp to the temple of Tiruttakesvaram-Udaiyar at Tiruppanandal.
30	On the southern entrance into the same shrine, left side.	Do. .. ..	Rajakesarivarman .. .. .	18th ,, ..	Do. .. ..	Gift of 90 sheep for a lamp to the temple of Tiruttakalai-Isvaragarattu-Mahadeva-Bhatara at Tiruppanandal which was a <i>devadana</i> in Vadagarai-Manni-nadu, by Kovan Amudan a native of Karuppur in the same <i>nadu</i> . Below this record is a fragment which seems to provide for offerings and a flower-garden evidently to the same temple.
31	On the same entrance, right side .. ..	....	....	....	Do. .. ..	A portion of the stone is cut away. Records a gift of land (by purchase) for offerings to the god Sivaloka-vishvakadeva and the goddess, by Kirttirajaraja <i>alias</i> Rajaraja Gandharuva-Marayan.
32	On the northern entrance into the same shrine, right side.	Chola .. ..	Madirakonpa Parakesarivarman .. ..	29th year ..	Do. .. ..	Gift of 90 sheep for a lamp to the temple of Tiruttakesvarattu-Mahadeva at Tiruppanandal a <i>devadana</i> in Vadagarai-Manni-nadu, by Irayyan Madavan of Kumaramangalam in Ambar-nadu.
33	On the same entrance, left side .. ..	Do. .. ..	Do. do. .. ..	Do. .. ..	Do. .. ..	Gift of land for offerings to the same temple by a native of Karambiyam in Eyi-nadu.
34	On the south wall of the <i>mandapa</i> in front of the same shrine.	....	....	....	Do. .. ..	Refers to the metallic image of Kshetrapaladeva consecrated by a certain Rajarajakka Tirupamarayan and registers a gift of land to it for offerings.

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B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
46	On the same wall .. .. .	Chōla .. ..	Rajakēśari [varman <i>alias</i> ] Tribhuvanaśakravartin Kulōttunga-Chōlādēva.	29th year	Tamil ..	Registers the sale by a temple priest of his right of worship on four and half days in the month to recoup a portion of money which he was unable to pay towards his misappropriation of gold and silver ornaments, bronze utensils, <i>etc.</i> , belonging to the temple. The embezzlement, it is stated, was detected in the 28th year of the king. Reference is also made to similar misappropriations by the same person, detected in the 3rd year of Adhirajendra-dēva and in the 8th and 21st years of Kulōttunga-Chōlādēva, when the temple treasury was inspected by Rajarāja-Māvēndavēlar, Śenapati Pallavarāja and Śenapati Vardiyarāja respectively. The amounts which he had thus to make good were also included in the present sale.
47	Do. .. .. .	....	....	2[9]th ..	Do ..	This inscription probably refers to the same king as No. 46. Records similar sales of the right of worship held by five other temple priests on account of similar misappropriations.
48	On the south wall of the <i>mandapa</i> in front of the central shrine in the Bilva-nathēśvara temple at Tiruvaigavur (Papanasam taluk, Tanjore district).	Pallava ..	Nantivarmanarāja .. .. .	22nd ..	Do. ..	Gift of land for offerings and a lamp, to the temple of Tiruvaigavudaiya-Mahādēva. States that this is only a copy of a stone inscription.
49	On the same wall .. .. .	Chōla .. ..	Parakēśarivarman <i>alias</i> [Tri]bhuvana[cha]-kravartin Kulōttunga-Chōlādēva (II).	5th ..	Do. ..	Unfinished. Mentions Moykudi in Emappērar-nadu, a sub-division of Rajarāja-valanādu and the temple of Tiruvaigavudaiyar in Innambar-nadu, a sub-division of Vaḍagarai-Vikramaśōla-valanādu.
50	Do. .. .. .	Do. ..	Parakēśarivarman <i>alias</i> Tribhuvanaśakravartin Rajarājādēva (II).	1[1]th ..	Do. ..	Gift of 30 <i>kāṣu</i> for a lamp by a dancing girl ( <i>dēvarāḍiyāl</i> ) of the temple of Tiruvaigavudaiyar in Aṇḍattu-kūrṇam, a sub-division of Vikramaśōla-valanādu.
51	Do. .. .. .	Do. ..	Parakēśarivarman <i>alias</i> Tribhuvanaśakravartin Kulōttunga-Chōlādēva	40th ..	Do ..	States that Paṇḍi-udaiyan Śūriyan Pavalakkunṇar <i>alias</i> Vappaṇḍudaiyar of Paravaichohurru-Paṇḍi in Rajarāja-valanādu petitioned to the king in his 32nd year and built of stone the central shrine and the <i>mandapa</i> of the temple of Tiruvaigavudaiya-Mahādēva in Aṇḍattu-kūrṇam, a sub-division of Ulaguyyavandaśōla-valanādu after removing the old brick structure which was dilapidated. He also increased the temple <i>dēvadāna</i> by supplementing it with gift of land in the village of Kaḷappakudi in Viṇai-kūrṇam to meet the additional requirements of the temple.
52	Do. .. .. .	Do. ..	Tribhuvana[cha]kravartin Rajarājādēva ..	7th ..	Do. ..	Gift of gold for three lamps to the shrine of Tirumaligai-Pillaiyar, by a native of Paḷvalakkudi in Viḷainādu which was a sub-division of Jayaṅgaḍaśōla-valanādu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On the same wall .. .. .	Chōla .. ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Rājārajadēva (II).	17th year ..	Tamil .. ..	Damaged. Gift of money for offerings to the image of Nittavinōdakalyāṇasundaradēva set up in the temple at Tiruvaigāvūr.
54	On the south and west walls of the same <i>maṇḍapa</i> .	Do. .. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who was pleased to take Madurai (Madura), and the crowned head of the Pāṇḍya.'	20th .. ..	Do. .. ..	Gift of paddy by the temple servants to the sacred monastery ( <i>śrūkkugai</i> ) of Tirumudiyālnadandāṇ which was presided over by Nānandūr-Uḍaiyār Pugalivēndār.
55	On the west wall of the same <i>maṇḍapa</i> ..	Do. .. ..	Tribhuvanachakravartin Rājārajadēva ..	7th .. ..	Do. .. ..	Unfinished. Mentions Villaināyakaṇ Kaṇavadi-Nambi <i>alias</i> Madhurantaka Vannādudaiyāṇ of Paravaichechurru-Pāṇḍi in Rājāraja-vaḷanaḍu.
56	On the same wall .. .. .	Do. .. ..	[Tribhu]vanachakravartin Rājendra-Chōladēva (III).	5th year, Aleshu, [su. di.] 4, Monday, Rohini.	Do. .. ..	Damaged. Sale of land. Mentions Vamaśiva-Mudaliyār of the lineage of the Mudaliyārs of Selva-Tiruvārūr and the image of Villavaṇṇa-Perumaḷ in this temple.
57	On the north wall of the same <i>maṇḍapa</i> ..	Do. .. ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having been pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	33rd year, Mithuna, <i>ba di</i> 9, Monday, Kēvat.	Do. .. ..	Sale of a land and two houses for arrears of revenue due on a <i>dēvadāna</i> land. The arrears were found out by Pillai Mūṇaiyadaraḷiyār who was in charge of the temple lands, by auditing the accounts from the 24th to the 33rd year.
58	On the same wall .. .. .	Do. .. ..	Do. do.	Do.	Do. .. ..	Built in at the bottom. Refers to the <i>dēvadāna</i> village Tribhuvanamadēvi-chaturvēdimangalam. Registers a similar transaction as in No. 57.
59	Do. .. .. .	Vijayanagara ..	Virapratāpa Dēvarāya-Mahārāya .. ..	Śaka 1351, Saumya, Vṛśchika, <i>ba. di.</i> 10, Monday, Hasta.	Do. .. ..	Registers an agreement entered into by the assembly of Parāntaka-nāḍu, a sub-division of Iṇṇambar-nāḍu, and the <i>Valaṅgai</i> 98 and the <i>Idaṅgai</i> 98 sects., regarding the payment of dues to the king ( <i>rājagaram</i> ).
60	On the east and north walls of the same <i>maṇḍapa</i> .	Chōla .. ..	Tribhuvanaviradēva, 'who having been pleased to take .. .. Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors'	33rd year Mithuna, <i>ba. di.</i> 9, Monday, Kēvat.	Do. .. ..	Built in at the beginning. Registers a transaction similar to that of No. 57 above. The land was sold to the temple of Nittavinōda-Īśvaram-Uḍaiyār at Tiruvaigāvūr in Iṇṇambar-nāḍu, a sub-division of Vaḍagarai-Vikkiramaśoḷa-vaḷanaḍu.
61	On the north wall of the central shrine in the Karkōtakēvara temple at Kāmarasavalli (Uḍaiyarpalaiyam taluk, Trichinopoly district).	Do. .. ..	[Parakēsarivarman <i>alias</i> ] Vira-Rājendra-Chōladēva, ( <i>i. e.</i> , Rājendra-Chōla I).	17th year ..	Do. .. ..	Portions lost. Gift of land to the temple of Tirunallūr-Mahadēva.
62	On the same wall .. .. .	Do. .. ..	Rājakēsarivarman <i>alias</i> Rājārajadēva I ..	20th year, Kanya, Wednesday, Kṛittika.	Do. .. ..	Incomplete. Mentions an assembly of 80 persons.
63	Do. .. .. .	Do. .. ..	Rājārajakēsarivarman <i>alias</i> Rājārajadēva I	29th year ..	Do. .. ..	Gift of 15 <i>kaḷaṅḷu</i> of gold for a lamp to the temple of Tirunallūr-Mahadēva at Kāmaravalli-chaturvēdimangalam a <i>bṛahmadēya</i> in Mīraḷ-kūṇṇam which was a sub-division of Vaḍagarai-Rājendra-simha-vaḷanaḍu.

B.--Stone inscriptions copied in 1914--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
64	On the same wall .. .. .	Chōla .. ..	Rajaraja-Rajakesarivarman (Rajaraja I) ..	26th year ..	Tamil ..	Gift of 10 <i>kalāṅṅu</i> of gold for a lamp to Mahadeva of Tirukkarkōṭakēśvaram at Tirunallūr in Kāmaravalli-chaṭurvēdimaṅḡalam, a <i>brahmadēya</i> in Virāi-kūrṅam.
65	Do. .. .. .	Do. .. ..	Para[kēsarivarman] <i>alias</i> Uḍaiyar śrī-Rajē[nḍra]-Chōlādēva I.	29th year, Rishabhā, Wednesday, Ārdra.	Do. ..	Gift of land by the great assembly of Kāmaravalli-chaṭurvēdimaṅḡalam to Śakkai Mārāyaṇ Vikramaśōḷaṇ for performing the dance (?) <i>Śakkai-kāttu</i> thrice on each of the festivals Mārgali-tiruvadirai and Vaigasi-tiruvadirai.
66	On the north, west and south walls of the same shrine.	Do. .. ..	Rajakesarivarman <i>alias</i> Tribhuvanaśakravarṭin Kulōttuṅga-Chōlādēva I.	27th year, Tula, <i>su. di.</i> 10, Sunday, Śatabhishaj	Do. ..	Gift of land for a flower-garden by the assembly of Kāmaravalli-chaṭurvēdimaṅḡalam a <i>brahmadēya</i> in Virāi-kūrṅam which was a sub-division of Gēyavinōḷa-vuḷaṇḍu.
67	On the west wall of the same shrine ..	....		17th year ..	Do. ..	Sale of land in Vannam <i>alias</i> Madurantakanallūr, a <i>dēvadāna</i> village belonging to the temple of Karkōṭēśvaram-Uḍaiyar, in Virāi-kūrṅam a sub-division of Vikramaśōḷa-vuḷaṇḍu.
68	On the same wall .. .. .	Chōla .. ..	Rajaraja-Rajakesarivarman (Rajaraja I) ..	15th "	Do. ..	Gift of land for the offering of <i>akkāraṇḍalū</i> on the festival day of Mārgali-tiruvadirai.
69	Do. .. .. .	Do. .. ..	Rajaraja-Rajakesarivarman <i>alias</i> Rajarajādēva I.	22nd year, Dhanu, <i>su. di.</i> 9, Monday, Rēvati.	Do. ..	Gift of tanks and ponds for supplying red-lotuses daily during the month of Dhanu, to the Mahadeva temple.
70	Do. .. .. .	Do. .. ..	Rajakesarivarman <i>alias</i> Raja-Rajarajādēva I	24th year ..	Do. ..	Gift of land for sandal paste to Tirunallūr-Mahadeva of the temple of Tirukkarkōṭēśvaram at Kāmaravalli-chaṭurvēdimaṅḡalam by a native of Priyachiramaṅḡalam.
71	Do. .. .. .	Do. .. ..	Rajarajādēva (III). .. .. .	17th year and 37th day.	Do. ..	Sale of land. The transaction was the same as in No. 67 above.
72	On the west and south walls of the same shrine.	Do. .. ..	Parakesarivarman <i>alias</i> Rajendra-Chōla[dēva] I.	8th year, Tula, Friday, 9, Śravaṇa.	Do. ..	Gift of land. The assembly is stated to have met at the temple of Śrī-Kailāsamūḍaiyar in this village
73	On the same walls .. .. .	Do. .. ..	Rajakesarivarman <i>alias</i> Tribhuvanaśakravarṭin Kulōttuṅga-Chōlādēva I.	26th year, Makara, <i>su. di.</i> 13, Thursday, Ārdra.	Do. ..	Makes provision for festivals and <i>śrī-bali</i> in the temple of Śrīkailāsa <i>alias</i> Rajendrasōḷa-ēśvaram-Uḍaiyar.
74	On the south wall of the same shrine ..	Do. .. ..	Rajakesarivarman .. .. .	5th year, Makara, Friday, Punarvasu.	Do. ..	Gift of land for <i>śīdāri</i> by Balaśīriya-Bhaṭṭaṇ Śīḷaṇ Kāṭṭaṇ of Āṇṇār, a <i>dēvadāna</i> and <i>brahmadēya</i> in Inṇambar-nāḍu.
75	On the same wall .. .. .	....			Do. ..	Gift of two stones by Kaṇṇa Aḍigaḷ of Arunelūr.
76	Do .. .. .	Chōla .. ..	Rajaraja-Rajakesarivarman, 'who destroyed the ships at Śalai' (Rajaraja I).	13th year ..	Do. ..	Portions of this inscription are written over an erasure. Gift of fifteen <i>kalāṅṅu</i> of gold the interest on which was to be given to those who recited the Tulaṅkarasamavēda on the day of Tiruvadirai in the month of Mārgali.



B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall .. .. .	Chōla .. ..	Rajarāja-Rajakēsarivarman (Rajarāja I) ..	17th year ..	Tamil .. ..	Gift of gold for the mid-day offerings on new-moon days. Kāmaravalli-chaturvēdimāṅgalaṁ is mentioned as a <i>brahmadēya</i> in Vadaḡarai-Rajarāja-vaḷaṇaḍu.
78	Do. .. .. .	Do. ....	Parakēsarivarman .. .. .	9th year, Pūṇam, Thursday, Kṛittikā.	Do. .. ..	Gift of land for conducting the services of <i>śrībali</i> and <i>tiruppallē-ēṭṭeṭṭi</i> . Mentions Kōḍaṇḍarāma-vayk-kāl.
79	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	....	Do. .. ..	Records that the <i>maṇḍapa</i> was constructed by Araiyan Tiruvarāṅgamuḍaiyar Appaṇṇum-nalla Sēmbiyadaraiyan of Puḍukkūḍi.
80	On the same wall .. .. .	Chōla .. ..	Vikrama-Chōḷaḍēva. Chakravartin	14th year ..	Do. .. ..	Built in at the end. Gift of land. Mentions that Venkaḍaṇ Paṇḍarāṅgamuḍaiyan <i>alias</i> Neṇiyuḍai-chōḷa Pallavarāyar, a native of a village in Maru-ḍaṇ-nāḍu, a sub-division of Venkuṇṇa-kōṭṭam in Jaiyaṅḡḇaḍāṣōḷa-maṇḍalaṁ, was also present in the assembly.
81	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvanachakra-vartin Vikrama-Chōḷaḍēva.	Do .. ..	Do. .. ..	Gift of 10 <i>kalāṣa</i> of gold for a lamp to the temple of Tirukkālkkōḍiśvaram-uḍaiya-Nāyaṇar at Kāmaravalli-chaturvēdimāṅgalaṁ in Viṇai-kūṇṇam, a sub-division of Vikrama-chōḷa-vaḷaṇaḍu.
82	On the south wall of the same <i>maṇḍapa</i> ..	Do. .. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-ḍēva (I).	50th year ..	Do. .. ..	Incomplete. Gift of money for three lamps. States that Kāmaravalli-chaturvēdimāṅgalaṁ was a <i>brahmadēya</i> in Viṇai-kūṇṇam, a sub-division of Vadaḡarai-Uḷaḡuyyavandaṣōḷa-vaḷaṇaḍu.
83	On the same wall .. .. .	Do. .. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-ḍēva, 'who was pleased to take Madurai (Madura).'	10th ,, ..	Do. .. ..	Gift of money for a lamp and mid-night offerings and for betel leaves, areca-nuts, a knife ( <i>kilikkatti</i> ) and a pair of scissors to the god and goddess, by a native of Alāṅḡuḍi.
84	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakra-vartin Kulōttuṅga-Chōḷaḍēva I.	50th ,, ..	Do. .. ..	Gift of land for worship to the temple of Tiruvagattisvaramuḍaiya-Mahāḍēva at Valavaṇ-Puliyaṅḡuḍi in Vadaḡarai-Uḷaḡuyyavandaṣōḷa-vaḷaṇaḍu. Mentions the irrigation channels Kōḍaṇḍarāma-peruvaykkal and Avaniḡḇaḍharva-vaykkal.
85	Do. .. .. .	Do. .. ..	Vikrama-Chōḷaḍēva .. .. .	4th ,, ..	Do. .. ..	Gift of money for a lamp to the temple of Tirukkarkōṭi-śvaramuḍaiyar at Kāmaravalli-chaturvēdimāṅgalaṁ in Viṇai-kūṇṇam, a sub-division of Uḡeyavinōḍa-vaḷaṇaḍu.
86	Do. .. .. .	....	....	....	Do. .. ..	Records that Araiyan Tiruvarāṅgamuḍaiyar <i>alias</i> Sēmbiyadaraiyar of Puḍukkūḍi covered this <i>maṇḍapa</i> with flat tiles.
87	Do. .. .. .	Chōla .. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōḷaḍēva II.	3rd year, Sīṁha, su. di. 12, Thurs- day, Śrava- ṇa.	Do. .. ..	Gift of land for two lamps.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
88	On the east wall of the first <i>prākāra</i> of the same temple.	Pāṇḍya .. ..	Jatavarman Tribhuvanachakravartin Vira Pāṇḍyadeva.	10th year ..	Tamil ..	Assignment of certain customs duties on articles of merchandise for repairs to the temple of Tirukkaṭṭiśaramuḍaiya-Nayanar at Kamadavalli-chaturvedimaṅgalam, by the people of the 18 countries and the 79 <i>valanāḍus</i> .
89	On the entrance into the <i>gōpura</i> of the same temple, right side.	Chōla .. ..	Tribhuvanachakravartin Rajarajadeva ..	2[2]nd ..	Do. ..	Gift of oil by the oil merchants for bathing the god with it, on Saturdays.
90	In the same place .. .. .	Do. .. ..	Do. ..	15 + 1st year..	Do. ..	Gift of a silver forehead-plate by a native of Tolumār.
91	On the same entrance, left side .. ..	Do. .. ..	Do. ..	19th year, Vriś-chika, <i>su. di. 11</i> , Wednesday, Satabhishaj.	Do. ..	Gift of oil for lamps.
92	On the east wall of the Gaṇapati shrine in the same temple.	Do. .. ..	Do. ..	10 + 1st year ..	Do. ..	Records that the assembly of Kamadavalli-chaturvedimaṅgalam arranged to have the village administration ( <i>grāma-kārya</i> ) attended to by those who consented to vacate their seats by the year, according to the old custom.
93	On the north wall of the same shrine ..	Do. .. ..	Tribhuvanachakravartin Rajē[n]dra-Chōla-deva.	14th year, Vriś-chika, <i>su. di. 5</i> , Thursday, Punarvasu.	Do. ..	Gift of land for maintaining a flower-garden to the temple of Kamadavalli-chaturvedimaṅgalam in Viṇai-kūṛṇam in Vaḍagarai-Vikramachōla-valanāḍu.
94	On the same wall .. .. .	Hoysala ..	Pratāpachakravartin Vira-Someśvara ..	5th year ..	Grantha and Tamil.	Records that the king in settling the dispute between the temple managers and a private individual regarding the ownership of the village Vannam <i>alias</i> Madurantakanallūr, decided that it should be enjoyed as a temple property.
95	On the east, north and west walls of the Chandikeśvara shrine in the same temple.	Chōla .. ..	Tribhuvanachakravartin Rajendra-Chōla-deva	12th year, .. <i>su. di. 3</i> , Friday.	Tamil ..	Gift of land to the Tiruṇāṇasambandaṇ-tirumaḍani by Kuṇṇankiḷaṇ Tiruvakkarasudevaṇ, a native of Uṇṇukkaṭṭu-kōttam in Jayanḡṇḍasōla-maṇḍalam and a devotee of the temple.
96	On the north wall of the central shrine in the Piplikeśvara temple at Tiruverumbur (Trishinopoly taluk, Trichinopoly district).	....	....	23rd year ..	Do. ..	Records the construction of a sluice and the opening of a channel for irrigation, on payment of 410 <i>kalāṅḡu</i> of gold.
97	On the same wall .. .. .	Chōla .. ..	Rajarajakeśarivarman <i>alias</i> Rajarajadeva (I).	25th ..	Do. ..	Gift of 5 <i>kalāṅḡu</i> of gold for a lamp to the temple of the Ālvar on the hill (Tirumalai-Ālvar) at Tiruverumbiyūr in Śrīkanṭha-chaturvedimaṅgalam which was a <i>brahmadēya</i> in Viḷa-naḍu, a sub-division of Tenkarai-Pāṇḍikulāsani-valanāḍu.
98	Do. .. .. .	Do. .. ..	Rajarajakeśarivarman, 'who destroyed the ships at Kandaḷur-salai.'	11th ..	Do. ..	Gift of 34 sheep for a lamp to the shrine of Gaṇapati in the same temple. The donor was one of the managing members of the village assembly ( <i>āṇḡapattār</i> ).
99	Do. .. .. .	Do. .. ..	Parakeśarivarman <i>alias</i> Śrī-Rajendra-Chōla-deva I.	5th ..	Do. ..	Registers a gift of land for offerings to the temple of Tirumalai-Ālvar by the residents of Tiruverumbiyūr in Vaḍakavira-naḍu, a sub-division of Tenkarai-Pāṇḍikulāsani-valanāḍu. The grant was made in the 1st year of Rajaraja I. Mentions the measuring rod <i>māḷigai-kōl</i> .

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
100	On the same wall .. .. .	Chōla .. ..	Parakēsarivarman <i>alias</i> Śrī-Rajendra-Chōladēva I.	3rd year	Tamil .. ..	Gift of 8 <i>kōṣu</i> for a lamp to the temple of Tiruverum- [biśvaramuḍaiya-Mahadēva], by one of the mana- ging members of the assembly ( <i>āṭṭiṅgaṇattār</i> ) of Śrīkanṭha-chaturvēdimāṅgalam, a <i>brahmadēya</i> in Viḷa-naḍu which was a sub-division of Paṇḍi- kulāṣaṇi-vaṇaṇaḍu.
101	Do. .. .. .	Do. .. ..	Rajakēsarivarman .. .. .	7th year, Ma- kara, Tuesday, Ārdra.	Do. .. ..	A portion of the inscription is covered by the water- cistern. Gift of land for feeding 3 <i>Śivayōgins</i> and 2 Brāhmanas in the choultry on the sacred hill of the Ālvar at Tiruverumbiyūr.
102	Do. .. .. .	Do. .. ..	Do. .. .. .	7th year ..	Do. .. ..	Sale of land for digging a channel from the tank at Śrīkanṭha-chaturvēdimāṅgalam for irrigating the lands purchased from the assembly of Peruvēṅgūr.
103	Do. .. .. .	Do. .. ..	Do. .. .. .	5th ..	Do. .. ..	Gift of land for feeding 15 Brāhmanas by Vēḷan Viranāraṇan <i>alias</i> Sembiyan Vēdivēḷar of Śiṇḍavūr in Kiliyūr-naḍu.
104	Do. .. .. .	Do. .. ..	Do. .. .. .	7th year, Ma- kara, Thurs- day, Mūla.	Do. .. ..	Sale of land by the assembly of Peruvēṅgūr to Vēḷan Viranāraṇan <i>alias</i> Sembiyan Vēdivēḷan, mentioned in No 103. He is here stated to have constructed the <i>śrīvimāna</i> of Tiruverumbiyūr-Ālvar. Mentions Murukkūr, a hamlet of Uttamaśīli-chaturvēdi- maṅgalam.
105	Do. .. .. .	Do. .. ..	Do. .. .. .	7th year, Śiṅ- ba, Satur- day, Rohini.	Do. .. ..	Sale of the right of levying a definite quantity of paddy on lands by the assembly of Śrīkanṭha- chaturvēdimāṅgalam, to Sembiyan Vēdivēḷan men- tioned above, for the purpose of digging the village tank.
106	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Chakravartin Kulō- ttuṅga-Chōladēva I.	[3] 7th year ..	Do. .. ..	Damaged.
107	Do. .. .. .	.....	.....	.....	Do. .. ..	Damaged. Seems to record a gift of land for offerings to Pillaiyar Kṛhētrapaladēva, in the same temple. It is stated that Śrīkanṭha-chaturvēdi- maṅgalam was a <i>brahmadēya</i> in Miḡōḷi-[naḍu], a sub-division of Paṇḍikulāṣaṇi-vaṇaṇaḍu.
108	On the north and west walls of the same shrine.	Chōla .. ..	Madiraikoṇḍa Parakēsarivarman .. ..	36th year	Do. .. ..	Seems to register a sale of land to Ṣattan Tanakkan of Śiruvāli-naḍu who set up the image of Umābhattarakī in the temple of Tiruverumbiyūr- Ālvar.
109	On the same wall .. .. .	Do. .. ..	Rajarajakēsarivarman <i>alias</i> Rajarajadēva I.	27th .. ..	Do. .. ..	Gift of land for two lamps. Reference is made to a general tour of inspection by the king ( <i>dēvargal</i> ) when, Kali Adittan appears to have audited the accounts of the temple.
110	On the west wall of the same shrine ..	Do. .. ..	Rajakēsarivarman .. .. .	19th .. ..	Do. .. ..	Gift of land for a lamp.
111	On the same wall .. .. .	Do. .. ..	Madiraikoṇḍa Parakēsarivarman .. ..	30th .. ..	Do. .. ..	Gift of land for a lamp by a native of Erumbiyūr to the temple of Tenkayilāyattu-Mahadēva at Śrīkanṭha-chaturvēdimāṅgalam.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall .. .. .	Chōla .. ..	Rajakesarivarman .. .. .	7th year ..	Tamil .. ..	Gift of land for the maintenance of a watchman. The land was purchased from the money granted by Velan Vīṇarāyaṇan <i>alias</i> Sēmbiyan Vēdivēlan of Sīṇḍuvūr in Kiliyūr-naḍu, who had built the central shrine.
113	Do. .. .. .	Do. .. ..	Parakesarivarman .. .. .	15th „ ..	Do. .. ..	Unfinished. Gift of land for offerings to Aḷvar-Tirubhuvanasundarar at Tiruverumbiyūr.
114	Do. .. .. .	Do. .. ..	Rajakesarivarman .. .. .	4th „ ..	Do. .. ..	Gift of 15 <i>kaḷōḍṇu</i> of gold for burning a lamp and for bringing a pot of water from the river (every day) to the temple of Tenkaiyatta-Mahādēva at Śrīkanṭha-chaturvēdimangalam.
115	Do. .. .. .	Do. .. ..	Madirai-kōṇḍa Parakesarivarman .. ..	26th „ ..	Do. .. ..	Unfinished. Provides for offerings to the same god.
116	Do. .. .. .	Do. .. ..	Rajarajakesarivarman (Rajaraja I) .. ..	7th „ ..	Do. .. ..	Gift of money for feeding on the sacred hill six Brahmanas versed in the <i>Vēdas</i> , by Ilāṇarāyar Puḷavippavarganḍan Vīṇaśōlan.
117	Do. .. .. .	Do. .. ..	Rajakesarivarman .. .. .	5th „ ..	Do. .. ..	Gift of land by Tāyan Kanamūḍaiyan for a lamp to the temple of Mahādēva on the sacred hill at Śrīkanṭha-chaturvēdimangalam which was a <i>brahmadēya</i> on the southern bank (of the river Kaveri).
118	Do. .. .. .	Do. .. ..	Do. .. .. .	19th „ ..	Do. .. ..	Gift of land for a lamp and offerings, by a Brahmana lady of Timmigudi who built the shrine of Adittabhattaraka on the hill.
119	Do. .. .. .	Do. .. ..	Do. .. .. .	18th „ ..	Do. .. ..	Gift of land for a lamp to the temple of Tenkaiyatta-Mahādēva at Śrīkanṭha-chaturvēdimangalam.
120	On the west and south walls of the same shrine.	Do. .. ..	Parakesarivarman <i>alias</i> Rajendra-Chōla-dēva I.	7th „ ..	Do. .. ..	Gift of land to the temple of Erumbiyūr-Aḷvar at Śrīkanṭha-chaturvēdimangalam a <i>brahmadēya</i> in Migōlai which was a sub-division of Tenkarai-Pandikulāṣani-vaḷanadu.
121	On the south wall of the same shrine ..	Do. .. ..	Parakesarivarman <i>alias</i> Uḷaiyār Śrī-Rajendradēva.	5th „ ..	Do. .. ..	Gift of money for a lamp and a lamp-stand by a woman-servant ( <i>peṇḍāṭṭi</i> ) belonging to Uyyak-kōṇḍan-terinda-tirumanjannattar-velam at Gaṅgai-kōṇḍaśōlapuram.
122	On the same wall .. .. .	Do. .. ..	Rajarajakesarivarman (Rajaraja I.) ..	18th „ ..	Do. .. ..	Remission of taxes on the <i>dēvadāna</i> lands belonging to the temple, on payment of a fixed sum of money.
123	Do. .. .. .	Do. .. ..	Rajakesarivarman .. .. .	3rd „ ..	Do. .. ..	Built in in the middle. Sale of land by the residents of Erumbiyūr and the assembly of Śrīkanṭha-chaturvēdimangalam.
124	Do. .. .. .	Do. .. ..	.....	.....	Do. .. ..	Built in at the beginning. Contains a portion of the historical introduction of Rajendra-Chōla I. Gift of 90 sheep for a lamp by Maṇṇ Kari. The same individual seems to have made a gift of lamp to the god Chandēvara.
125	Do. .. .. .	Do. .. ..	Rajarajakesarivarman <i>alias</i> Rajarajadēva I.	2[4]th year ..	Do. .. ..	Incomplete. Gift of gold.
126	Do. .. .. .	Do. .. ..	Rajakesarivarman .. .. .	5th „ ..	Do. .. ..	Gift of 45 sheep for a lamp.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Luggage and alphabet.	Remarks.
127	On the same wall .. .. .	Chōla .. ..	Rajakēsarivarman* .. .. .	6th year, Makara, Tuesday, Svāti.	Tamil .. ..	Gift of land for feeding in the choultry on the sacred hill of Tiruverumbiyūr-Ālvār, a Brāhmaṇa versed in the <i>Vēdas</i> . The assembly met in the (all?) Tiruchitrakūṭa of this village.
128	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	16th year ..	Do. .. ..	Gift of land for offerings to the temple of the Ālvār on the sacred hill at Tiruverumbiyūr, by the residents of the same village which is here stated to be in Kavira-nāḍu.
129	Do. .. .. .	Do. .. ..	Rajakēsarivarman .. .. .	3rd ,, ..	Do. .. ..	Gift of land by the assembly for singing the <i>tirup-padiyam</i> in the temple, accompanied by <i>uḍukkūi</i> and <i>tālam</i> . The person mentioned in No. 104 above, made the purchase and assigned it to the temple. Refers also to a boundary dispute ( <i>śimā-vivādam</i> ).
130	Do. .. .. .	Do. .. ..	Do. .. .. .	6th year, Makara, Tuesday, Ārdra.	Do. .. ..	Gift of land for feeding Brāhmaṇas versed in the <i>Vēdas</i> .
131	Do. .. .. .	Do. .. ..	Do. .. .. .	6th year ..	Do. .. ..	Sale of land by the assembly of Śrīkanṭha-chaturvēdimāṅgalam for the <i>maḍai-vilāgam</i> of the temple.
132	Do. .. .. .	Do. .. ..	Do. .. .. .	6th ,, ..	Do. .. ..	Gift of 34 sheep for a lamp and a lamp-stand.
133	Do. .. .. .	Do. .. ..	Do. .. .. .	5th year, Mithuna, Wednesday, Svāti.	Do. .. ..	Registers a decision of the village assembly that no taxes should be levied on the temple belongings.
134	Do. .. .. .	....	....	....	Do. .. ..	Gives in detail all the items of expenditure for which land had been purchased by Sembiyan Vēdivēlan from the assembly of Peruvēngūr.
135	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Chōla .. ..	Raja[rāja, dēva .. .. .	4th year ..	Do. .. ..	Gift of a lamp-stand to the temple of Tiru-Erum-biyūr-udaiya-Nāyaṇar, by a native of Tiunalvēli in [Pāṇḍi]-maṇḍalam.
136	On the same wall .. .. .	Do. .. ..	Tribhuvanaachakravartin Rajarājadeva (III)	3rd year, Kumbha, <i>śa. di. 12</i> , Wednesday, Uttarāśāḍha.	Do. .. ..	Seems to register a gift of land. Śrīkanṭha-chaturvēdimāṅgalam also called Malari, was a <i>brāhmdēya</i> in Migōai-nāḍu a sub-division of Tenkarai-Pāṇḍyakulāśaṇi-vaṇaṇaḍu.
137	At the entrance into the kitchen in the same temple, right side.	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvanaachakravartin Vikrama-Chōlādeva.	[9]th year ..	Do. .. ..	Beginning lost. Registers a sale of land to the temple of Tiruverumbiyūr-malai-Mahādeva and states that the assembly met together in the temple of Tirumērkōyil-Ālvār when ordering the sale.
138	In the same place .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Tribhuvanaachakravartin Vikrama-Chōlādeva.	7th ,, ..	Do. .. ..	Gift of land for offerings and for feeding five strangers every day in the temple of Tiruverumbiyūr-Āṇḍar.
139	At the same entrance, left side .. ..	Do. .. ..	Rajakēsarivarman [ <i>alias</i> Tribhuvana]chakravartin Kulōttuṅga-Chōlādeva.	1th ,, ..	Do. .. ..	Badly damaged. Begins with the introduction <i>Coṇṇar</i> , etc.
140	In the same place .. .. .	Do. .. ..	....	....	Do. .. ..	Damaged. Begins with the historical introduction <i>Coṇṇar</i> , etc. of Vikrama-Chōla. Seems to register a gift of land for offerings.

B.—Stone inscriptions copied in 1914—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the south wall of the first <i>prakāra</i> of the same temple.	Pāndya	Māyavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāndyadeva.	8th year and 1009th day (?)	Tamil .. ..	Gift of the village of Erumaikkulam in Ten-Kalavai nādu for a festival called after Pillaiyar Pagan-vadi-A var. The order was issued by Maṇavarayan. Damaged. Gift of land. Begins with the introduction <i>śaśāraṇa</i> , etc.
142	On the same wall .. .. .	Chōla .. ..	Parakōsarivartman <i>alias</i> Tribhuvanachakravartin [Rajarajadeva] (III).	20th year, .. .. <i>su. di. 14</i> , Monday, Magha.	Do. .. ..	.....
143	On the top of the Chōlampārai rock near Puttur (same taluk and district).	....	....	....	Mixed charac- tres.	.....
144	On the south wall of the central shrine in the Ratnachalesvara temple at Ratnagiri (Kulittalai taluk, same district).	....	....	....	Tamil .. ..	Rasingadevan <i>alias</i> Solakon built three rows of stone (steps?) to the east of the hall called [Maṇi-maṇ- dapa].
145	On the same wall .. .. .	Pāndya	Jatāvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāndyadeva, 'who was pleased to take every country.'	12th year, Kart- tigai, 8.	Do. .. ..	Provides for offerings to the god Tirumanikkamalai- udaiya-Nayanar, while installed at the <i>mandapa</i> on festival days. The donor was Navalrudaiyan, a native of Sivapadaśekharapuram.
146	On the south and east walls of the same shrine.	Vijayanagara ..	Sadasivadeva-Maharaya, son of Achyutaraya	Śaka 1466, ex- pired. Krōdai, Mithuna, <i>sa. di</i> 10, Revati, Friday.	Do. .. ..	Registers a gift of land in Kulittandalai- <i>śrmai alias</i> Karungila'ppalli in Mikōdu-nadu, a sub-division of Tenkarai-Rajagambira-valanadu, by Timmappa- Nayaka, an agent of Ramaraja-Chinna-Tamma[ya]- deva-Maharaja, for the morning offerings in the temple of Tirumanikkamalai-udaiya-Tambiranar.
147	On the east wall of the same shrine ..	Do. ..	Vira-Narasimha-Bhujabalaraya-Maharaya	Śaka 1428, ex- pired, Kshaya, Karkataka, <i>sa.</i> <i>di. 12</i> , Friday.	Do. .. ..	Gift of gold for a lamp, for bringing a pot of water from the Kaveri for the sacred bath of the god and for offerings in the mornings.
148	On the north wall of the same shrine ..	....	....	Śaka 1362, ex- pired, Pavaṅga (wrong), Tai, 13th solar day, Revati.	Do. .. ..	Gift of land in Karungilappalli by Timmaraja the younger brother of Vittalaraja to the god at Ratnagiri.
149	On the same wall .. .. .	....	Tribhuvanachakravartin Kōserinmaikondan	2 <sup>nd</sup> + 1st year ..	Do. .. ..	Gift of land in Edirilōlanallur for making provisions for those who bring water from the Kaveri to the temple of Tirumanikkamalai-adeva in Kurunagar- nadu, a sub-division of Rajagambira-valanadu. Mentions the royal secretary Mipavan Muvēn- davelan. The grant was made at the instance of Tondaiman.
150	Do. .. .. .	Chōla	Tribhuvanachakravartin [Kulottunga- Chōladeva], 'who having been pleased to take Madurai (Madura), Ilam (Ceylon), the crowned head of the Pāndya and Karuvur, was [pleased to perform] the anointment of heroes and the [anointment] of victors'.	Built in ..	Do. .. ..	Partly built in Seems to register a gift of land.



B.—Stone inscriptions copied in 1914—*cont.*

No.	Places of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
151	On the same wall .. .. .	Chōla ..	Tribhuvanachakravartin Rājarajadeva ..	2nd year ..	Tamil ..	Partly built in. Mentions Poṅgalūkka-naḍu in Koṅga-maṇḍalam.
152	Do .. .. .	Do. ..	Tribhuvanachakravartin Tribhuvana- virādēva, 'who having been pleased to take Madurai (Madura). . . . . Karu- vūr and the crowned head of the Paṇḍya, was pleased [to perform] the anointment of heroes and the anointment of victors.'	34th year, Makara, <i>ba. di.</i> Monday, Uttara-ṭhal- guni.	Do.	Built in at the beginning. Seems to register a gift of land by a native of Poṅgalurkkā-naḍu in Vadu-Koṅgu.
153	Do. .. .. .	....	....	....	Do.	Portions lost and partly built in. Seems to prescribe punishments for illegal collection of taxes.
154	On the west wall of the same shrine ..	....	[Tribhuvana]chakravartin Virasōladeva ..	12th year ..	Do.	beginning lost. Gift of land. The village is called Virasōla-chaturvedinmaṇḍalam a <i>brahmacēya</i> in tāyur-naḍu, a sub-division of Virasōla- valanaḍu.
155	On the same wall .. .. .	Chōla ..	Rajaraja (III) .. .. .	9 + 1st ..	Do.	Gift of 1,000 <i>kaṣa</i> for the expenses of the Sivarātri day, by a merchant of Sivapadaśekharaapuram.
156	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōla deva, '[who took] Madurai (Madura), [I]am (Ceylon) and [the crowned head] of the Paṇḍya.'	23rd ..	Do.	Damaged.
157	At the entrance into the <i>maṇḍapa</i> in front of the same shrine, left side.	....	....	..	Do.	States that a certain Maṇṇagalandaṇ Koṅgaraiḱoṇḍa- Pallavaraiyan, one of the Agambadi-Mudalis of Ṣattan Sēdirayan, built the entrance steps and supplied the door to this <i>maṇḍapa</i> and built the <i>Tirumaduvilāgam</i> at the foot of the hill.
158	On the south wall of the same <i>maṇḍapa</i> ..	Paṇḍya ..	Sundara-Paṇḍya .. .. .	15th year ..	Do.	The terrace-roof of this <i>maṇḍapa</i> was the charity of the merchants ( <i>nagarattom</i> ) of Sivapadaśekhara- puram and the cartmen of Pēṭṭai.
159	On the same wall .. .. .	....	....	....	Tamil verse ..	Records the construction of the temple with stone by a certain Aḍaviḍaṅga-Piccheṇ.
160	On the east wall of the Dakṣiṇāmūrti shrine in the same temple.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	22nd year ..	Tamil ..	Gift of 2 <i>mā</i> of land for offerings, to the image of Dakṣiṇāmūrtideva, by a merchant of Sivapadaśekh- haraapuram in Kuṇṇanagar-naḍu a sub-division of Rājagambira-valanaḍu.
161	On the west wall of the same shrine	....	....	....	Do.	Records that Siraṃburadaiyan Viḱkavinayakan Kaḷi Nallisaiyalan, a merchant of Sivapadaśekharaapuram set up the image of Dakṣiṇāmūrtideva and built the steps ( <i>śāpāṇa</i> ).
162	On the same wall .. .. .	....	....	....	Do.	Gift of money by the person mentioned in No. 161 above for a lamp to be burnt in the shrine of Dakṣiṇāmūrtideva.
163	At the entrance into the kitchen in the same temple, right side.	Hoysala ..	Sarvaabhaṇmachakravartin Vira-Ramanatha- deva.	[13]th year ..	Do.	Damaged.
164	At the same entrance, left side .. ..	....	....	....	Do.	Records the building of the kitchen east of the Maṇi- <i>maṇḍapa</i> .
165	On the rock outside the south <i>prākāra</i> wall of the same temple.	Chōla ..	[Kulōttuṅga]-Chōladeva .. .. .	48th year ..	Do.	Built in at the beginning. Gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
166	In the same place .. .. .	Chōla .. ..	Chakravartin Kulōttuṅga-Chōladeva I ..	....	Tamil .. ..	Built in and damaged. Seems to register a gift of land.
167	On the rock, outside the west <i>prākāra</i> of the same temple.	Do. .. ..	Parakeśariyaṛman <i>alias</i> Uḍaiyaṛ Rājendra-deva.	7th year ..	Do. .. ..	Grant portion is built in at the bottom.
168	On the same rock .. .. .	Do. .. ..	Parakeśariyaṛman <i>alias</i> Uḍaiyaṛ Rājendra-Chōladeva I.	Damaged ..	Do. .. ..	Sale of land for offerings to the temple of Kuṇṇam-Uḍaiyaṛ, by the assembly of Valladamaṅḡalam a <i>brahmadēya</i> in Mikōṭṭu-naḍu a sub-division of Kēraḷantaka-vaḷanaḍu.
169	Do. .. .. .	Do. .. ..	[Tribhu]vaṇachakravartin Kulōttuṅga-Chōladeva.	4th year, Mithuna, [Monday], Pūrvashadha.	Do. .. ..	Registers a sale of land by a native of Kuḷittanḍalai ( <i>i.e.</i> Kuḷittalai).
170	Do. .. .. .	Vijayanagara ..	Viruppanṇa-Uḍaiyaṛ, son of [Ariyaṇa]-Uḍaiyaṛ.	Śukla, Mīna, <i>su. di.</i> 8, Thursday, Pūnarvasu.	Do. .. ..	Registers a sale of land by Tiruvāḍavūr-Ponṇēynda-Sōḷappiramaṛayaṛ a native of Sōḷakula-Uttama-chaturvēdimaṅḡalam in Sōraḷūr-kūṇṇam, which was a sub-division of Rājagambhira-vaḷanaḍu.
171	On the rock outside the north <i>prākāra</i> of the same temple.	....	Tribhuvanachakravartin Kōṇēriṇṇēl-konḍāṇ.	16th year, and 340th day.	Do. .. ..	Gift of land for the festival called <i>Vaiḍāṭi-tirunāl</i> and for the supply of water for the sacred bath, <i>etc.</i> , to the god Tirumanikkamalai-udaiya-Nāyaṇār. Aḍaṇ-peruvaḷi, Rājagambhira-vaḷanaḍu and Vada-Kōnaḍu are mentioned among the boundaries.
172	On the same rock .. .. .	Pāṇḍya .. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	13th year, Tula, <i>su. di.</i> 13, Monday, Śravaṇa.	Do. .. ..	Gift of certain taxes to the temple of Tirumanikkamalai-udaiya-Nāyaṇār in Kuṇṇanagar-naḍu a sub-division of Rājagambhira-vaḷanaḍu. The king settled the dispute between the trustees of this temple and the <i>nagarattār</i> of Śivapadaśēkharapuram as regards the payment of taxes ( <i>kudamai</i> ) by the people residing in the vicinity of the temples of Iḷaṅḡōyil, Tiruvāḷiśvaram-udaiya-Nāyaṇār and Śrikayilāsam-udaiya-Nāyaṇār.
173	Do. .. .. .	Do. .. ..	Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	[6]th year, Mīna, <i>su. di.</i> 13, Maghā, Sunday.	Do. .. ..	Gift of 350 <i>paṇam</i> for meeting the expenses of the festival called <i>Māṣi-tirunāl</i> in the temple of Tirumanikkamalai-udaiya-Nāyaṇār in Kuṇṇanagai-naḍu, a sub-division of Rājagambhira-vaḷanaḍu, by the residents of Koḍukkayam, Kumattēri, Śattamaṅḡalam and Varagūr in the same <i>nāḍu</i> .
174	Do. .. .. .	Chōla .. ..	Parakeśariyaṛman <i>alias</i> [Rājendra-Chōla]-deva (I).	24th year ..	Do. .. ..	Sale of land to the temple of Tiruvāṭpēkki-Mahadeva. Mentions Kēraḷantaka-vaḷanaḍu and Rājaraṇa-palaṅkāśu.
175	On the north wall of the central shrine in the Harāḷakeśvari temple on the same hill.	Pāṇḍya .. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	10th year, Makara, <i>su. di.</i> 6, Friday, Uttara-Bhadrapadā.	Do. .. ..	Gift of land for the sacred bath and offerings on the day of <i>Tiruvāḍirai</i> in the month of Margāḷi.
176	On the same wall .. .. .	Hoyasaḷa ..	Sarvabhanmachakravartin Vira[sōmēśvara]	[2]1st year, Mēsha, <i>su. di.</i> 13, Sunday, Hasta.	Do. .. ..	Gift of 20,000 <i>kāṣu</i> for offerings to the image of Tirukkamakkoṭṭam-udaiya-Periya-Nāchohiyaṛ set up in this temple by Tirujānaśambanda-nambi, a merchant of Śivapadaśēkharapuram.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the east wall of the first <i>prākāra</i> of the same temple.	Chōla .. ..	Rajakēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva I.	[3]6th year, Rishabha, <i>su. di.</i> 3, [Saturday], Rōhini.	Tamil .. ..	Gift of land to the temple of Tiruvalpōkkimalai-Mahādēva in Kuyunāgaṇ-nādu, a sub-division of Rajamahēndra-valanādu. The assembly of Kulittandalai, a <i>brahmadēya</i> in Mikōṭṭu-nādu having met in the hall called Rajendrasōlan-tirumandapam, made a sale of land to a merchant of Śivapadaśekharaapuram who assigned it for the sacred bath of the god in that temple.
178	Do. .. ..	Do. .. ..	[Rajakēsarivarman] <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva.	47th year, Makara, <i>su. di.</i> Thursday, 13, [Hasta].	Do. .. ..	Damaged and incomplete. Seems to record a gift of land for feeding strangers ( <i>apūrvin</i> ).
179	On the north wall of the same <i>prākāra</i> ..	Do. .. ..	Rāja[kēsar]ivarman <i>alias</i> Tribhuvana-chakravartin Kulōttuṅga-Chōladēva.	40th year, Dhanus, <i>su. di.</i> 10, Purnavasu, Friday.	Do. .. ..	Portion lost. Gift of land for feeding <i>dēvuradiyār</i> , <i>śivayōgins</i> and <i>tapasvins</i> in the <i>maṭha</i> called Eḷunūruvaṇ-tirumadam to the south of the western gate of Śivapadaśekharaapuram in Kurnāgai-nādu, by Pugaḷaṇ Damōdaraṇ <i>alias</i> Pillai-kadiyār, a merchant of Rajarājapuram in Vada-Kōngu, who had set up the image of Tiruppalliyarai Nambirāṭṭiyar. Kulittandalai is mentioned as a <i>brahmadēya</i> in Mikōṭṭu-nādu, a sub-division of Rajamahēndra-valanādu. Refers to a Revenue survey.
180	On the same wall .. ..	Do. .. ..	Do. .. ..	39th year, Kumbha, <i>su. di.</i> Sunday, 14, Śravaṇa.	Do. .. ..	Registers a similar gift of land. The individual who is said to have set up the image of Tiruppalliyarai-Nambirāṭṭiyar in No. 179 above, also figures here.
181	Do. .. ..	Do. .. ..	Rajakēsarivarman <i>alias</i> [Kulōttu]ṅga-Chōladēva I.	38th year, Karkāṭaka, <i>su. di.</i> .. .. . Pūrva-Phalguni, Monday.	Do. .. ..	A portion at the right end is peeled off. Gift of land for providing two potsful of water for the sacred bath, to the temple of Tiruvalpōkki-malai-Mahādēva.
182	Do. .. ..	Do. .. ..	Rajakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttuṅga-Chōladēva I.	43rd year ..	Do. .. ..	Gift of money for lamps by a merchant of Śivapadaśekharaapuram.
183	Do. .. ..	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōladēva.	6th „ ..	Do. .. ..	Incomplete. Records a supplemental gift of gold for the same lamps.
184	Do. .. ..	Do. .. ..	Tribhuvana-chakravartin Rajadhirajadēva	3rd „ ..	Do. .. ..	Damaged. Seems to record a gift of money for lamps.
185	On the north wall of the Chōlēsvara shrine in front of the same temple.	Do. .. ..	Tribhuvana-chakravartin Kulōttuṅga-Chōladēva, 'who was pleased to conquer Ilam (Ceylon), Madurai (Madura), the crowned head of the Pāṇḍya and Karuvūr.'	[2]0th year, Vriśchika, <i>su. di.</i> 8, Monday, Pūrva-Phalguni	Do. .. ..	Gift of 8 [āṇai]- <i>achoku</i> for offerings to the image of Ariya-Nāyanār.
186	On the rock below the same shrine ..	Do. .. ..	Rajakēsarivarman <i>alias</i> [Tribhuvana-chakravartin Kulōttuṅga-Chōladēva I.	11th year, Vriśchika, .. <i>di.</i> Monday.	Do. .. ..	Damaged. Gift of land to the temple on the hill Tiruvalpōkkimalai. Refers to a Revenue survey. Mikōṭṭu-nādu is here stated to be in Sarvalōkaś- <i>raya-valanādu</i> .
187	On the same rock .. ..	Do. .. ..	Rajakēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-[Chōladēva] I.	Lost. <i>su. di.</i> 6, Thursday.	Do. .. ..	Much damaged. Gift of land. Above this is an unfinished inscription of Rajendra-Chōla I.
188	Do. .. ..	Do. .. ..	Parakēsarivarman <i>alias</i> Udaiyār śri-Rajendra-Chōla[dēva] I.	[2]2nd year ..	Do. .. ..	Registers a sale of land to the temple on the Tiruvalpōkkimalai hill.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the rock near a spring behind the Harajakēśvari temple on the same hill.	Chōla	Parakēsarivarman <i>alias</i> Uḍaiyār śri-Rajendra-Chōla[dēva].	21st year	Tamil	Registers a sale of land by the assembly of Ariñjigai-chaṭurvēdimāṅḡlam, a <i>brahmadēya</i> in Uḍaiyūr-kōṭṭam a sub-division of Keraḷantaka-vaḷanaḍu. It was probably made in favour of the temple of Śrikayilāsam <i>alias</i> Maḍḥuraṇṭaka-lāvaram at Rajendraśōlappettai in Miḷkōṭṭu-naḍu.
190	On the same rock .. .. .	Do.	Rajendra-Chōladēva I .. .. .	Do.	Do.	Damaged at the end. Registers a sale of land by the same assembly to the Viṣṇu temple of Jananātha-Viṇṇagar-Ālvar in Miḷkōṭṭu-naḍu.
191	On the rock near the Ponnadipparai, on the same hill.	Vijayanagara	Sadāśiva .. .. .	Śaka 1467, Krōdhin, Śra-vaṇa, Śa. di. Kriṣṇaśha-śbthi.	Grantha	Much damaged. Under the orders of Rāmarāja-Viṭṭalarāja, Timma made a grant to the god on the hill called Ratnagiri. The composer of this inscription was a certain Dharmarāja of Kakkalūr.
192	On the east wall of the central shrine in the Vamsōddhāraṇātha temple at Perungalūr (Pudukkottai State).	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanaśhakravartin Vira-Pāṇḍyadēva.	14th year, Āpi	Tamil	Incomplete. Refers to a dispute between the residents of Perungalūr and Maṅḡalam regarding the rightful ownership of Ariyūr, a <i>dēvadāna</i> village.
193	On the south wall of the same shrine ..	Chōla	[Tribhuvana]śhakravartin [Kulo]ttuṅga-Chōladēva.	45th year	Do.	Incomplete. Gift of land to the temple of Kulōttuṅga-Chōlāśvaram-Uḍaiyār.
194	On the west wall of the same shrine ..	Pāṇḍya	Vira-Pāṇḍyadēva .. .. .	29th ..	Do.	Damaged and incomplete. Gift of paddy to the residents of Perungalūr in Ten-Paṇṇaṅḡḍu-naḍu a sub-division of Jayasīṅḡakulakāla-vaḷanaḍu, by two chiefs of Vattandārkōṭṭai. The gift is called <i>Asariyapramāṇam</i> .
195	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	....	Do.	In modern characters. Records that the <i>Świng-maṇḍapa</i> and the images of Śaṇḍiraperumaḷ and Śūrya were the gifts of a private individual.
196	On the same wall .. .. .	....	....	....	Do.	Records the gift of land for a lamp.
197	Do.	....	....	....	Do.	Damaged. Gift of lamp to the Kattāṇḍaṇḍavar in the temple of Kulōttuṅga-[Chōlāśvaram]-Uḍaiyār at Perungalūr.
198	Do.	....	....	Nala, Vaigasi, 28.	Do.	Gift of land by a native of Perungolīyūr as a compensation to a private individual, for falsely incriminating the latter before the royal residence.
199	On the west wall of the same <i>maṇḍapa</i> ..	....	....	[Siddharthi], Puratṭāsi.	Do.	Much damaged.
200	On the north wall of the same <i>maṇḍapa</i> ..	Vijayanagara	Bakkaṇa-Uḍaiyār, son of Ariyaṇa-Uḍaiyār (Harihara II).	Chitrabhānu, Puratṭādi, 7.	Do.	Gift of land for offerings to the temple of Kulōttuṅga-Chōlāśvaram-Uḍaiya-Nāyanaṇṇar at Perungolīyūr in Ten-Paṇṇaṅḡḍu-naḍu, a sub-division of Jayasīṅḡakulakāla-vaḷanaḍu.
201	On the same wall .. .. .	Do.	Bhūpatirāya .. .. .	Sarvadhari, Puratṭādi, 12.	Do.	Gift of land in Munṇattūr for offerings to the same temple, by a native of Vaḍa-Paṇṇaṅḡḍu.
202	At the entrance into the same <i>maṇḍapa</i> ..	....	....	....	Do.	Damaged. Records a gift of land for offerings to the temple of Āḷaḡiya-Kulōttuṅgar.
203	On stones built into the Maṅḡala-Nāyaki shrine in the same temple.	Chōla	Rajakēsarivarman .. .. .	....	Do.	Fragments in early characters. One of these registers a gift of gold; another mentions the temple of Mahadēva at Sōḷuchūḷamaṇi-chaṭurvēdimāṅḡlam and a third refers to the village of Perungolūr.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On the east wall of the <i>maṇḍapa</i> in front of the central shrine in the Agastyēśvara temple at Vellānūr (same State).	Pāṇḍya ..	Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōla country.'	Lost ..	Tamil ..	Fragment. Seems to provide for offerings to the temple of Tiruvagatt[isvaram-Uḍaiyar] at Vellainallūr.
205	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Mājavarmān <i>alias</i> Tribhuvanachakravartin Kulāśekhara-deva.	2[2]nd year, <i>śu. di. 7.</i>	Do. ..	Gift of land for offerings to the temple of Śrīkailāsa at Vellainallūr in Ten-Siruvayil-nadu. Mentions Mayindrapuram in Mēl-Vēmba-nadu.
206	On the same wall .. .. .	Chōla ..	Virarajendra .. .. .	7th year ..	Tamil verse ..	Records the building of the <i>ardha-maṇḍapa</i> in the temple of Agastīśvara at Vellainallūr, by the Chōla subordinate Muḍigondaṇaḍaiyār of Siruvayil-nadu.
207	On the south and east walls of the same <i>maṇḍapa</i> .	Pāṇḍya ..	Mājavarmān <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country.'	[2]3rd ,,	Tamil ..	Records an agreement among themselves of the residents of Vellainallūr, to conduct the festival in the month of Sittirai and mentions the names of the individuals who should so conduct the festival on each of the ten days.
208	On the west wall of the same <i>maṇḍapa</i> ..	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take Kō-nadu.'	Lost ..	Do. ..	Records a gift of land by the chief Iṇmaḍi Akkala-deva-Chōlamaharāja. Also refers to the reign of Sadāśivarāya and to Śaka 1470 Samya.
209	On the west and south bases of the Chōlēsvara temple at Satyamangalam (same State).	....	....	13th year ..	Do. ..	Gift of land by a dancing girl of Vellainallūr in Siruvay-nadu.
210	On the south wall of the central shrine in the Tiruvārudaiyār temple at Sembattur (same State).	....	....	....	Do. ..	Records the construction of the stone temple by Alaziya-Sēman Avasagaṇḍa Raman <i>alias</i> Nāvilaṇḍaṇ.
211	On the same wall .. .. .	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4th year ..	Do. ..	Gift of land for the maintenance of a tank ( <i>kulap-patti</i> ) by the residents of the three villages Sembadu, Kōraikkuruchchi and Puttambūr. Sembadu was situated in Kulamangala-nadu, a sub-division of Jayasingakulakala-valanadu.
212	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Sundara-Pāṇḍyadeva .. .. .	Lost ..	Do. ..	Gift of land for a lamp to the temple of Tiruvaiyaruḍaiya-Nayanar at Sembadu <i>alias</i> Sembayan Puttambūr.
213	On the same wall .. .. .	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	1[9]th year ..	Do. ..	Damaged. Gift of land to the image of Tirukkammakkōtta-Nāchchiyar in the same temple.
214	Do. .. .. .	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva.	27th ,,	Do. ..	Gift of land for offerings.
215	Do. .. .. .	Hoysala ..	Sarvabhaumachakravartin Vira-Sōmēśvara-deva.	23rd year, 'Tai, 11, Thursday.	Do. ..	Records that Singanna-Daṇḍanayaka, son of Singaradeva-Daṇḍanayaka set up the image of Tiruppal-liyarai-Nāchchiyar.
216	Do. .. .. .	....	Tribhuvanachakravartin Kōṇērinmaikoṇḍaṇ	17th year and 360th day.	Do. ..	Gift of land for offerings to the gods Tiruvaiyaruḍaiya-Nayanar, Kottadundēvar and Tambirattiyar. Mentions Alagapperumal, the son-in-law ( <i>marumaganār</i> ), probably, of the king.
217	Do. .. .. .	....	....	10th year ..	Do. ..	Damaged. Gift of land for offerings to Tiruppal-liyarai-Nāchchiyar of this temple.
218	On the east wall of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	16th ,,	Do. ..	Gift of land for offerings to the images of Avudaiyar, Anḍakūtṭar and Tambirattiyar in the temple.
219	On the same wall .. .. .	Do. ..	Do. .. do.	6th ,,	Do. ..	Gift of land by a native of Kōraikkuruchchi.
220	On a slab set up in the <i>maṇḍapa</i> in front of the Sundarēśvara temple at Amman-kurichchi (same State).	....	....	Śaka 1613, Pra-jōtatti, Sittirai, 2.	Do. ..	Mentions Virapnechaya-Nayakar of the Sammaṭṭi family who bore a long list of <i>birudas</i> . Records an assignment of certain taxes levied in the villages belonging to the temple, exclusively for the purposes of the temple.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
221	On a slab set up in front of a <i>mandapa</i> in the same village.	Saluva .. ..	Ramadeva-Maharaya .. ..	Saka 15 [4] 2, Raudri, Uttarayana, Mithuna.	Tamil .. ..	Records that a certain Angālamman dug a tank, constructed a <i>mandapa</i> with a Vinayaka image set up in it and made a gift of paddy for offerings to the temple of Sōkkanāthasvāmin at Namakkurich-ohi <i>alias</i> Vadaveli-Ambalavārturū, for the merit of Vira-Pachohaya-Nayaka.
222	On a slab set up in a field in the same village.	....	....	Ananda, Sittirai, 17.	Do. .. ..	Records the construction of a <i>maṭha</i> by Vira-Pachohaya-Nayaka.
223	On the south wall of the <i>mandapa</i> in front of the central shrine in the Bhaktalalitesvara temple at Ambukovil (same State).	Pandya .. ..	Tribhuvanachakravartin Kulasekharadeva ..	32nd year ..	Do. .. ..	Gift of land by the citizens of Kōṭaṇḍaramapuram, to the temple of Virarājendra-Chōḷesvaram-uḍaiya-Nayanar at Alimbil.
224	On the same wall .. ..	Do .. ..	Tribhuvanachakravartin Kōṇṇirimōlkoṇḍān Vira-Pandya-deva.	14th year Rishabhā, <i>su. di.</i> Monday, Śravana.	Do. .. ..	Remission of taxes in the village of Maṭṭiyār in Puṇṇi-kūgram, for offerings and repairs to the same temple. Alimbil is stated to be situated in Paṇṇiyār-naḍu.
225	Do. .. ..	Do. .. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	[6]th year, [Kanya], <i>su. di.</i> 3.	Do. .. ..	Damaged and unfinished.
226	Do. .. ..	Vijayanagara ..	Mailikarjunaraya .. ..	Saka 1499, Pramādi, Vaigasi, <i>su. di.</i>	Do. .. ..	Unfinished.
227	Do. .. ..	Pandya .. ..	Tribhuvanachakravartin Srivallabhadēva ..	17 + 2nd year, Sīrṇha, <i>su. di.</i> 12, Monday, Uttarashadhā.	Do. .. ..	Gift of paddy to the temple of Virarājendra-Chōḷesvaram-uḍaiya-Nayanar at Alimbil in Paṇṇiyār-naḍu, a sub-division of Rājārāja-valanāḍu, by the residents of Kulattūr-naḍu in Poyyir-kūgram.
228	Do. .. ..	Do. .. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	2 + 11th year ..	Do. .. ..	Damaged.
229	On the east wall of the same <i>mandapa</i> ..	Do. .. ..	Sundara-Pandya-deva .. ..	14th .. ..	Do. .. ..	Gift of a moiety of the taxes for repairs in the temple at Alimbil by the <i>araiyagaḷ</i> of Aṇḍukudi.
230	On the same wall .. ..	....	....	Śobhakrit, Tai, 9	Do. .. ..	Gift of land by the three sons of Pandya-peruma] <i>alias</i> Mavali-Vanadarayar, chief of Neḍuvaśai-śimai in Kāṇava-naḍu.
231	Do. .. ..	....	....	Kshaya, Āvaṇi, 30.	Do. .. ..	....
232	On the <i>gōpura</i> of the same temple, right of entrance.	.. ..	....	Jaya, Sittirai, 25.	Do. .. ..	Gift of a portion of the rents collected on bazaar stalls, to the temple, for offerings and repairs.
233	On the same <i>gōpura</i> , left of entrance ..	Chōḷa .. ..	Parakesarivarman <i>alias</i> Uḍaiyar Rajendra-Chōḷa [deva] I.	Kalayukta, Tai, 8	Do. .. ..	Seems to make provision for offerings.
234	On the south wall of the <i>mandapa</i> , in front of the central shrine in the Vyāghrapariśvara temple at Tiruvengavasal. (same State.)	Chōḷa .. ..	Parakesarivarman <i>alias</i> Uḍaiyar Rajendra-Chōḷa [deva] I.	[2] 6th year ..	Do. .. ..	Incomplete. Gift of land for offerings [to the image of] Nittasūlamani-vidangar, by the assembly of Tiruvengavayil, a <i>devadāna</i> in Peruvayil-naḍu a sub-division of Jaya-sūṅgakuḷakāla-valanāḍu.
235	On the same wall .. ..	Pāṇḍya .. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva, 'who distributed the Chōḷa country.'	Lost .. ..	Do. .. ..	A piece lost at the end. Gift of land for offerings to the image of Chandrasekharadeva <i>alias</i> Devaperuma] set up by Pillaiyar Alagapperuma]. The latter is stated to have determined the landed interest of the country amicably, in the presence of Sera-Pandya-deva who took the eastern country.



B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the north wall of the same <i>maṇḍapa</i> ..	Chōla ..	Rājakesarivarman <i>alias</i> Rājadhiraḥadeva I ..	[8]0th year ..	Tamil ..	Damaged. Appears to record a list of all the <i>dēvadāna</i> lands belonging to the temple. Mentions Agakkiliyūr-naḍu in Paṇḍyakulaśani-vaṇaṇaḍu.
237	On the same wall ..	Pāṇḍya ..	Jatavarman [ <i>alias</i> Tri]bhuvanachakravartin Vira-Pāṇḍyadeva.	23rd year, Karkātaka, <i>su. di.</i> Thursday.	Do. ..	Damaged and incomplete. Gift of land.
238	Do. ..	Chōla ..	Parakesarivarman ..	[2]8th year ..	Do. ..	Unfinished. Seems to record gift of a lamp to the temple of Tirumōṇṇali-Mahādeva.
239	Do. ..	Do. ..	Do. ..	5th ..	Tamil verso ..	Gift of a lamp to the temple of Tiruvēṅgaivayil-Siva, by a native of Maḷa-naḍu.
240	On the door-posts of the entrance into the same <i>maṇḍapa</i> .	Do. ..	Rājarājakesarivarman <i>alias</i> Rājarāḥadeva I ..	26th ..	Tamil ..	Gift of money for a lamp by a merchant, to the temple of Tirumōṇṇali-Mahādeva at Tiruvēṅgaivayil, a <i>dēvadāna</i> in Pernvayī-naḍu, a sub-division of Paṇḍi-kulaśani-vaṇaṇaḍu.
241	On the west wall of the Brihannayaki shrine in the same temple.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvana[chakravartin] Śrīvalla[bha*]dē[va].	34th ..	Do. ..	Damaged. Seems to record a gift of land.
242	On the same wall ..	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sun[dara-Pāṇḍya]dēva.	13th ..	Do. ..	Damaged and incomplete. Gift of land for lamps.
243	Do. ..	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Śrīvallaḥadeva.	34th ..	Do. ..	Damaged. Appears to record a gift of land.
244	On the north wall of the same shrine ..	Vijayanagara ..	Kampapa-Uḍaiyar ..	Ānanda ..	Do. ..	Incomplete. Assignment of the tax <i>pāḍikkaval</i> , probably, for the repair of the tank at Tiruvēṅgaivāśal which had become desolate on account of the breaches in the tank.
245	On the east wall of the same shrine	....	....	7th year ..	Do. ..	Built in in the beginning. Seems to record the levying of the tax <i>kaḍamaj</i> .
246	On the south wall of the first <i>prākāra</i> of the same temple.	Chōla ..	Tribhuvanachakravartin Raja[raja]dēva ..	12th ..	Do. ..	Stones out of order and damaged. Gift of land for offerings to the images of Śadiraviḍaṅgadeva and his consort ( <i>pīrāṭṭiyār</i> ) set up by the chief Kulōttunga-Chōla-Kiḍarattaraiyar.
247	On the same wall ..	Do. ..	Tribhuvanachakravartin Rājarāḥadeva ..	20th ..	Do. ..	States that one-half of the taxes from the 18 <i>mā</i> of land presented should be assigned to the temple of Tiruvēṅgaivayil-udaiya-Nayanar and the other half used for celebrating festivals in the shrines of Śadiraviḍaṅga-Nayakar and his Nāchchiyar, in the same temple.
248	Do. ..	Do. ..	Rājarāḥadeva ..	7th ..	Do. ..	Fragment. Seems to record a gift of land for offerings.
249	On the west wall of the same <i>prākāra</i> ..	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who distributed the Chōla country.'	10th ..	Do. ..	Gift of land to Śāṇḍikkūttan Araiyan Onṇāyiram.
250	On the same wall ..	Chōla ..	Tribhuvanachakravartin Rājadhiraḥadeva ..	8th ..	Do. ..	Much damaged. States that the <i>dēvadāna</i> lands of the temple were lying waste for want of tenants and that, consequently, certain private individuals purchased them from the temple authorities and agreed to measure out the specified quantity of paddy into the temple.
251	On the west wall of the kitchen in the same temple.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	7th ..	Do. ..	Registers a sale of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
252	On the outer west wall of the first <i>prakāra</i> of the same temple.	Chōla	Tribhuvanaachakravartin Vikrama-Chōla-deva.	14th year ..	Tamil ..	Unfinished.
253	On the same wall .. .. .	Do.	Do.	Do. ..	Do. ..	Gift of land to a lady for performing the dance called <i>sāndikūttu</i> before the god Tiruvengaiyaval-Andar, during the festival in the month of Pittirai.
254	Do. .. .. .	Do.	[Tribhu]vanaachakravartin Rājadbirajadeva (II).	5th year ..	Do. ..	Records a similar gift of land for performing <i>sāndikūttu</i> during the Tiruvadiraj festival in the month of Vaigāsi, at the shrine of Sadiraviḍaṅga-Nayakar set up by Sadiraj Irajaj <i>alias</i> Kulōttuṅgaśōla Kidāratraraiyan.
255	On the north wall of the central shrine in the Haratirthesvara temple at Tiruvarangulam (same State).	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanaachakravartin Rajarajan Sundara-Pāṇḍyadeva.	14th year, Vaigāsi, 22.	Do. ..	Gift of land for a lamp to the temple of Tiruvarangulam-udaiya-Nayanar, by the citizens of Aramolidevapuram in Virudarajabhayanakara-vaḷaṇaḍu <i>alias</i> Kāṇa-naḍu. Mentions the coin called Vajalvaḷi-tirandāy-paṇam.
256	On the same wall .. .. .	Do.	Rajarajan Sundara-Pāṇḍyadeva .. ..	14th year, Āpi..	Do. ..	Records that the temple trustees ( <i>tāṇattār</i> ) agreed to supply oil to the two lamps to which the citizens of Aramolidevapuram had made a gift of land.
257	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	....	Do. ..	Records the gift of a silver <i>kolgai</i> by a native of Kulasekharapaṭṭaṇam.
258	On the same wall .. .. .	Pāṇḍya	Tribhuvanaachakravartin Vira-Pāṇḍyadeva..	9th year	Do. ..	Gift of land to the temple of Tiruvarangulam-udaiya-Nayanar.
259	Do. .. .. .	Do.	Tribhuvanaachakravartin Kulasekharadeva..	2nd ,, ..	Do. ..	Gift of land to the same temple by the residents of Perungaraikkudi <i>alias</i> Tiruvarangulanallur in Kāṇa-naḍu.
260	Do. .. .. .	Do.	Tribhuvanaachakravartin Vira-Pāṇḍyadeva	5th ,, ..	Do. ..	Gift of money ( <i>acholu</i> ) for a lamp for the merit of Semappillaiyar.
261	Do. .. .. .	....	....	Śaka 1378, Dhātu, Vaigāsi, 20.	Do. ..	The image of Kāṇarappa-Nayinar set up within the temple was the gift of a native of Rajarajendra-chōlapuram in Kō-naḍu.
262	Do. .. .. .	....	....	....	Do. ..	Gift of a silver pitcher for bathing the god, by a native of Sundara-Pāṇḍyapuram.
263	Do. .. .. .	....	....	....	Do. ..	Records the digging of a well.
264	Do. .. .. .	Pāṇḍya	Tribhuvanaachakravartin Vira-Pāṇḍyadeva ..	4th year ..	Do. ..	Gift of land for offering puddings to the goddess in the temple of Tiruvarangulam-udaiya-Nayanar, by Bhuvanesingadevan. The same donor also made a gift of two lamp-stands, one girdle and one forehead-plate made of gold. Reference is made to the levying of two <i>kāṣu</i> on every smithery. These gifts were made for the merit of Semappillaiyar.
265	Do. .. .. .	Do.	Do.	9th ,, ..	Do. ..	Gift of land to the temple of Tiruvarangulam-udaiya-Nayanar in Rajaraja-vaḷaṇaḍu.
266	Do. .. .. .	Do.	Do.	10th ,, ..	Do. ..	Unfinished. Seems to record a gift of land.
267	On the west wall of the same <i>maṇḍapa</i> ..	Do.	Do.	4th ,, ..	Do. ..	Gift of the village of Kulattūr by the inhabitants of Teṇ-Kavi-naḍu, for celebrating a festival and a service in the name of Arataganqaraman, a feudatory chief ( <i>sāmantaṇār</i> ). The festival had to be celebrated on the day of the asterism Śatabhishaj, in the month of Purattadi, under which the chief was born.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the north wall of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadeva..	4th year ..	Tamil ..	Sale of land by a <i>Kaikkōla</i> named Rajagambhiramā- rāyaṇ.
269	On the same wall .. . . .	....	....	...	Do. ..	Gift of land for a flower-garden and for its main tenance.
270	Do. .. .. .	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadeva	4th year	Do. ..	Gift of land for offerings, of four cows for the supply of milk, and of two lamp-stands and a gold belt. Appears to be almost a copy of No. 264 above.
271	Do. .. .. .	Vijayanagara ..	Krishnarāya, 'who was pleased to take all countries.'	Śaka 1446, Subhanu, Uttarāyana, <i>ca. di. 11</i> , Friday, Māla.	Do. ..	It was covenanted by the inhabitants of Valla-nāḍu that the Vellāla tenants of the three villages Palaikkudi, Kalaṅguḍi and [Kili]nallūr should pay their obligations and render service to the temple of Araṅgulaṇāthar. Tiruvaraṅgulaṇ was said to be situated in Valla-nāḍu, a sub-division of Raja- rāja-valaṇāḍu.
272	Do. .. .. .	Do. ..	Do. ..	Śaka 1442, Pra- mādi, Simha, <i>su. di. 10</i> , Siddhayaḡa, Friday, Ardra.	Do. ..	Incomplete. Sale of land by the Vellāla tenants and the recipients of <i>pāḍikkaval</i> in the three villages mentioned above for clearing up certain dues which they were otherwise unable to pay.
273	On the east wall of the same <i>maṇḍapa</i> ..	Chōla ..	Tribhuvanachakravartin [Tri]bhuvanavira- deva, 'who having taken Madurai (Madura), Iḷam (Ceylon), Karuvīraṇ and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors at Madura'.	40th year, Kar- kātaka, 3rd day.	Do. ..	The assembly of the inhabitants of Valla-nāḍu met together and declared that the tax on the <i>dēvadāna</i> lands purchased from them by the residents of this sacred place [Tiruvaraṅgulaṇ], should be paid to the temple.
274	On the same wall .. .. .	Pāṇḍya ..	Tribhuvanachakravartin Kulaśekharaḍeva.	11th year ..	Do. ..	Gift of money for growing red-lotuses and for provid- ing offerings, by Alagaṇ Kaliygameyyaṇ <i>alias</i> Kali- kaḍinda-Pāṇḍyadeva of Viḷattar in Mīlala-kūṛṇam.
275	Do. .. .. .	....	....	....	Do. ..	Records the construction of the <i>maṇḍapa</i> by a native of Kuḷattar.
276	On the wall of the south verandah of the first <i>prākāra</i> of the same shrine.	Pāṇḍya ..	Vira-[Pāṇḍyadeva] .. .. .	Dhātu ..	Do. ..	Damaged. Registers a political compact between In- ben Ariyachakravartin and Sūriyaṇ on one side and Aḍiyarkkunallaṇ Aṅgarayaṇ and Kuppāṇ on the other.
277	On the same wall .. .. .	....	....	Pramādi, Piraṭ- tāsi, 25.	Do. ..	Damaged. Seems to record that two chiefs had been long unfriendly and that in settlement of their dis- putes one of them made a gift of land to the other. It was also agreed that they and their progeny should not think ill of each other but remain friendly. If anybody violated this arrangement his land will be confiscated to the temple as a <i>dēvadāna</i> on permanent tenancy.
278	Do. .. .. .	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	17th year, Kar- kātaka, 25, <i>ca.</i> <i>di. 7</i> , Sunday, Āśvini.	Do. ..	Damaged. Gift of land. Mentions Arandaṅgi in Pāṇḍya-valaṇāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
279	On the wall of the north verandah of the same <i>prākāra</i> .	Vijayanagara ..	....	Śaka 1884, Chitrabhanu, Avani, 12.	Tamil .. ..	Damaged. Gift of land. Mentions Vira-Pāṇḍya Vijayalayaḍeva.
280	On the same wall .. .. .	Pāṇḍya ..	Kulaśekharaḍeva .. .. .	24th year, Śittirai.	Do. .. ..	Gift of land as a <i>vaiddya-vritti</i> (physician's fee) to a certain Vayichohiyachariya of Nimbavaya.
281	Do. .. .. .	Vijayanagara ..	Mallikarjunaraya, son of [De]varaya-Mahārāya.	Śaka 1380 ..	Do. .. ..	Built in at the beginning and damaged. Seems to record a gift of land for offerings by Tiramēṇi-alageṇ <i>alias</i> Vira-Pāṇḍya Viśaiyalayaḍeva.
282	Do. .. .. .	Do. ..	Bhūpati-Uḍaiyar .. .. .	Hemalambi ..	Do. .. ..	Stones out of order. Registers a political compact.
283	Do. .. .. .	....	Kōṇṇimēlkoṇḍaṇ .. .. .	..	Do. .. ..	Gift of land for offerings at a special service called <i>Sundara-Pāṇḍyan-sandi</i> .
284	Do. .. .. .	Vijayanagara ..	Bhūpati-Uḍaiyar, son of [Bukkapa]-Uḍaiyar	Lost .. ..	Do. .. ..	Gift of land in the village of Samantanallar for offerings.
285	Do. .. .. .	Do. ..	[Kampana]-Uḍaiyar .. .. .	Rakesasa Vai-gaśi.	Do. .. ..	Damaged. Seems to record a gift of land.
286	Do. .. .. .	Do. ..	....	..	Do. .. ..	Damaged. Gift of land.
287	Do. .. .. .	....	....	Kalayukta, Vai-gaśi.	Do. .. ..	Appears to register a sale of land.
288	On the wall of the west verandah of the same <i>prākāra</i> .	Pāṇḍya ..	Vira-Pāṇḍyaḍeva .. .. .	39th year ..	Do. .. ..	Refers to an amity existing between two parties of chiefs and registers a political compact of compromise.
289	On the south wall of the Sabhāpati-maṇḍapa in the same <i>prākāra</i> .	Do ..	Tribhuvanachakravartin Vira-Pāṇḍyaḍeva	[7]th year, Kumbha, <i>su. di.</i> Wednesday, [Rohini].	Do. .. ..	States that certain taxes that had to be paid to the temple not being collected by the temple priests were being misappropriated by the [residents] of the country. These were now assigned to the temple for daily worship and repairs.
290	On the same wall .. .. .	Do ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍya.	15th year ..	Do. .. ..	Refers to the 10th year of Sundara-Pāṇḍyaḍeva. Records that the residents of Valla-nāḍa agreed to pay all the dues (to the State?) which the priests of the temple at Tiravaraṅgaḷam had to pay.
291	On the west wall of the same <i>maṇḍapa</i> ..	Do. ..	Vira-[Pāṇḍyaḍeva] .. .. .	14th .. ..	Do. .. ..	Built in in the middle. Seems to record the gift of an elephant vehicle ( <i>kaḷiruppāḍi</i> ) for the god to ride upon. Mentions Sēmappillai.
292	On the wall of the Bhairava-maṇḍapa in the same <i>prākāra</i> .	Do. ..	Vira-Pāṇḍyaḍeva .. .. .	35th .. ..	Do. .. ..	Registers a compact between a number of persons covenanting to be friendly towards one another.
293	On the same wall .. .. .	....	....	[Kālayukta], Purattadi, 18th day.	Do. .. ..	Damaged. Seems to register a similar compact.
294	Do. .. .. .	....	....	..	Do. .. ..	Records the construction of a tank by a native of Ten-Kavi[rai]-nāḍa.
295	Do. .. .. .	Vijayanagara ..	Achyaṇṭaḍeva-Mahārāya, 'who was pleased to take every country and who instituted the elephant hunt.'	Śaka 1461, Plava, Dakṣiṇāyana, <i>su. di.</i> 5, Revati, Thursday.	Do. .. ..	Gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On the north wall of the old kitchen in the same <i>prakāra</i> .	....	....	Vibhava, Purattadi, 1.	Tamil	Registers the assignment of <i>pāḍikkāval</i> by the residents of the three villages Irumbali, Marudantanilai, and Vada-Mayilappūr, to the temple of Viruvarah-gulam-udaiya-Nayanar in return for protection offered by the people of Valla-nadu.
297	On the same wall .. .. .	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadeva	9th year ..	Do. ..	Gift of land and of a silver <i>kaikai</i> by the residents of Valla-nadu. The land belonged to a certain Perunarkilichchola-nadaiyan but was purchased from him on payment of 11,000 <i>kaṭu</i> the amount of accumulated taxes.
298	Do. .. .. .	Do. ..	Do.	10th ,, ..	Do. ..	Fixes the <i>edram</i> on temple lands held by all classes of tenants residing within the sacred village.
299	On the north and west walls of the same kitchen.	....	....	Śaka 1305, Radhirōdgarin, Karttigai, 19.	Do. ..	Built in at the end. Gift of land by three chiefs residing at Arandaṅgi in Ilanḡ[śura]-nadu a subdivision of Vada-Vellār <i>alias</i> Sundara-Pāṇḍyanallūr, for providing offerings at the service called Mal-vallāṇ-saṇḍi.
300	On the west wall of the same kitchen ..	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	29th year, Karttigai 29.	Do. ..	Same as No. 292 above.
301	On the same wall .. .. .	Do. ..	Tribhuvanachakravartin Vira-Pāṇḍyadeva	9th year ..	Do. ..	Records the building of the kitchen by Udayaṇ Bhuvanaśiṅgadeva for the merit of lord Śemappillaiyar, between the 17th day of Masi and Aṇi of the 10th year.
302	Do. .. .. .	Do. ..	Do.	10th ,, ..	Do. ..	Fixes the rate of taxes to be levied by the temple overseers on certain <i>dēvalāna</i> lands enumerated herein. The proceeds had to be utilized towards offerings and ten lamps for the merit of the individual mentioned in No. 301 above.
303	On a slab built into the wall of the same <i>prakāra</i> .	....	....	....	Do. ..	Records the building of the wall to an extent of two cubits.
304	On a slab built into the south wall of the second <i>prakāra</i> of the same temple.	....	....	...	Do. ..	Incomplete. Records the construction of the south wall by the trustees of the temple treasury, the residents of Valla-nadu and the 9 <i>nagarattār</i> .
305	On the south wall of the Gaṇapati shrine in the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadeva	[1] 4th year ..	Do. ..	Records the building of the shrine by Udayaṇ Bhuvanaśiṅgaṇ for the merit of Śemappillaiyar.
306	On the same wall .. .. .	Do. ..	Śrīvallabhadēva .. .. .	28th ,, ..	Do. ..	Records the consecration ceremony of the shrine ( <i>tirumalai</i> ) of Mūṭṭa-Pillaiyar (Vighnēśvara), by a Brahmana of Naṭṭ[ā]rappōkku.
307	On the west wall of the Chaṇḍēśvara shrine in the same temple.	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	17th ,, ..	Do. ..	Records that torches were provided for during the festivals by Valittunai-Perumāl <i>alias</i> Viladarayar for the merit of Śamantaṇar.
308	On the north wall of the same shrine ..	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	12th year, Mēsha, <i>su. di.</i> 13, Monday, Rōhiṇi.	Do. ..	Mutilated.

B.—Stone inscriptions copied in 1914.—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
309	On a slab set up near the same shrine in the same temple.	Do.	Do.	Do.	Tamil	The slab bears the figure of a chief on horseback followed by two attendants on foot. The inscription contains the name Virapratapa Mulochevagan (servant) of Vijayarayaraminthan alias Kandiyadevar of Irajendram.
310	On the wall of the second gopura of the temple; right of entrance.	Pandya	Maravarman Sundara Pandya-deva	9th year	Do.	Damaged. Seems to record the building of the wall with stones by a certain Gangayarayar.
311	On the same wall.	Do.	Do.	Do.	Grantha	A Sanskrit verse in praise of the god Haratirthesvara.
312	Do.	Vijayanagara	son of (P) Mallikarjunaraya, son of Pratapadevaraya.	Saka 1436, Bhava, Uttarayana, Makara, <i>su. di.</i> 11, Friday, Ardra.	Tamil	Incomplete. Gift of land for offerings by Ponnambala Tondaiman at the service Alavilanjadan-sandi called after him.
313	Do.	Do.	son of (P) Mal[likarjunaraya], son of Deva Maharaya.	Saka 1444, Chitra[bhānu], Vriśchika, <i>su. di.</i> 11, [Saturday], Revati.	Do.	Damaged. Registers the sale of the villages Palaikkudi, Kulangudi and Kilinallor to the temple. The amount of <i>kaḍamai</i> dues payable by these villages had been settled by Narasa-Nayakkar; but as the villagers were unable to pay the tax, these villages had to be sold. The <i>arayars</i> of Valla-nadu who are the mortgagees were also a party to this transaction.
314	On the same gopura, left of entrance	Do.	Krishnadeva-Maharaya	Saka 1447, Parthiva, Dakshinayana, Tula, <i>su. di.</i> 5, Friday, Mrigashirsha.	Do.	Damaged. Seems to record a gift of land.
315	In the same place	Pandya	Maravarman alias Tribhuvanachakravartin [Kula]sekharadeva.	Lost	Do.	Damaged. Gift of a gold forehead-plate.
316	Do.	Do.	Do.	Do.	Do.	Records that a native of Peruñjunaiyar constructed this gopura and named it after Gangayaraya.
317	On the west wall of the Brihadamba shrine in the same temple.	Vijayanagara	Achyutadeva-Maharaya	Saka 1453, Nandana, Dakshinayana, Dhanus, <i>su. di.</i> 11, Friday, Revati.	Do.	Gift of land for a <i>maṭha</i> situated in the bazaar called Valla-nadan-peranderu in the village Araṅgulanadar-tiruppadaiyidu.
318	On the north and west walls of the same shrine.	Do.	Do.	Saka 1452, Vikriti, Arpisi, 1.	Do.	Records that the residents of Valla-nadu in Rajarajavalanadu gave certain lands as <i>kāṇiyatchi</i> to Sokkanar Pallavarayar, a native of Paduiparru in Kana-nadu which was a sub-division of Kana-nadu alias Virudarsabhaiyankara-valanadu.
319	On the east wall of the same shrine	Do.	Do.	Saka 1489, Isvara, Maasi, 3.	Do.	Gift of certain taxes for celebrating the car festival of Araṅgulanadar, by Kandalalayappadi Monnaiyappan of Tiravarur, for the merit of Vira-Narasimgaraya-Nayakkar.
320	On the same wall	Chola	Tribhuvanachakravartin Ku[ḷottunga]-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	[39]th year	Do.	Records the building of the shrine by Kannudaiya-Peru, alias Piratti-Alvar the queen of Kodungunjamudaiyar alias Nishadharaja and daughter of Konandar alias Nishadharaya of Ponnamarapadi in Puramalai-nadu, a sub-division of Rajendrasolavalanadu in Rajaraja-Pandinaadu.



B.—Stone inscriptions copied in 1914—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
321	On the south wall of the same shrine	..	..	Saka 1462, Vikrita.	Tamil ..	Damaged.
322	On the same wall.	Pandya	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having been pleased to take the Chola country, was pleased to perform the anointment of heroes at Mudigondacholapuram.'	15th year	Do. ..	Damaged. Gift of paddy for offerings to the image of Tirukkamakkoṭṭam-udaiya-Nambirattiya.
323	Do. ..	Do.	Jatavarman alias Tribhuvanachakravartin [Sundara-Pandya-deva.	[9]th year, Vriśchika, 22, Wednesday, Sruti. Saka 1466, Pravadioha (wrong), Aṇi, 8.	Do. ..	Damaged. Gift of land for offerings to the Tirukkamakkoṭṭa-Nachchiya.
324	On the verandah of the same shrine	....	..	Saka 1466, Pravadioha (wrong), Aṇi, 8.	Do. ..	Much damaged. Provides for the swinging festival.
325	On the first gopura of the same temple, left of entrance.	....	..	Saka 1789, Kali 4[9]68, Prabhava, Mithuna, (Aṇi), 2nd day, Uttara-Bhadrapada, Monday.	Sanskrit and Telugu.	Records that king Rāmachandra had the kumbhābhishēka ceremony of the god Haratirthesvara and of the goddess Brihadamba performed.
326	On a pillar in the Idaiya-mandapa in the same village.	....	..	..	Tamil ..	Records the setting up of the pillar by a <i>layirāgi</i> .
327	On the south base of the mandapa in front of the central shrine in the Tiruvēdanātha temple at Virakkudi (same State).	..	..	Sadbarana, Vaigasi, 10.	Do. ..	Gift of land to Tiruvēdaippandal-udaiya-Nambirāṇar at Virakkudi by Immuḍi Akkalarāṣar.
328	On the east wall of the same mandapa, left of entrance.	Pandya	Maravarman alias Tribhuvanachakravartin [Kula]śekhara[deva].	7th year	Do. ..	Mutilated. Gift of land to the temple of Arumoli-Ivaram-udaiya-Nayanar at Sunaiyakkudi in Vada-vāyil-naḍu, a sub-division of Ja[ya*]singakulakalavalanaḍu.
329	On a pillar of the same mandapa	....	..	Pramoda	Do. ..	In modern characters. Records the gift of the pillar (P)
330	On a pillar of the Nandi-mandapa of the same temple.	....	....	Bahudhanya	Do. ..	Records the building of the Nandi-mandapa.
331	On the west wall of the Oppilānayaki shrine in the same temple.	....	..	..	Do. ..	Gift of land to a mason for building the shrine and for making the image of the goddess.
332	On the entrance into the first prakāra of the Maḍattukkoṭṭi at Nangupatti right side; (same State).	Pandya	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who distributed the Chola country.'	13th year, Mesha, 14th day, Saturday, Uttara-Phalguni.	Do.	Gift of money by a dancing girl belonging to the temple of Tiruvagattisuram-udaiya-Nayanar for celebrating a festival in the temple of Tirupperumanaḍa-Nayanar in Vada-Kōṇaḍu a sub-division of Urattūr-kūgram in Irattapadikondaśola-valanaḍu.
333	On the same entrance	Chola	Tribhuvanachakravartin Kulottunga-Chola-deva.	14th year	Do.	Gift of money for the celebration of the new-moon day festival.

**B.—Stone inscriptions copied in 1914—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	On the same entrance .. .. .	Chōla ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (II).	20th year, Kanya, <i>su. di.</i> 11, Thursday, Śravana.	Tamil .. ..	Gift of 100 sheep for a lamp.
335	Do .. .. .	Do. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	13th year, Kanya, 7th day, Monday, Uttara-Bhadrapada.	Do. .. ..	Incomplete. The record opens with a Tamil verse. Gift of land by a native of Maradattar in Kalattur-kōttam, a sub-division of Jayaṅḡondaśōla-maṇḍalam. The land was received by the donor as a present for composing verses in praise of a certain Vedavanamuḡaiyan.
336	On the same entrance, left side .. ..	Do. ..	Tribhuvanachakravartin Rajadhirajādēva (II).	1[2]th year	Do. .. ..	Unfinished. Gift of land for offerings to the Periyanaohchiar, by a merchant of Śarappattanam <i>alias</i> Vikramaśōlapperunderu.
337	Do. .. .. .	Do. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Rajadhirajādēva (II).	[2]nd year, Makara, 7th day, Monday, Svāti.	Do. .. ..	Gift of the village of Neḡuṅḡiraikkudi by Edirilapperumaḡ <i>alias</i> Kulōttuṅgaśōla Kaḡamburayan.
338	On the west wall of the same <i>prakāra</i> .. ..	..	....	..	Do. .. ..	Records the construction of the parapet (?) ( <i>eduttuk-katti</i> ) by Virasīṅḡapanman.
339	On the same wall .. .. .	Chōla ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Tribhuvanavirādēva, 'who having taken Iḡam (Ceylon), Madurai (Madura) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors at Madura.'	35th year ..	Do. .. ..	Incomplete. Gift of the village Pannāṅḡudi to the temple of Tirupperumāṅḡa-Nayanār for worship and repairs, by Uṇḡaipperumaḡ <i>alias</i> Edirilīśōla Kaḡamburayan for the merit of the king during his stay at Madura. The village was subsequently renamed Uḡaiyaperumaḡnallur after the king. Mentions the road Tribhuvanaviraṅ-peruvaḡi.
340	On the four sides of a pillar of the west verandah of the same <i>prakāra</i> .	Do. ..	Rajadhirajādēva, 'who was pleased to take Iḡam (Ceylon) and Madurai (Madura).'	13th ..	Do. .. ..	Records the building of the Nṛitta-maṇḡapa.
341	On the wall of the north verandah of the same <i>prakāra</i> .	Do. ..	Parakēsarivarman .. .. .	13th ..	Do. .. ..	Incomplete. Mentions Virasōḡan Uttamaśīḡan and the temple of Tirupperumāṅkōyil-Mahadēva in Uṇḡattūr-kṛṅḡam.
342	On the same wall .. .. .	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyādēva, 'who was pleased to take all countries.'	17th year, Mithuna, <i>su. di.</i> , Friday, 10, Svāti.	Do. .. ..	Gift of land for festivals and repairs in the temple of Tirupperumāṅḡa-Nayanār for the merit of the king and the country, by the people of Vaḡa-Konaḡu.
343	On the niches of the central shrine in the same temple.	..	....	..	Grantha ..	Records the names of the Rishis who worshipped the god in this temple, <i>viz.</i> , Jamadaḡni, Parāśara, Agastya and Viśvāmitra.
344	On the west base of the Amman shrine in the same temple.	Vijayanagara ..	Vira-Rayanna-Uḡaiyar, 'who was pleased to take every country.'	Vikari, Aṇi, 25th day.	Tamil .. ..	Registers a political compact between the residents of Parāmbūr and Kīḡaikkariēchi by which they agreed to be no longer enemies but to be friends and even to combine in any common cause. Reference is also made to a similar compact engraved in the temple of Araṅḡavar (at Tiruvaraṅḡulam).
345	On the rock south of the rock-cut central shrine in the Parvatagiriśvara temple at Kuanandarkoyil (same State).	Pāṇḍya ..	Jatavar[man <i>alias</i> ] Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	12th year ..	Do. .. ..	Gift of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
346	On a pillar of the rock-cut cave of the same temple.	....	....	....	Tamil .. ..	Gift of rice by Kōdai Mayindaṇ for feeding 110 Brahmanas on the day of Tiruvādirai festival of the god Kuṇṇakkudittēvar.
347	On the south end of the same cave ..	Pallava ..	Nandippōttaraiyar .. ..	3rd year ..	Do. .. ..	Gift of rice for feeding 100 persons on the day of Tiruvādirai, by a native of Vaduvūr in Mipulai-nādu.
348	On the north end of the same cave ..	Do. ..	Dantippōttaraiyar .. ..	5th ,, ..	Do. .. ..	Records the digging of the tank Vali-eri by Vali-vadugaṇ <i>alias</i> Kalimūrkaḥḥavaraiyan, a servant of Maṇappiduvinaṇ <i>alias</i> Peradiaraiyar.
349	On the south wall of the <i>maṇḍapa</i> in front of the same cave.	Vijayanagara ..	Mallikarjuna-Virūpakeśharaya, son of Dēvaraya, 'who was pleased to take every country and to institute the elephant hunt.'	Śaka 1[41]5, Ananda, Viś-ohika, <i>śm. di</i> Monday.	Do. .. ..	Damaged. Gift of land to the temple of Kuṇṇakkudi-ndaiya-Nāyinaṇ in Vāḍa-Paṇaṅgaḍu-nādu a sub-division of Kaṭṭu-nādu <i>alias</i> Jayaśiṅga-kulakala-vaḷaṇaḍu.
350	On the east wall of the same <i>maṇḍapa</i> ..	....	Tribhuvanachakravartin Kōṇērimēlkonḍaṇ	13 + 1st year ..	Do. .. ..	Gift of money for offerings at the service Sundara-Pāṇḍya- <i>kāṇḍi</i> , so called after the king.
351	On the same wall .. ..	....	..	Piṅgaḷa ..	Do. .. ..	Registers an agreement between the residents of Peruṅgōliyūr and Iraṇḍu-malai-nādu to protect each other against loss of life and property during times of adversity.
352	On the north wall of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	9th year, Āvani, Kanya, <i>ba. di.</i> Saturday, 11, Purnavasas.	Do. .. ..	Gift of land to Vyāpakasiva, one of the disciples of the Nāḍuvil-maḍam at Tiruvānaikkā and of the Lakṣadhyaḥaya lineage, by Aṅgarayan, a native of Perumbuli-yūr, in Teṇmalai-nādu a sub-division of Vāḍa-Paṇaṅgaḍu-nādu in the district of Jaya-śiṅga-kulakala-vaḷaṇaḍu.
353	On the same wall .. ..	Vijayanagara ..	[Viru]ppaṇa-Uḍaiyar .. ..	Āṅgiras ..	Do. .. ..	Damaged.
354	Do .. ..	Do. ..	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar	Vibhava ..	Do. .. ..	States that a dancing girl repaired the northern wall of the temple which had fallen down.
355	Do. .. ..	Pāṇḍya ..	Tribhuvanachakravartin Kōṇērimēlkonḍaṇ Kulāśekhara-dēva.	2 + 1st year ..	Do. .. ..	Gift of the village of Naṅgar in Purakkiliyūr-nādu, by Valattuvalvitta-Perumaḷ <i>alias</i> Tondaimaṇār for instituting a service in his own name.
356	Do. .. ..	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th ,, ..	Do. .. ..	Damaged. Seems to record a gift of land as <i>pāḍi-kkaval</i> .
357	Do. .. ..	....	....	....	Do. .. ..	Registers the building of the <i>Nṛitti-maṇḍapa</i> and another by a certain Alagiyaśōla-nāḍalvaṇ.
358	Do. .. ..	Pāṇḍya ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	9th year, <i>ba. di. 6,</i> Wednesday, Rohiṇi.	Do. .. ..	Gift of land to Vyāpakasiva referred to in No. 352 above, by a native of Perumalaiyūr in Teṇmalai-nādu, a sub-division of Vāḍa-Paṇaṅgaḍu-nādu in Jayaśiṅga-kulakala-vaḷaṇaḍu.
359	On the cross wall of the east <i>prākāra</i> of the same temple.	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year ..	Do. .. ..	Records that the <i>araiyars</i> of Iraṇḍumalai-nādu gave an agreement that during the times of enmity and fight among themselves they will in no way molest the tenants and other inhabitants of the villages which they have been guarding.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall .. .. .	..	Tribhuvanaachakravartin Kōṇṇēṇmaikondan.	18 + 1st year ..	Tamil ..	Gift of money for offerings during the service Sundara-Pandyan- <i>sandi</i> , so called after the king.
361	Do. .. .. .	Vijayanagara ..	Devārāja-Mahārāja .. .. .	[Vijayanagara] Saka 186[4]	Do. ..	Damaged. Seems to record a gift of land.
362	Do. .. .. .	Do. ..	Do. .. .. .	Rakshasa.	Do. ..	Damaged. Seems to register a transaction similar to that of No. 194 above.
363	Do. .. .. .	..	Tribhuvanaachakravartin Kōṇṇēṇmaikondan	12th year, Mithuna, <i>su. di.</i> , Friday, 1, Pushya.	Do. ..	Gift of money for offerings at the service Rājārāj Sundara-Pandyan- <i>sandi</i> , so called after the king, out of the savings of the temple.
364	On three pillars of the Vahana-mandapa in the same temple.	..	.. .. .	..	Do. ..	Records the names of the persons who had made a gift of the pillars.
365	On the second gōpura of the same temple ; right of entrance.	Vijayanagara ..	Bukkana-Udaiyar .. .. .	Subhanu, Avani, 22.	Do. ..	Gift of land by Narasingadeva, a chief of Perambur in Vaḍa-Kōṇṇu, a sub-division of Kōṇṇu <i>alias</i> Kaḍaladaiyad-Ilaṅgaikondan-60ja-valanadu.
366	In the same place .. .. .	Do. ..	Irayana-Udaiyar, son of Ariyana-Udaiyar	Lost ..	Do. ..	Much damaged.
367	Do. .. .. .	..	Tribhuvanaachakravartin Kōṇṇēṇmaikondan	5 + 2nd year ..	Do. ..	Mutilated. Seems to register the gift of a number of taxes.
368	On the same gōpura left of entrance ..	Vijayanagara ..	[Viru]ppana-Udaiyar .. .. .	Rhava ..	Do. ..	Fixes the fee to be paid to the temple by Kalla Valaikkarar for the protection afforded to them. Mentions Rājagambhira-valanadu, Rājārāja-valanadu, Pandyakulaśani-valanadu and Nittavinōḍa-valanadu which were on the southern bank (of the Kāvēri).
369	In the same place .. .. .	Do. ..	Bukkana-Udaiyar	Nala, Vaigasi, 6th day.	Do. ..	Records that a certain Vikramaśōla-Muttarayan of Kilaippuduvayal made an assignment of one-fifth of his estate to the temple and stipulated that in the absence of any male issue, the remaining four-fifths should also belong to the temple.
370	Do. .. .. .	Chōla ..	[Tribhuvanaachakravartin [Kulo]ttunga-Chōladēva, who was pleased to take Madurai (Madura) and the crowned head of Vira-Pandya.	[39]th year ..	Do. ..	Damaged. Gift of land to a temple musician ( <i>vajya-mārāyan</i> ).
371	Do. .. .. .	..	.. .. .	..	Do. ..	Registers the employment in the temple of a washerman and his wife.
372	On the north side of the same gōpura ..	Chōla ..	Rājārājadeva .. .. .	2nd year ..	Do. ..	Mutilated. Gift of 1,000 <i>kāṣu</i> every year, to the temple of Kunṇapperumal by the inhabitants of Perunṅuḍi <i>alias</i> Virudarājabbayankarapuram who were the tenants of the temple.
373	On the south side of the same gōpura ..	Do. ..	[Rājārājadeva .. .. .	3rd ..	Do. ..	States that the residents of Panṅgaḍu-nadu fixed one <i>mā</i> of land to be assigned to the temple as a fine for any damage caused to the arable land at Nalvayalūr or for any injury done on the high way.
374	In the hundred-pillared mandapa of the same temple.	..	.. .. .	..	Do. ..	The inscription seems to be unfinished. Mentions Kunṇan Kōppili Siṅgadeva, son of Perunṅalūr Nāḍalvan.
375	On sixteen pillars of the same mandapa ..	..	.. .. .	..	Do. ..	Records that the pillars were the gift of private individuals mentioned therein.
376	On the door-post of the unfinished gōpura of the same temple.	..	.. .. .	Parthiva, Aspati ..	Do. ..	In modern characters. Assignment of customs duty on every package coming from or going into Tanjore and Tricbinopoly, for midday offerings.

B.—Stone inscriptions copied in 1914—*cont.*

558 No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the north wall of the ruined Siva temple at Kolattur (same State).	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva, 'who was pleased to take the Chōla country.'	9th year	Tamil	Gift of land to the temple of Sundara-Chōlīśvaram-udaiya-Nāyanar.
378	On the same wall	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya-dēva, 'who was pleased to distribute the Chōla country.'	1[7]th year	Do.	Gift of land to the temple of Sundara-Chōlīśvaram-udaiya-Nāyanar at Kulai Kulattur in Urattūr-kūṭṭam, a sub-division of Irattapādikondasōla-valanadu.
379	Do.		....	33rd "	Do	Mutilated. States that the temple lands were lying uncultivated owing to a breach in the tank and that these were let out on permanent tenancy in order that the tank might be repaired and the lands cultivated.
380	Do.	Pāṇḍya	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	5 + 2nd year, Paṅguni, 20th day.	Do	Unfinished. The inhabitants of Kulattur together with the temple trustees disputed with a certain Vikkiramāsōla-Nādaiyaṇ as to the ownership of a river. The former asserted that it belonged to the temple. It was agreed that water might be baled out from the river within specified boundary limits, that one-half of the taxes on fishing should be paid to the temple and the other half to Vikkiramāsōla Nādaiyaṇ.
381	On the east wall of the same temple	Do.	Kōyil-Kulaśekhara-dēva	2nd year	Do	Incomplete. Gift of land for providing offerings at a service called Pallavaṇ- <i>sandi</i> , in the same temple.
382	On the same wall		....		Do.	Registers an order probably of the king that no inscriptions should be engraved on the central shrine and on the Agra-mandapa.
383	On the south wall of the same temple	Chōla	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who having taken Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	30th year, 116th day.	Do	Incomplete. Registers the fixed periods of the day when each dancing girl had to perform her daily services in the temple.
384	On the same wall	Vijayanagara	Vira-Bukkapa-Udaiyar	Svabhānu, Paṅguni.	Do.	Unfinished. Seems to record the gift of the right of levying certain taxes, to goldsmiths, by the people of Kulai Kulattur, Kilapuduvayal and Vikkiramāsōla-Muttaraiyer.
385	Do.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara-dēva.	39th year	Do.	Gift of land for a lamp by one of the <i>Kaikkōla-mudali</i> s of Tiruppaṇḍadu in Chōla-maṇḍalam.
386	Do.	Do.	Kōyil-Kulaśekhara-dēva	[29] + 1st year	Do.	Gift of land.
387	Do.	Chōla	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who having taken Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	[32]nd year	Do.	Unfinished.

B. - Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On a stone bed of the natural cavern on the hill at <b>Sittannavasal</b> (same State).	..	....	....	Brahmi .. ..	On other stone beds in the same cavern are engraved in early Tamil characters the names Tolakkup-rattu Kadavolan Tirunilay, Tirupparanan, Iittaiichohanan, Tiruchohattan and Sri-Parana-chandiran Niyattakaran Pattakkali.
389	On a pillar set up near the Gapōśa temple at <b>Kottagudi</b> (Periyakulam taluk, Madura district).	[Pandyā]	.... [Tri]bhuvanaachakravartin .. .. yadeva.	8th year ..	Tamil .. ..	Mutilated. Mentions 'Tiraiyūr-nāḍu. Two sides of the pillar bear no inscriptions.
390	On the pillar set up near the <i>dhvajastambha</i> of the same temple.	..	....	....	Do .. ..	Damaged.
391	On a pillar set up in a street of the same village.	Pandya	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Vira-Pandyaadeva.	7 + 1st year, Arpaśi, 13, [Monday].	Do. . . .	Incomplete. Mentions 'Tiraiyūr-nāḍu.
392	On the west base of the Emaniśvara temple at Emaniśvaram hamlet of <b>Parāmakudi</b> (Paramagudi taluk, Ramnad district).	..	....	Śaka 1489, Pra-bhava, Kanya, Monday, Magha, 12, Subhrayoga, Varaha Kara-na.	Do. . . .	Gift of the village Mavilangai in Vaḍutalai Sēmbi-nāḍu to the temple of Tirukkayilayam <i>alias</i> Iyamaṇisuram-udaiya-Nayinar, by a member of the Sammaṭṭi family.
393	On the west wall of the Amman shrine in the same temple.	Pandya	[Maṇavarman] <i>alias</i> Tribhuvanaachakravartin [Sundara-Pandya], 'who was pleased to take the Chōla country.'	5 + 1st year ..	Do. . . .	Fragment.
394	On a stone lying near the same temple ..	Do.	.... <i>alias</i> Tribhuvanaachakravartin Kulasekhara[dēva], 'who was pleased to take every country.'	Lost ..	Do. . . .	Mutilated. Mentions Maṭṭiyūr Śivapuri in Kēraḷa-singa-valanāḍu.
395	On a stone set up near the Śiva temple at <b>Pudur</b> (Tirumangalam taluk, Madura district).	..	..	Śaka 1566, Pra-madi, Āni, 16th day.	Do. . . .	Gift of the village of Tirumalasamudram to the temple of Sōkkanāthasvamin for conducting certain festivals in the months of Tai, Vaiyāsi and Āni for the merit of Tirumalai-Nayakkur, son of Viśva-nātha-Nayakkar.
396	On the south base of the Ambalappasvami temple at <b>Kovilangulam</b> (Aruppukottai taluk, Ramnad district).	..	....	....	Tamil verse ..	In praise of a certain Śōlakōṇ who was the lord of Kumbanūr, Kurandi, Kuṇṇattūr and Puttūr.
397	On the west and south bases of the same temple.	Chōla	Tribhuvanaachakravartin Kulottunga-Chōla-dēva	48th year ..	Tamil ..	Records that a golden <i>vimāna</i> with a <i>maṇḍapa</i> to Mukkudaiyār was constructed at Kumbanūr in Sēngattirukkai, a sub-division of Veṇbu-valanāḍu. Two copper images of the god and the Yakshi were also presented. It is also stated that land for a temple site and a watershed were given.
398	On the south base of the Eḡgumalagiya-Perumal temple in the same village.	Pandya	Maṇavarman <i>alias</i> Tribhuvanaachakravartin .. .. Pandyaadeva.	8th + 3rd year	Do. . . .	Gift of land to the temple of Guṇagaṇābharaṇa-Vinnagar-Emberuman at Sēngattirukkai Kumba-nūr <i>alias</i> Guṇagaṇābharaṇanallūr in Veṇbu-la-nāḍu.
399	On the north base of the same temple ..	Do.	Tribhuvanaachakravartin Kulasekhara-dēva.	13th + 4th year.	Do. . . .	Gift of a cow for a lamp to the same temple.
400	On the same base .. .. .	Do.	Do.	18th + 14th year.	Do. . . .	Gift of money for a lamp.



B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the same base .. .. .	Pandya	[Tri]bhuvanachakravartin Kula[śekhara- dēva].	13th year ..	Tamil ..	Gift of a <i>paḷaṅḡḍu</i> and two <i>dramma</i> s for a lamp.
402	On the south wall of the central shrine in the Sundarēśvara temple at <b>Aruppukottai</b> (Aruppukottai taluk, same district).	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadēva, 'who was pleased to take the Chōla country.'	5th ..	Do ..	Gift of oil for three lamps by the inhabitants of Idattuvali to the temple of Kuṛaḷmāṇisvaram-Udaiyar at Sengattirukkai Idattuvali.
403	On the same wall .. .. .	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara-dēva.	13 + 5th ..	Do ..	Gift of a stone at the entrance into the Ardhamaṇḍapa of the temple of Kuṛaḷmāṇisvaram-udaiya-Nāyanār at Sengattirukkai Idattuvali in Veṇbil-naḍu.
404	Do. .. .. .	Do.	Tribhuvanachakravartin Sundara-Pandya-dēva.	3rd ..	Do ..	Incomplete. Gift of offerings by the order of a certain Sokkandār, on the day of Satabhishaj in which he was born.
405	Do. .. .. .	Do.	..... Sundara-Pan[dyadēva]	Lost ..	Do ..	Damaged. Gift of land for maintaining a flower-garden and for supplying two flower-garlands to the temple of Kuṛaḷmāṇichechuram-udaiya-Nāyanār.
406	Do. .. .. .	Do.	Sundara-Pandyadēva, 'who was pleased to distribute the Chōla country.'	8th year ..	Do ..	Records the setting up of the image of Arundavaṇ-jēda-Nachohiyār (Parvatī), by Śēgal-Śevagattevaṇ, one of the Valaṇḍiyars of South Ceylon (Iṇṇi-laṅgai).
407	On the west wall of the same shrine ..	Do.	Do.	Do. ..	Do ..	Records the setting up of the image of Liṅgapurāṇa-dēva (Liṅgodbhava) by the same individual.
408	On the north wall of the same shrine ..	Do.	..... varman <i>alias</i> Tribhuvana- chakra[vartin] Sundara-Pandyadēva, 'who having taken the [Chōla country] was pleased to perform the anointment of heroes at Mudig. ṇḍachōlapuram.'	[1]3 + 1st year, Dhannu, <i>i.e.</i> di 3, Wednesday, Śravaṇa.	Do ..	Damaged. Gift of land for offerings by Aḷagan Aruḷapperumal <i>alias</i> Ulaganārāyaṇachakravartin at the service of Ulaganārāyaṇa- <i>śaṇḍi</i> called after the donor.
409	On the same wall .. .. .	Do.	Sundara-Pandyadēva	11th year, Margaḷi, 5th day.	Do ..	Quotes an order of Śōḷagaṅga-dēvaṇ. Gift of land for offerings to the images of Inakkunalla-perumal (set up in the name of Śōḷagaṅgaṇ), the (stone) goddess and the goddess which is taken out in procession through the streets
410	Do. ....	.....	.....	.....	Do ..	Gift of land to the temple of Eduttaduvaliya-Pillaiyar in the same village. Quotes the 18th year of Kula-śekhara-dēva, 'who was pleased to take every country,' and an order of Śōḷagaṅga-dēvaṇ.
411	Do. .. .. .	Pandya	Tribhuvanachakravartin Sundara-Pandya-dēva, ' [who having taken] the Chōla country was pleased to perform the anointment of heroes at Mudigṇḍachōlapuram.'	15th year ..	Do ..	Records the setting up of an image of Durgaiyar in the temple.
412	Do. ....	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadēva, 'who distributed the Chōla country.'	14th year, Mithuna, <i>ba.</i> di. 13, Monday, Rohini.	Do ..	Sale of a tank. Also records a gift of land to the temple of Vināyaka-Pillaiyar called Eduttaduvaliya-Pillaiyar at Idattuvali.

B.— Stone inscriptions copied in 1914—*cont.*

42

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	On the east wall of the central shrine in the Valavanda-Amman temple in the same village	..	....	Śaka 1090 ..	Tamil verse ..	Records the setting up of the god Alagiya-Ālvar by Solagangay.
414	On the same wall .. .. .	Pandya ..	Tribhuvanachakravartin Kulasekharadeva.	13 + 2nd year ..	Tamil ..	Damaged. Gift of paddy to the temple of Alagiya-Ālvar in Sengattirukkai Idattuvali in Venbula-naḍu, a sub-division of Maduraiḍaya-velanāḍu which was a district of Paṇḍi-maṇḍalam.
415	On a stone of the well opposite to the choultry in the same village.	....	....	Śaka 1154 ..	Tamil verse ..	Records the construction of the well.
416	On a slab set up in a field 2 miles east of the same village.	....	....	Dundubhi ..	Tamil ..	Gift of land in the village Bommakōṭṭai for the daily worship of Valavanda-ammal at Aruppak-kōṭṭai by an agent of Tirumalai Sētapatikatta Raghunāthadeva for the merit of the latter.
417	On the north wall of the <i>prakāra</i> of the Sabayavallishrine in the Tirumalanathasvāmin temple at <b>Tiruchohuli</b> (Aruppukōṭṭai taluk, same district).	Chōla ..	Rajakesariverman (Rajaraja I) .. ..	[10]th year ..	Tamil (Vatte-luttu).	Fragment. Gift of a lamp.
418	On the same wall .. .. .	Do. ..	Rajakesari]varman, 'who destroyed the ships at [Kā]nda]ar.'	12th year ..	Do.	Fragment.
419	On the door-post of the Prajayaṭṭankar shrine in the same temple.	....	....	Śaka 1163 ..	Tamil ..	Unfinished. Seems to refer to the defeat of a certain Jananātha.
420	On the south base of the Kalanathasvāmin temple at <b>Pallimadam</b> , hamlet of Tiruchohuli.	Pāṇḍya ..	Vira-Pāṇḍya, 'who took the head of the Chōla.'	[4] + 3rd year.	Tamil (Vatte-luttu).	Gift of 75 sheep for a lamp to the Bhaṭṭarar of the temple of Sundara-Pāṇḍiya-lēvaram at Tiruchohuliyal Pallimadai a <i>dēvādāna</i> in Parittikkudi-naḍu by Solantakap-Iallavaraiyan alias Maṇḍa Adichchan of Poliyūr.
421	On the same base .. .. .	Do. ..	Do.	Do.	Do.	Gift of 25 sheep for a lamp to the same temple. Mentions Venbu-naḍu.
422	On the north base of the same temple ..	....	....	26th year ..	Do.	Incomplete.
423	On the same base .. .. .	Pāṇḍya ..	Vira-Pāṇḍya, 'who took the head of the Chōla.'	4 + 7th ,, ..	Do.	Gift of 20 sheep for a lamp to a <i>muṭṭa</i> of the <i>Mah[ā*]-erattins</i> . Mentions the liquid measure called Solantakap- <i>nāḷi</i> .
424	Do. .. .. .	Do. ..	Do.	4 + 5th ,, ..	Do.	Incomplete. Gift of sheep for a lamp.
425	Do. .. .. .	Do. ..	Śaḍaiyamāraṇ .. .. .	2nd ,, ..	Do.	Damaged and unfinished. Seems to provide for a lamp. Mentions Vāṇavaṇmadēvi a <i>brahmadēya</i> in Venbu-naḍu.
426	Do. .. .. .	Do. ..	Vira-Pāṇḍya, 'who took the head of the Chōla.'	13th ,, ..	Do	Gift of 100 sheep for two lamps to the same temple by Poliyūr-nāṭṭu Māvendaṭṭaṇ alias Araṅgam Padi, a native of Śaḍuvārin Poliyūr-naḍu.
427	Do. .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin Su[ndara-Pāṇḍyadeva].	.. .. śu. di. 11, Monday, Rohini.	Tamil ..	Damaged fragment.
428	Do .. .. .	....	....	....	Tamil (Vatte-luttu).	Gift of 50 sheep by Śaṭ'angari, for a lamp to the temple of Tirukkattamballideva at Kuṇḍi in Venbu-naḍu.
429	Do. .. .. .	Pāṇḍya ..	Vira-Pāṇḍya, 'who took the head of the Chōla.'	4 + 5th year.	Do.	Incomplete.

No. 1260, PUMIO, 25TH AUGUST 1915.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
430	On the parapet stone of the entrance into the same temple, right side.	Pāṇḍya ..	Maṇḍajāḍaiyan .. .. .	26th year ..	Famil (Vatteḷuttu).	Built in at the right end. Gift of [100] sheep for a [lamp] by a native of Kuṇṇar in Nīlakkūḍi-nāḍu. Mentions Kuṇṇaḍi Tirukkattāmbaḷi in Veṇbu-nāḍu.
3 431	In the same place ; left side ..	Do. ..	Do. .. .	35 + * ,, ..	Do.	Built in at the bottom. Mentions Kuṇṇaḍi Tirukkattāmba[ḷi] in Veṇbu-nāḍu.
432	On the main <i>gōpura</i> of the Śaṅkaralinga-svāmin temple at Sankaranayinar-koyil (Sankaranayinarkoyil taluk, Tinnevely district) ; right of entrance.	...	...	Viśvavasu, Vaigāsi, 24th day, Monday, Uttarāśadhā.	Tamil ..	Registers the special privileges to be enjoyed by the four low-caste people on festival and funeral occasions.
433	On the main <i>gōpura</i> of the Ādiratnēśvara temple at Tiruvadanai (Tiruvadanai taluk, Ramnad district) ; right of entrance.	..	....	Śaka 1557, Yuva, Tai, 14th day, <i>su. di.</i> , Four nāmi, Pushya.	Do. ..	Registers an order of Tirumalaiyan that each village had to pay one <i>kāṣu</i> , one <i>paṇam</i> and one <i>kalam</i> of paddy to the temple of Āḍanai-Nayakar for the merit of Śetupatidevar.
434	In the same place .. .	....	Tribhu[vanachak]ravartin Kōṇe[riṇmai]-kondāṇ.	17th year	Do. ..	The stone is cut off at the right end. Seems to register a gift of paddy.
435	On the same <i>gōpura</i> ; left of entrance ..	Pāṇḍya ..	Maṇavarman <i>alias</i> Sundara-Pāṇḍya, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoḇḍaśhōḷapu. am.'	18th ..	Do. ..	The stone is cut off at the right end. Seems to register a gift of land.
436	On a slab set up near the tank in the same temple.	....	....	Śaka 1642, Vikari.	Do. ..	Records the digging of the Sūryaputkaraṇi tank in front of the temples of Āḍanai-Nayakar and Anḇir-piriyāḍa-Amman for the merit of Muttuvayiravanatha Śetupatikabāḍavar.
437	On a slab near Yaṛṛam Reḍḍi's house at Mallela (Madanapalle taluk, Chittoor district).	....	Bira-Mahārāja, ruling over Pulvēri-nāḍu ..	..	Kanarese (archaic).	Records that while Tōḍaṅkan was governing Mallya (i.e., Mallela), a native of Kottanūru fell in a cattle-feud (?), after destroying Nekkundi.
438	On a slab built into the south wall of the Jumma Meejid at Kottakota (same taluk and district).	....	....	....	Persian ..	Damaged and illegible. Records that the mosque was dedicated to God and Prophet on the 20th Rabi-ul-Awal 900 A.H.
439	On the slab called <i>Kattivirappabāḍu</i> at Aletipalle (same taluk and district).	Vaidumba	Vaidumba-Mahārāja .. .. .	Approximately the 9th century A.D.	Kanarese (archaic).	Records that a certain Śrī-Raṅki, son of Viṇasatti, the servant of Vaidumba-Mahārāja, [led] the army in the battle of Tirovaḷa and fell. The hero is entitled the supporter of the throne of Eṛega, the right arm of the Mahārāja and the bee at the lotus foot of Kimudēva.
440	On a rock to the west of the Peddacheruvu tank at Badikayalapalle (same taluk and district)	....	....	Krōḍhana, Āsvija, <i>su. di.</i> 10.	Telugu.. ..	Records that Kadupanayani Raghunayakulu Nayani-garu of Krottapālem granted rent-free, 10 <i>tams</i> of wet land for the maintenance of the Venkatappa-Nayani tank.

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## B.—Stone inscriptions copied in 1914—cont.

44

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On a slab set up in the verandah of the Uddibasaavanna temple at Morigeri (Hadagalli taluk, Bellary district).	Western Chalukya.	Trailokyamalladeva (Somesvara I.)	Saka 967, [Parthiva], Karttika, Purnami, lunar eclipse.	Kanarese	A subordinate of the king was Trailokyamalla Nanni-Nolamba Pallava-Permanadiga, who was ruling the districts Ballakunde 300, Kogali 500, Kadambalige 1000, Kudiyi-Haravi 70 and Kzividi 30; the five villages and the Nolambavadi 32,000 province. A thousand servants, devoted to Nolambadhiraja, the chief of whom was <i>Dandandya</i> Tikappa were enjoying supreme authority over six villages of which Moringere was one. Tikappa gave some land to Somesvara-Pandita, pupil of Jnanesvara-Pandita, pupil of Malayala-Pandita who was the pontiff of Kogali 500. The record also states that <i>Dandandya</i> Sovimayya gave a tank and a garden to the temple of Nolambesvara after washing the feet of Somesvara-Pandita.
442	On the same slab	Do.	Vishnuvardhana-Maharajadhiraja-Vijayadityadeva.	Saka [9]8[7], Krodhin, Pushya, Purnami, Sunday, Uttarayana-Sankranti.	Do.	Gift of land by the king to the temple of Nolambesvara at Moringere. The prince is entitled AhavannallanaAkakara.
443	On another slab set up in the same temple.	Do.	Trailokyamalla-Ahavannaladeva (Somesvara I.).	Saka 967, Parthiva, Karttika, Purnami, Thursday, lunar eclipse, Sankranti-Vyatipata.	Do.	Gives a genealogical list of the subordinate Nolamba chiefs of Pallava descent. Trailokyamalla Nanni-Nolamba Pallava-Permanadi, ruling over the districts mentioned in No. 441, was the younger brother of Jagadekamalla-Nolamba [alias] Irmaadi Nolamba, who was the son of Jagadekamalla-Nolamba [alias] Udayaditya, who, again, was the son of Irvabedanga Nolamba-Ghatteyanakakara. Registers that Tikappa and other servants established a feeding house and the temple of Nolambesvara at Moringere in order to secure the <i>parokshavinaya</i> of Udayadityadeva and with the permission of the king, who, having returned from a raid on Sivapa(f), was camping on his way at Puvinapadaigili (i.e., Huvinahadagalli), granted the village Savandiya-pala for their upkeep. The same teachers as in No. 441 are mentioned here and are stated to have been followers of Lakulisa and members of Simhapaarshe. The chiefs Chatterasa, Ghattiyarasa, a subordinate of Samanta-Garuḍa and others also made gifts.
444	On a slab set up near Nagala-katta in the same village.			Nala, Asvija, 4th di. 5.	Do.	Records the restoration of a tank by Nagapa Ningapa, the <i>syā</i> [nabhoga] of Morigeri, for the merit of his daughter Bomova.

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B. — Stone inscriptions copied in 1914—*cont.*

N.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
445	On the slab built into the wall of the Kōṭisvara temple at Kotnakallu (same taluk and district).	Western Chālukya.	Chālukya-Pratāpachakravartin Jagadekamalla.	11th year, Vibhava, Pushya, <i>su. di.</i> 13, Friday, Uttarāyana-Samkrānti, Vyatipāta.	Kannarese	Supplies a genealogical list of the Chālukya kings from Taila II. Jagadekamalla Vira-Pāṇḍya was the feudatory of Perma-[Jagadekamalla II]. His maternal uncle was Vikramāditya, the son of Billavaraya. This latter chief granted the village Kōṭi-gaṇūru to the temple of Kōṭi-Samkaradeva on the bank of the Tungabhadra river. Another gift to the same temple made in the 6th year, Rudhirōdgarin is also recorded. In the year Viḷambi the <i>śāhā-maṇḍalēśvara</i> Vijaya-Pāṇḍya made a grant to the same temple for the merit of his maternal uncle Vikramāditya.
446	Do do	Yadava	Sevana-Mahadevaraya, 'ruling at Deragiri'.	Śaka 1185, Dundubhi, Kārttika, <i>su. di.</i> 15, Monday, Vyatipāta, Samkrānti, [lunar] eclipse.	Do	Records a gift of land to the same temple by a certain Madhavayya of Kōṭigaṇūru through the 500 of Kauravagrāma, a village in Masavadi 140.
447	On a pillar of the Mukha-mandapa in the Kallesvara temple at Sogi (same taluk and district).	Hoysala	Pratāpachakravartin Vira-Narasimhadēva (I).	6th year, Vyaya, Chaitra, <i>su. di.</i> 10, Monday.	Do.	Records the gift of two <i>gadyāṇas</i> from the income in grain in the district of Kōgali-nādu in Pāṇḍya-nādu, to the temple of Kallināthadēva at Sōgre by Siripanna-Maylārādēva, officer of tolls in that district, with the permission of the chief minister ( <i>mahā prathāna</i> ) Bommayya-Dannayaka and others. Two more <i>gadyāṇas</i> were similarly granted by some others with the permission of Boppayya-Dannayaka, the officer of the white parasol.
448	On another pillar in the same place	....	....	Śrīmukha, Āsvīja, <i>ba. di.</i> Ekādasi, Thursday.	Do.	Gift of 700 <i>kamma</i> of land by the merchant ( <i>navādēśi</i> ) Maṭayaḷa Perayachcha-Setti, to the temple of Kalidēva for his own merit and for that of his younger brother Kumarachcha-Setti. The land had been acquired by him from Basavi Mārāde.
449	On the third pillar in the same place	Hoysala	Pratāpachakravartin Vira-Narasimhadēva (I).	6th year, Vyaya, Chaitra, <i>su. di.</i> 10, Monday.	Do.	Records a gift of money from the grain income of Kōgali-nādu, in Pāṇḍya-nādu by the chiefs mentioned in No. 447, for the daily worship of Sōmanāthadēva at Sōgeya-kōṭe.
450	On a slab set up in front of <i>ḍabbaḡuḍi</i> in the same village.	Western Chālukya.	Tribhuvanamalladēva (Vikramāditya VI), 'ruling at Kalyāṇa'.	Chālukya-Vikrama year 46, Plava, Pushya, <i>su. di.</i> 6, Sunday, Uttarāyana-Samkrānti, Vyatipāta.	Do.	The <i>Mahāmaṇḍalēśvara</i> Tribhuvanamalla-Pāṇḍya-deva was ruling the Nōḷambavāḍi 32,000 and the <i>Mahāmaṇḍalēśvara</i> Ghaṭṭiyyarasa was ruling Kōgali 500 evidently as his subordinate. The Brahman Nāgavarmanayya-Nāyaka, the headman of Sōgi and his brothers Kāḷimayya-Nāyaka and Mahādevayya-Nāyaka being together, made a gift of land, etc. for daily worship to be maintained in the temple of Kēśavadēva which was built by Nāgavarmanayya-Nāyaka. Ghaṭṭiyyarasa was made the guardian of the gift.

## B.—Stone inscriptions copied in 1914—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
451	On a mutilated slab at the same place	Western Chalukya.	Tribhuvanamalladeva (Vikramaditya VI) ..	Chalukya-Vikrama year 85, <i>su. di.</i> 18, Sunday.	Kanarese ..	Damaged. Mentions Nagavarmmayya-Nayaka of Sogi and his younger brother Mahadeva-Nayaka.
452	On a slab set up in the garden <i>Śringāra-tōṭa</i> of the same village.	....	....	Saka 1056, Pramāditoha, Bhādrapada, <i>ba. di.</i> 2.	Do.	Records a gift of land by Basappa-Nayakara of Sogū to his faithful servant Virapa of Soge.
453	On a fragment lying before Virappa's house in the same village.	[Hoysala]	[Vi]shnavardhana-Vira-Ballā[la] .. ..	... Karttika, <i>ba. di.</i> 6, Thursday.	Do. ..	Seems to register a gift of land to a Jaina institution.
454	On the slab set up outside the Kallēśvara temple in the same village.	Western Chalukya.	Jagadekamalladeva (Jayasinha II) ..	[Saka] 96[0], [Bahu]dhanya.	Do.	Completely damaged. Seems to record a gift of land.
455	On the back of the same slab	....	....	Saka 987, Vyaya, Vaisakha, <i>Hunpama</i> (full-moon), Monday.	Do.	Registers the praise of Chikka Jayar who was evidently a Saiva teacher. On the date given this teacher appears to have made a grant of land for the management of a village.
456	Do. .. ..	..	....	....	Do. ..	Records that Manneya Ghattiyarasa of the Kadamba family and a servant of Samanta Garuḍa handed over the income of his Manneya to the teacher Mallikarjuna-Bhāttaraka of Soge. At the end of the record occurs the date Saka 97[1], Viśōdhi. It mentions Marasūṅgayya, the headman of the village.
457	On a slab set up in the garden of Śantēśvarasvāmī in the same village.	Vijayanagara ..	Krishnarāya-Mabarāya .. ..	Dhatu, Karttika, <i>su. di.</i> 5.	Do. ..	Records that Aruha-Timapa-Nayaka, the minister ( <i>pradhāna</i> ) at Kōṭāra, made, for the merit of his master Immoḍi-Basavappavōḍ-ya, the village of Dappayakapura for maintaining a water-trough for animals at Soge.
458	On a slab set up in front of a house south of the Kallēśvara temple in the same village.	Western Chalukya	Tribhuvanamalladeva .. ..	Lost	Do. ..	Much damaged. Mentions the <i>Mahāmaṇḍalēśvara</i> Barmadevarasa who was 'a venomous serpent to the chiefs of Tondanandala' and 'a thunderbolt to the strong hill-fortresses of Hoysalas.'
459	On a second slab set up in the same place	Do.	[Tribhuvana*]malladeva .. ..	Chalukya-Vikrama year 35, Vikrita, Pushya, <i>su. di.</i> Trayōḍaśī, Sunday, Uttarāyana-Samkrānti, Vyatipāta.	Do. ..	Much damaged.



B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
460	On a slab built into a wall at the entrance into the Virabhadrasvamin temple in the same village.	....	....	Kalayukti, Margasira, <i>ba. di. 3</i> , Monday.	Kanarese ..	Records that Govindapa-Nayaka, the agent of Krishnapa-Nayaka, granted some privileges to the headman, accountant and other [residents] of Soge.
461	On a slab leaning against the temple platform at Mudenuru (same taluk and district).	....	....	....	Do. ... (archaic)	Damaged. Seems to record a gift of land at Mudanira to a <i>garupila</i> . At the beginning of the record is found the name Ghangara Maramma.
462	On a slab set up in a garden to the north of the same village.	....	....	Śaka 1634, Nandana, Āsvija, <i>su. di. 10</i> .	Kanarese ..	Seems to register a gift of land. Mentions Basapa-Nayaka and his son.
463	On a slab set up near the tank to the east of the same village.	...	....	Śaka 1776, Ananda, Chaitra, <i>su. di. 6</i> , Monday.	Do. ..	Records that the twelve village officials ( <i>bāra-talūti</i> ) of Mudanuru constructed a <i>matha</i> and agreed to conduct the worship in it.
464	On a slab set up in a field at Nandihalli (same taluk and district).	Vijayanagara ..	Virapratapa Sadāsivadēva-Mahārāya	....	Do. ..	Gift of the village Volalagundi Bhayirapura surnamed Gopinathapura in Kōtāra-sime, to the temples of Banjesvara and Gopinatha at Tiramalapura, an <i>agradhara</i> established by Rāmapaya.
465	On a pillar set up in front of the Īsvara temple at Devagondanahalli (same taluk and district).	....	....	Śaka 1678, Vyaya, Chaitra, <i>su. di. 1</i> .	Do. ..	Records that the village of Devagondanahalli was given as a gift to Rāmapaya-Nayaka by Mummaḍi Basavappa-Nayaka of Bāgaḷi.
466	On a slab set up in a field at Bannikallu (same taluk and district).	....	..	Śaka 1632, Vikrita, Bhādrapada, <i>su. di. 1</i> .	Do. ..	Records a gift of land to Banaiya by Hatiyammaji of Bāgaḷi.
467	On a slab lying near the <i>chēvadi</i> in the same village.	....	....	Bahudhanya, Phalguna, <i>su. di. Pañchami</i> .	Do. ..	The headman, accountant, village watchman and other people of Panikal made a rent-free grant of land to Ningōja, the carpenter of the village temple.
468	On a slab built into the platform of the Kālāsvara temple at Timmalapura (same taluk and district).	Vijayanagara	Virapratapa Sadāsivārāya, 'ruling at Vidyanaga[ra].'	Śaka 1477, Rakshasa, Śrāvana, <i>su. di. 5</i> .	Do. ..	Registers that Aliya-Rāmarāja-arasa granted the village of Hakabandiganuru in the district ruled by Viṭalappa, to a temple.
469	On a pillar set up close to the Īsvara temple at Bannimatti (same taluk and district).	....	....	....	Do. (archaic) ..	Records the death of a hero who was, perhaps, named Chandana.
470	On a slab set up at the entrance into the compound of the Virabhadra temple at Holal (same taluk and district).	Western Chalukya.	[Tri]bhuvanamalladēva .. ..	....	Kanarese ..	Much damaged and mutilated. Registers the praise of the residents of Gaṇḍarādityana-Polalayura.
471	On another slab set up in the same place.	Do. ..	Tribhuvanamalladēva .. ..	....	Do. ..	Incomplete. Records the gift of 100 <i>kamma</i> of land in Gaudagere to the temple of Kālāsvara by Koylādideva and the 120 residents of Gaṇḍarādityana-Holalu.
472	On a slab set up near the east wall of the same temple.	Hoyasāla ..	Tribhuvanamalla Vira-[Ba]llāḷa (II) ..	Śaka 111[6], Rakshasa.	Do. ..	Damaged. Records a gift of land to Chaudēya-Nayaka son of Rānarāṅga-Bhairava Basaveya-Nayaka who apparently died on the battle field.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
473	On a slab set up in the verandah of the same temple.	....	....	Śaka 1781, Siddharthi, Aśvija, <i>su. di.</i>	Kanarese	Records the building of the Virabhadra temple by Gaṅgadharaṇiyya of Hirē-maṭha.
474	On a second slab set up in the same place	....	....	....	Do.	Damaged. Seems to record the building (?) of the temples of Kalinātha, Vṛṇamaya and Virabhadra at Hoḷal, by <i>pradhāna</i> Havaḷi-Nāyaka-Vadeya.
475	On a slab set up near the west wall of the same temple.	Western Chālukya.	Chālukyaśaṅkharavartin dēva.	Bhuvanaikamalladeva.	Śaka 990, Ananda, <i>su. di.</i> <i>Śidige Dvitiyā</i> , Wednesday, Uttarāyana-Saṅkhrānti.	Do. Damaged. Records a gift of land to the temple of Gaureśvara at Gaṇḍarāditya-chaṭturvēdinaṅgala, by Rudrabharanajiya.
476	On the same slab .. .. .	Do.	Jagadekamalla (II) .. .. .	5th year, Dundubhi, Aśadhā, <i>su. di.</i> 1, Monday, Vyatipāta, Saṅkhrānti.	Do.	Registers the gift of tolls on (?) three lakhs of areca-nuts <i>aḷakeya-sūṅka</i> , <i>Paḷḍarāvula</i> and <i>hejjuṅka</i> to the same temple at Gaṇḍarādityana-Hoḷalu, by Vira-Paṇḍya Anuka-Pallavarāya and another who were officers of Vira-Paṇḍyadeva.
477	Do. .. .. .	....	....	Chālukya-Vikrama year 2, Kaḷayukti, [Uttarāyana.	Do.	Records the gift of one <i>hōru</i> of betel leaves by Chaṭṭimayya to the same temple.
478	On a slab set up in the Gaurlēvara temple in the same village.	....	....	Śaka 1100, Vijamba, Margaśira, <i>su. di.</i> <i>Pañchamī</i> , Thursday, Uttarāyana-Saṅkhrānti, Vyatipāta.	Do.	Registers the grant of <i>hejjuṅka</i> on areca-nuts and of certain other tolls by Saṅkara-Daṇḍanāyaka, son of Madhuvarasa and a subordinate of Vijaya-Paṇḍya, the lord of Nolaṃbavadi 32,000 in Kuntaladeśa, for the daily worship in the temple of Gaureśvara at Gaṇḍarādityana-Hoḷalu. The latter place was called the best of villages ( <i>grāma-chaṭkravarti</i> ) and the southern Ayyavale being the residence of the 300 merchants.
479	On a slab set up near the pond in the same village.	Western Chālukya.	Pratapachakravartin (II).	Jagadekamalladeva	12th year Śukla, Vaiśākha, <i>su. di.</i> <i>Puṇṇame</i> , Monday.	Do. Records a gift of 220 <i>kamma</i> of garden land for daily worship in the temple of Vāmanēśvara, by the 120 citizens of Gaṇḍarāditya[na]-Hoḷalu, while 85 <i>midē</i> varasa was ruling 'the twelve (villages)' The <i>nokharas</i> of the village had to protect the charity.
480	On the same slab .. .. .	....	....	....	Do.	Vira-Paṇḍyadeva, 'the Emperor of the Southern region' having visited the temple of Vāmanāthadeva at Gaṇḍarādityana-Hoḷalu, granted tolls on two lakhs of areca-nut <i>aḷakeya-sūṅka</i> , at the request of the <i>mahāpradhāna</i> Kallimeya-Daṇḍanāyaka.
481	On a slab set up near the Nandi (bull) called Doddabevinakatti-basavanna in the same village.	....	....	Raktakshin, Banada-Hunnisa.	Do.	Records that Lakeya-Nāyaka, son of Alampuri Kamaleya-Nāyaka of Uchchangi, killed his enemies and died. Mention is also made of another Lakeya-Nāyaka, son of [Na]geya-Nāyaka.

B.—Stone inscriptions copied in 1914—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
482	On the image of Hanuman in the Hanu-manta temple of the same village.	....	....	Śaka **4[0], Phalguṇa, śu. di. 18.	Kanarese ..	Damaged. Seems to register the consecration of the image of Hanu[manta] at Gaṇḍarādityana-Hoḷalu, the chief of villages ( <i>grāma-chakravartī</i> )
483	On the capital of a pillar in the Mukha-maṇḍapa of the Amṛiteśvara temple in the same village.	....	...	....	Do. ..	Records that Bammōja, son of Chokōja and pupil of Padōja of Sōge, who possessed high skill in architecture, made four Śrīkāra-pillars with decorations, each costing 20 <i>gadyāṇas</i> .
484	On a slab set up near the main entrance of the Sōmalīgeśvara temple at M aīlāa (same taluk and district).	Western Chalukya.	Trailōkyamalladeva (Sōmeśvara I)	Śaka 968, Vyaya, Phal-guṇa, śu. di. Tudige (Tṛiṭyā), Sunday, Uttara-Bhadrā-pada, Sādhyā-yōga.	Do. ..	Slightly damaged. Gift of land, house, stalls, etc., evidently by the chief Kalidasa or Kalimayya to the temples of Svayambhudeva and Mālasthānādeva, through the teacher Śhīlākāchārya, pupil of Tejorasi-Pandita of Maṇḍimāḍu. Records also a gift by Ahavamalla, son of Jagadekamalla.
485	On the lamp-pillar of stone set up in front of the same temple.	....	....	Śrīmukha, Karttika, ba di 10, Saturday.	Do. ..	Damaged. Seems to register the gift of the pillar.
486	On the base of a pillar in the Mukha-maṇḍapa of the Kallēśvara temple in the same village.	Yadava ..	Bhujabala-Praudhapratapachakravartin Vira-Ramachandra.	Śaka 1206, Chitrabhanu, Jyēsthā, śu. di. ....	Do. ..	Records the consecration of the sacred bull Nandikeśvara in front of the god Kalinātha at Goṅḡṇa, by the chief Jannuva-Nayaka.
487	On a memorial stone set up near the Gaṅgimālavva temple in the same village.	....	....	Śrīmukha, Bhādrapada, śu. di. 11.	Do. ..	Records that a certain Honnarasa and the <i>līṅga</i> of Maīlāra became united, i.e., that the former died.
488	On a Nandi-pillar lying in a field to the south-east of Hyarada (same taluk and district).	Yadava ..	Bhujabala-Pratapachakravartin Mahadevaraya.	Vira-Śaka 1184, Dundubhi, Chaitra, ba. di. amāvasya, (new-moon), Monday, solar eclipse.	Do. ..	Damaged. Seems to provide for the repairs of the temple of Mallikarjuna at Śrīparvata.
489	On the slab called 'ākala-kallu' set up in the tank-bed at Kattebennur (same taluk and district).	Western Chalukya.	[Ja]gadekamalladeva ..	Kṛōdhana, Mārgaśīra Tuesday, solar eclipse.	Do. ..	Damaged. Mentions a Mahāmaṇḍalēśvara who held the titles Māvana-gandhavāraṇa, Raṇadhīra and others.
490	On a pillar lying in the verandah of the Uḍuchulavva temple in the same village.	Do.	Jagadekamalladeva (Jayasīmha II) ..	[Śaka] 947, Kṛōdhana,	Do. ..	Much damaged. Mentions the Mahāmaṇḍalēśvara Madhu-Marmadeva who was entitled Māvana-gandhavāraṇa and Raṇadhīra.
491	On the base of the column left of entrance into the Āñjanēya temple in the same village.	....	....	Nandana, Phal-guṇa, śu. di. 5, Monday.	Do. ..	Records that a certain mason named Alōja brought materials (?) from the ruined temple of Bhōgeśvara at Kōṇḍadakatti which belonged(?) to a jaina-basti and built this temple for Hanumappa.

B.—Stone inscriptions copied in 1914—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the slab lying in a canal near Halu-Timmalapura (same taluk and district).	..	....	Śaka 1634, Nandana, Aśvija, <i>su. di. 5.</i>	Kanarese ..	Gift of 10 <i>kha</i> of land assessed at 250 <i>varāhas</i> by Haliyammaji of Pagali to Baramaya, son of Mariyappa, in the village of Timmalapura included in Hamvina ( <i>i.e.</i> Hāvina)-Hadagali.
493	On the pedestal of the Sarasvati image in the Bhīṣṇa-Deviśvara temple at Hire-Hadagali (same taluk and district).	..	....	....	Do. ..	Consists of a verse in praise of the sculptor whose name is not clear on the impression.
494	On a slab set up in front of the same temple.	Western Chalukya	Vikramaditya Gaṅgapermadideva ..	Hemalambi, Vaiśakha, ( <i>Puṇnami</i> ) full-moon Sunday, lunar eclipse and Chalukya-Vikrama year 32, Sarvajit, Chaitra <i>Amāvāsya</i> , (new-moon), Monday, solar eclipse and Vishu-Samkrāmaṇa.	Do. ..	Damaged. The king, as a crown prince, was ruling the provinces Gaṅgavadi 26,000, Banavase 12,000 and Nolambavadi 32,000, when the minister Demarasa is stated to have consecrated the temple of Devesvara at Posa-Vadaṅgile which was a village of Brahmans from the time of Janamejaya. About the end of the inscription mention is made of the Hoysala King Vishnu or Vira-Vishnu Tribhuvanamalla.
495	On another slab set up in the same place	Hovsala ..	Pratapachakravartin Vishnuvardhana-Vira-Ballaladeva (II).	Śaka 1133, Prajapati, Magha, <i>su. di. Tadiga</i> ( <i>Tristya</i> ), Sunday.	Do. ..	Damaged. States that the king was ruling the country Nonambavadi 32,000, Banavase 12,000, Huligere 300, the two Beluvolas and Masavadi, right up to Heddore, from his capital Hallavara alias Vijayasamudra. His queen ( <i>pattadarasi</i> ) Padumaladevi is stated to have been ruling at Hosa-Hadagali. Seems to record a gift of land by the chief Davanna.
496	On a slab set up near the south wall of the same temple.	..	..	Śaka [1]081, Bahudhanya, Vaiśakha, <i>Purnamāse</i> (full-moon), lunar eclipse.	Do. ..	Damaged. The record begins with a genealogical list of the Western Chalukyas and stops with Perma-[Jagadekamalla II]. It states that the Mahāma ( <i>aiśvara</i> ) Vira-Pandya was ruling Kadambalige 1,000, Ballakunde 300 and Kogali 500. His uncle Vikrama-Pandya made a grant of land for the merit of his wife Bahaladevi and his daughter Mahadeviyarasi.
497	On a slab lying before the Virabhadra temple in the same village.	Western Chalukya.	Tribhuvanamallaḍeva ..	Śaka 772, Prajapati, Pushya, <i>Amāvāsya</i> (new-moon), Monday, Vyatipata, Uttarayana-Samkrāmaṇa.	Do. ..	The characters are very late for the Śaka year quoted but agree very well with the time of Tribhuvanamalla Vikramaditya VI. Records a gift of land to the temple of Mulasthanadeva at Hosa-Vadaṅgile, by the chief Mahendra of the Yadu family. Also registers gifts of land at Halugi and other places to the temple of Mallikarjunadeva by Maliyappa on Chaitra, <i>su. di. Pāḍi[ve]</i> ( <i>Prathamā</i> ). Monday, in the same year.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On a stone lying in front of Badigēra Virabhadrappa's house in the same village.	....	....	Saka 1187, Krōdhana, Chaitra, <i>śu. di. 5</i> , Thursday.	Kanarese ..	Registers that the 120 residents [of Hosa-Haḍaṅgile] made an arrangement with regard to the house-sites belonging to the temples of Mādhavadēva and Gopāladēva of Benneṇṛu.
499	On the same stone .. .. .	....	....	Saka 1201, Pramādi, Vaiśakha, <i>śu. di. 15</i> , Monday, Saṁkrāmaṇa-Vyātipāta.	Do. ..	The citizens ( <i>mahājana</i> ) of Hosa-Haḍaṅgile having met together agreed to give certain lands to the temple of Mādhavadēva of Benneṇṛu.
500	On a mutilated slab lying in the backyard of Purāṇada Chinnavirappa's house in the same village.	....	....	Phalguṇa, <i>śu. di. Tadiḡa</i> ( <i>Tṛitiyā</i> ).	Do. ..	Seems to register gifts of lands to the temple of Nagareśvaradēva by the merchants ( <i>nagara</i> ).
501	On a slab set up in front of the ruined Āṇjanēya temple at Sivapada (same taluk and district).	Western Chālukya.	Jagadekama[lla] (Jayasimha II) .. ..	Saka 963	Do. ..	Mutilated. Seems to register a gift of land to the temple of Siddhēśvara. Mentions the <i>mahājana</i> s of Hosa-Vaḍaṅgile and a son of Raya-Pāṇḍya.
502	On the base of a pillar in the Mailara Liṅgapāda shrine in the same village	....	....	....	Do. ..	Registers that Bōmarāsi, the priest of Siddhanātha, appointed Amitarāsi to his place and gave over to him the two villages of the god Siddhēśvara in the presence of the five <i>maṭhas</i> .
503	On a mutilated slab lying in front of the Āṇjanēya temple at Bannigola (same taluk and district).	....	....	Saka 1483, Dūrmati, [Vaiśakha], <i>śu. di. 12</i> , Saturday.	Do. ..	Mentions Bannigola and a gift of 100 <i>varaḥas</i> .
504	On a slab set up on the boundary line between Bannigola and Siginahalli.	....	....	Vikrama ..	Do. ..	Records the gift of a rent-free land ( <i>mānya</i> ) to a certain Sūryarāya on the occasion when he killed Kāchinayakana Timmayya with a hatchet ( <i>koḍali</i> ) and himself, died.
505	On the pedestal of the Gaja-Lakṣmī image lying near the <i>chāvadi</i> at Siginahalli (same taluk and district).	....	....	Saka 1297, Ananda, Phalguṇa, <i>śu. di. 8</i> , Monday.	Do. ..	Incomplete. Mentions a <i>gaudā</i> resident of Chigana-halli.
506	On a rock in the Tungabhadra river at Ramesvarabanda (same taluk and district).	....	....	....	....	Contains the signatures of Śaṅkaranarāyaṇa, Sūreṇrāya and Krushṇa (Kṛishṇa)
507	On a slab set up in front of the Āṇjanēya temple at Nakkarahal (same taluk and district).	Vijayanagara.	Virapratāpa Sadaśivarāya .. ..	Saka 1183, Dūndhubhi, Nija-Srāvapa, <i>śu. di. 10</i> .	Kanarese ..	Mentions that a certain Pedapa erected a bund across the canal that passed through the village Nagarchala.
508	On a slab lying to the east of the same village.	Do.	[Virapratāpa Sadaśi[va]-Maharāya .. ..	Saka 1470, Kilaka, ....	Do. ..	Mentions Krushṇapa-Nayaka, Kōgaḷi-vēṇṭhe and Nagarchalu.
509	On a column of the stone entrance into a well at Chhatradahalli same taluk and district).	....	....	Saka 1465, Śōbbakṛit, Kārttika, <i>śu. di. 10</i> , Wednesday.	Do. ..	Records that Yelavanna of Chhatradahalli built this well and planted an avenue. Also states that his father and brothers having purchased the right of half <i>garuḍika</i> constructed a tank and a temple to the north of the village.

## B.—Stone inscriptions copied in 1914—cont.

52

No. 1260, PUBLIC, 25TH AUGUST 1915.

No.	Place of inscript-on.	Dynasty.	King.	Date	Language and alphabet.	Remarks
510	On a slab in a field to the north of the same village.	Vijayanagara ..	Vinayapata Sadasiva-Maharaya ..	Śaka 1481, Siddharthin, Jyashtha, <i>su. di. 7.</i>	Kanarese	Gift of timber required for baling water to the charity-fountain at Ohhatradahalli, by certain residents of the village which belonged to the temple of Malyavantu Raghunathadeva. On the same day certain salt manufacturers ( <i>uppāra</i> ) 'the jewels of the Sagara-kula' agreed to give two <i>ballas</i> of salt from each salt-pan, to the man who baled out water for the fountain; the smiths too who were worshippers of Kalikadevi and Kamathēśvara agreed to repair or renew the iron bucket for drawing water and the <i>gavunḍas</i> gave a piece of land for the maintenance of the man.
511	On a stone lying in a field at <b>Varadapuram</b> (same taluk and district).	....	....	..	Do.	Records an imprecation that the man who disregards the boundary line of Varadāpura, eats dog's flesh.
512	On a broken slab lying near a well at <b>Kenchetinahalli</b> (same taluk and district).	....	...	Śaka 14[86], Krōdhin, Śrāvapa.	Do.	Seems to record a gift of land (?), to the charity-fountain ( <i>dharma-sta</i> ) at Kenchisetṭihalli for the merit of Kra[shna]ppa-Nāyaka, son of Bayappa-Nāyaka.
513	On a pillar set up in front of the <b>Āñjanēya</b> temple at <b>Uppinayakanahalli</b> (same taluk and district).	....	...	..	Do.	Seems to register grant of tolls for worship in the temple of Hanumantarāya.
514	On a slab set up in front of the <b>Virappa</b> temple at <b>Magimavinahalli</b> (same taluk and district).	..	....	Śaka, 1486, Krōdhin, Magha, <i>su. di. 15.</i>	Do.	Records the foundation of a new village called Chiku-Timmāpura-agrahāra, for the merit of Tirumukanma, the daughter of Āliya-Ramarāja. She is stated to have been a <i>madavaliḥa kumārī</i> i.e., a daughter about to be married. The record that follows which is dated in Śaka 1461, Vikārin, Śrāvapa, is one of Rāmāyamatya who is described as a feudatory of Achyuta.
515	On another slab set up in the same place	....	....	Raudri, Pushya, <i>su. di. 12.</i>	Do.	Records the gift of a salt-pan to <i>uppāra</i> Govindaya by the chief residents of Timmāpura-agrahāra.
516	On the <b>Kāḷamma</b> -slab in a field of the same village.	..	....	..	....	Records that Kariyappa caused to be made the <i>giṇḍa-ratna-moga</i> . The meaning of this is not clear.
517	On a slab set up in the big tank <i>hirōkera</i> of the same village.	..	....	Śaka 1486, Krōdhin, Magha, <i>su. di. 15.</i>	Kanarese	Registers the construction of the tank Kamasamudra by Bayakāra Rāmappayya for the merit of his daughter Kamanma. The rest of the inscription is identical with No. 514 above and bears the same date, i.e., Śaka 1461, Vikārin, Śrāvapa.



B.—Stone inscriptions copied in 1914—*cont.*

N	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
518	On a slab set up in the Āñjaneya temple at <b>Chimnahalli</b> (same taluk and district).	Western Chalukya.	Jagadekamalla (Jayasinha II) .. ..	Śaka 953, Śukla. Pushya, <i>śu. di. Pūñchamī</i> . Uttarayana-saṁkrānti.	Kanarese ..	Registers that while Jagadekamalla-Nolamba-Pallava Kumāraji (?) was ruling Kaḍambalige 1000, Kōgali 600, Ballakunde 300, Kuṇḍiharavi 70, Karaviḍi 30 and five villages in Māsavaḍi-nāḍu, his subordinate Kēteya-Nāyaka who was ruling at Nelkudure granted land and garden-eite to the temple of Kalidēva through the teacher Dugga-rāja-Paṇḍita.
519	On the same slab .. .. .	Yādava ..	Pr[au]dhparatāpachakravartin Vira-Mahādēva.	6th year, Krōḍhana, Āṣāḍha, <i>śa. di. Anāḍase</i> (new-moon), Monday.	Do. ..	Gift of Nelkudure by Śōyidevarasa, a subordinate of the king.
520	On the base of a pillar in the Raṅga-madhya-maṇḍapa of the Jaina-basti at <b>Kogali</b> (same taluk and district).	....	....	..	Do. ..	Records gifts of money by different persons for the daily bathing of the images in the temple.
521	On the pedestal of the smaller Jina-image in the same basti.	....	....	Paridhavi, Chaitra, <i>śu. di. Chaturdaśī</i> , Sunday.	Do. ..	Registers the consecration of the image by a certain Oḍeyama-Setṭi, a lay pupil of Anantaviryadēva.
522	On the pedestal of the chief image in the Virabhadra temple in the same village.	....	....	....	Do. (archaic)	Consists of a verse in the Aryū metre and registers that this image of the Sun-god (?) was made by the grandson of a certain Śivananni.
523	On a slab set up in the Kallesvara temple at <b>Talakallu</b> (same taluk and district).	Western Chalukya.	Trailōkyamalladēva (Sōmesvara I) .. ..	Śaka 974, Nandana, Śrāhe (?).	Do. ..	Slightly damaged. Trailōkyamalla Nolamba-Pallava Permanaḍidēva, a subordinate of the king was ruling Kōgali 600, Ballakunde 300, and Kaḍambalige 1000. His subordinate was Barmadēva of the <i>Phaṇindra</i> (i.e. serpent) family. He seems to have repaired a tank at Tonakalu and to have granted land for its maintenance.
524	On the same slab .. .. .	....	....	Chalukya-Vikrama year 37, Darmukhi (wrong), Pushya, <i>śu. di. Pāḍice</i> ( <i>Prathama</i> ) Sunday, Uttarayana-Saṁkrānti, Vyatipāta.	Kanarese ..	Records a gift of land to the temple of Mūlastha-nadēva in the small tank at Tonali, through the teacher Vamadēva-Paṇḍita, a pupil of Kallesvara-Paṇḍita of Sōge.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
525	On a slab set up in front of the Āṇjanēya temple at Yenigi (same taluk and district).	Yadava	Pradhaprataapachakravartin Sēvanarāya Kambhārādēva, 'ruling at Dēvagiri.'	12th year, Pīṅgala and Śakā 181, Kālayukti, the 13th year of the king, Pushya, <i>Amāvāsī</i> (new-moon), Monday, Uttarāyana-Saṁkrānti, solar eclipse, Vyatipata-yōga	Kanarese	Records that the 120 great men of Pavina-Padaṅgile granted land to the temple of Kusumanāthadēva.
526	On a slab built into the floor of the <i>chāvadi</i> at Hampasagara (same taluk and district).	....	....	[Sarva]jit, Pūshya, <i>śū. di. 1.</i>	Do.	Damaged. Mentions the <i>Nāyaukarādōhārya</i> Bāgūli Basa[ppa]-Nayaka.
527	On a slab set up in the Balēśvara temple at Holagondi (same taluk and district).	Western Chalukya.	Tribhavanamalladēva (Vikramāditya VI)	Chalukya-Vikrama year [7], [Dharmati, Bhādrapada, <i>Amāvāsī</i> (new-moon), Thursday, solar eclipse, Saṁkrānti Vyatipata.	Do.	Registers that the <i>Mahāmaṇḍalēśvara</i> Gaṅgarasa, son of the <i>Mahāsāmanta</i> Chavundarasa, caused a gift of land to be made by Ereka-gāvunda of Polalgunde, to the temple of Balēśvara built by his father, through the teacher Kālēśvara-Paṇḍitadēva. The chief Gaṅgarasa who succeeded to the place of his father after the latter's death is stated to have been enjoying 'Masavāḍi 140, Polalgunde, the <i>ahkagadyāna</i> in the Seven and a Half lakh (country), and the <i>dasavanda</i> on the landed property ( <i>ṣivita</i> ) of the palace servants ( <i>aramaneya-aṅka</i> (?)).'
528	On a slab set up in the Sōmēśvara temple in the same village.	...	<i>Mahāmaṇḍalēśvara</i> Vijaya-Paṇḍyadēva, 'ruling Nōlambavāḍi 32,000'	4th year, Sarva-dhāri, Phalguna. <i>śū. di. Pāñchami</i> , Thursday, Uttarāyana-Saṁkrānti, Vyatipata.	Do.	Registers that a certain Maṇḍagāvunda, chief of Holalgunde, built a temple for Mallinātha and made a gift of land for its upkeep. He was born in the family of Baliya-kula.
529	On a slab lying in front of the Śaṅkarēśvara temple in the village of Uttangi (same taluk and district).	....	....	....	Do.	Seems to record the death in battle of a certain Hiriya Somma-Nayaka who held the titles <i>Chaladāṅkarāma</i> and <i>Giridurganalla</i> . His son Hemmaya-Nayaka is also mentioned.
530	On a slab built into the south wall of the same temple.	Western Chalukya.	Jagadēkamalla 'ruling at Kalyanapura'	Śaka 107[8], Pramāthin (wrong), Akshaya-tīthiya- <i>Amāvāsī</i> (new-moon), solar eclipse, Vyatipata.	Do.	Much damaged. States that his subordinate Jagadēkamalla Vira-Paṇḍyadēva was ruling Nōlambavāḍi 32,000 from his capital at Uchobāṅgipura and records gifts to the temples of Paṣavēśvaradēva and Rāmēśvaradēva at Kuttangi.
531	On a mutilated stone lying in a field to the west of the same village.	....	....	Virodhi, Āṣvija, <i>śū. di. 1</i> , Friday.	Do.	Seems to record the death of a certain Mayapa, son of Puṭṭiya Bomma-Gauḍa.

B.—Stone inscriptions copied in 1914—*conold.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
532	On another slab set up in the same field ..	....	....	Priyāpati, Mar- grātra], <i>su.</i> <i>di. 5</i> , [Fri- day].	Kanarese ..	Records the death of Nagayi, wife of Bomma-Gauḍa on this date.
533	On the third slab set up in the same place ..	..	....	Śaka 1301, Ka- ayukti, Chai- tra, <i>su. di. 5</i> , Thursday.	Do. ..	Records the death of Vagdevi, wife of Virupa- Gauḍa.
534	On the fourth slab set up in the same place	..	....	Viśa (Viśva-), Jyeshtha, <i>ba.</i> <i>di. 4</i> , Tuesday.	Do. ..	Records the death of Bomma-Gauḍa, son of Virupa- Gauḍa of Uttangi.

No. 1260, PUBLIC, 25TH AUGUST 1915.

APPENDIX C.—List of stone inscriptions copied during 1915

56

No. 1260, PUBLIC, 25TH AUGUST 1915.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north tier of the central shrine in the Govindaraja-Perumal temple at <b>Chidambaram</b> (Chidambaram taluk, South Arcot district).	Vijayanagara ..	Achhutadēva-Maharaya .. .. .	Śaka 1460, Viḷambi, Paṅguni, 14th day, Monday, Purnimā, Uttara-Phalguni.	Tamil .. ..	Unfinished. Records the reconsecration of Govinda-rajasvāmin at Chitrakūṭa by Achhutaraya.
2	On the north wall of the verandah round the Airāvateśvara temple at <b>Darasuram</b> (Kumbakonam taluk, Tanjore district).	....	....	....	Do. .. ..	Consists of 108 sections each containing the name and surname of the Śaivacharya whose image is sculptured below.
3	On a pillar of the <i>mandapa</i> in front of the central shrine of the Sōmēśvarasvāmin temple at Kumbakonam (same taluk and district).	Chōla .. ..	Ra[jara]jakesarivarman (Rajaraja I) ..	5th year ..	Do. .. ..	Damaged at the bottom. Gift of land for sacred bath, offerings and <i>śrī-bali</i> to the Aḷvar of Tiru-sōmēśvaram at Tirukkudamūkkū, a <i>dēvādāna</i> of Vaḍagurai-Pambura-nāḍu.
4	On the east wall of the third <i>gōpura</i> in the Sundarēśvara temple at <b>Madura</b> (Madura taluk and district).	....	[Tribhūva]nāchakravartin Kōṇērinmaikōṇ-ḍaṇ.	1st year, 306th day.	Do. .. ..	Built in at the beginning. Gift of land for the maintenance of a flower-garden and for feeding <i>Māhēśvaras</i> in the Naralōkasūriyaṇ-tirumaḍam. The land was situated in Paganūr-kōṭṭam.
5	On the south wall of the first <i>gōpura</i> in the same temple.	....	....	Śaka 1469, Kīlaka, Dakṣhiṇāyana, .. .. 12, Friday, Pūrva-Phalguni	Do. .. ..	Damaged. Seems to record a gift of land for the <i>matha</i> presided over by Jñānakuttar <i>alias</i> Sattijñānaderiśanaigal.
6	On a pillar in the same <i>gōpura</i> .. ..	Nāyaka ..	Vijayaranga-Chokkanātha-Nayaka, son of Muttu-Virappa-Nayaka.	Śaka 1632, Khara, Paṅguni, 10th day, su. di. 11, Aśleṣha, Sukarma-vōga, Bhadravakaraṇa, Saturday.	Do. .. ..	Remission of taxes on four villages granted to the bearers of the (image) of the god Śōkanāthasvāmin. Mentions the commander-in-chief Kumara Dalavāy Kattūri Raṅgayyan and the <i>pradhāni</i> Venkūṭa-kriṣṇayyan.
7	On the east wall of the third <i>prākāra</i> of the Minākshi-Amman temple in the same village; right of entrance.	.. ..	.. ..	....	Tamil verse ..	Much damaged. Two verses in praise of a Pāṇḍya king ( <i>valudi</i> ) who had the surname <i>vāldi-vala-tirandān</i> . A second set of two verses evidently in praise of the same king who is here called <i>Kūḍaldy-kōmān</i> , mentions the damming of the sea with his sword.
8	At the entrance into the central shrine of the Ramanātha temple at <b>Ramesvaram</b> , right side; (Ramanad taluk and district).	.. ..	....	Śōbhakrit, Bhādrapada, va. di. [12].	Kanarose ..	Damaged. Gift of a jewelled armour ( <i>kavacha</i> ) to the temple of Ramanāthadēva. Mentions Sā[va]nua-Dannayaka.
9	In the same place; left side .. ..	Pāṇḍya	Tribhūvanāchakravartin Sundara-Pāṇḍya-dēva.	[9] + 1 + 1st year, Kanya, 15th day, Saturday, 12, Magha.	Tamil .. ..	Damaged.



C.—List of stone inscriptions copied during 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone built into the floor of the central shrine of the Mallikarjuna temple at Srisaillam (Nandikotkur taluk, Kurnool district).	Vijayanagara	Virapratāpa Vira-Naraśiṅgarāya-Mahārāya	....	Kanarese	Records that the king visited the temple of Mallikarjuna-deva and paid homage to the god.
11	On two pillars in the southern porch of the Mukha-mandapa of the same temple; right and left of entrance.	Do.	Virapratāpa Harihara-Mahārāya	Kali 4505 and Śaka 1326, Tārāṇa, Māgha, <i>ba. di.</i> 14, Monday, Śivarātri.	Sanskrit (Telugu).	States that this Mukha-mandapa was presented by king [Ha]riha[ra]-Mahārāya to the temple of Mallikarjuna and includes a long <i>prasasti</i> of the king.
12	On a slab built into the floor of the platform in the same porch; right of entrance.	..	..	Śaka 1440, Iśvara, Chaitra, <i>śu. di.</i> 15, Monday.	Telugu	Registers that a certain Parvatayya and his wife, who were adherents of Siddhabhikshavritti-Ayyaṅgaru paid homage to Mallikarjuna constructed for him a tank near Bhimunikolamu and planted a flower-garden at Siddhapura. Records also the grant of a paddy field below the tank at Siddhapura for the daily offerings in the temple by Jaṅgam Basavayya, on Jyeshtha <i>ba. di.</i> 30, Friday, of the same year.
13	On slabs built into the floor of the platform in the northern porch of the same mandapa; right of entrance.	....	..	Śaka 1451, Virōlbin, Mārgaśira, <i>śu. di.</i> Purnamī (full-moon).	Sanskrit (Telugu).	States that the great minister Chandrasēkharāmatya, the son-in-law of Dēma and a devoted servant of Krishnarāya, built the Kalyāṇa-mandapa on the northern side of the Mallikarjuna shrine, set up a golden pinnacle on it and also built a shrine for the <i>līṅga</i> called Dēmeśa. A Telugu record in continuation of this gives the date Śaka 1451, Vikriti, Śrāvaṇa, <i>ba. di.</i> 30 and registers the grant by the same minister of the village Kōragotta in Chagalamarri-sima to a servant (?) of the same temple.
14	In the same place; left of entrance	Vijayanagara	Krishnadevarāya	Śaka 1452, Vikriti, Chaitra, <i>ba. di.</i> 30, Monday.	Telugu	Chandrasēkharayya, ruling the Śiśaṅga-rājya as the king's representative ( <i>avasaram</i> ?), built a mandapa in front of the bed-room of the god Mallikarjuna, presented golden images of Nandīśvara and Bhṛīṅgiśvara, set up standing stone figures of his master Krishnarāya, his father-in-law Dēmarasa and of himself in that mandapa and for meeting the expenses of worshipping the god in that mandapa, he gave the village Sivapura in Mosalimadugusima which was included within his jurisdiction. He also gave a golden cup and a silver pedestal ( <i>gānivallam</i> ) for the god, set up to the north of Mallikarjuna the <i>līṅga</i> called after Dēmaya and set up in front of it a golden pillar. At Nāgalatī which is at the foot of the hill he erected a temple for Virāṇa ( <i>i.e.</i> Virabhadra), consecrated a <i>līṅga</i> called Dēmaya within it and presented the village Dēmasamudra to Brahmans.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
15	In the same place ; left of entrance ..	Vijayanagara ..	Krishṇadēvarāya .. .. .	Śaka 145[1], Virodhin, Kārttika, <i>śu.</i> <i>di.</i> 16, Sunday.	Telugu ..	Gift of the village Gaṭirājupenta to Rāchūṭi-Viraṇṇadaya of Basva-maṭha, by the same Chandra-śekharaṇya, for the merit of the king, Dēmarasayya and himself.
16	On the right and left pillars of the eastern porch of the same maṇḍapa.	....	....	Kali 4611 and Śaka 1433, Prajapati, Māgha, <i>śa. di.</i> 14, Monday.	Sanskrit ..	Gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Liṅga, the son of Śanta, who was evidently a <i>Vīrasaiva</i> , the one of his pious acts being beholding of the Svetāmbara Jainas.
17	On the west face of the right pillar in the same place.	....	....	....	Kanarese ..	Records that Maḍaya and Mallarasa in the service ( <i>ālīga</i> ) of king Krishṇarāya worshipped the god.
18	On stones built into the floor of the platform in the same porch ; right of entrance.	Vijayanagara ..	Vīrapratāpa Krishṇadēva-Mahārāya ..	Śaka 1438, Yuva, Śrāvana, <i>śu. di.</i> 15, Wednesday, lunar eclipse.	Telugu ..	Registers the conquests of Krishṇarāya and states that after making gifts at Amareśvara he came to Śrīparvatam and had maṇḍapas constructed in the car street. Prior to this in the year Śrīmukha (Vaiśākha, <i>śu. di.</i> 11, Thursday) he had made a gift of the villages of Porumañchala and Atukuru to the temple of Mallikarjuna. He also remitted tolls on <i>kāvaḍis</i> , pack horses, bullocks, asses and head-loads.
19	In the same place ; left of entrance ..	Do. ..	Do. do. ..	Do.	Kanarese ..	An exact translation of the above.
20	On the right and left pillars of the maṇḍapa adjoining the Nandi-maṇḍapa in the same temple.	Reddi ..	Jaganobbagaṇḍa Anna-Vema ..	Śaka 1299, Piṅgala, Māgha, <i>śu. di.</i> [7], Wednesday.	Sanskrit and Telugu.	Supplies a genealogy of the Reddis, of whom the first was Pola. Registers the building of the Vīra-maṇḍapa for the merit of his father Annaya-Reddi. It is stated that in this maṇḍapa many heroes voluntarily cut off their heads and tongues. The two faces of the right pillar which contain a long list of the <i>śirudas</i> of Anna-Vema give the date Śaka 1298, Piṅgala, Māgha, <i>śu. di.</i> 7, Wednesday.
21	On the west face of the third pillar in the same maṇḍapa.	....	....	Śaka 1448, Sarvadbāri, Māgha, <i>śa. di.</i> 10.	Kanarese ..	Mentions Mallapanna of Alabaragi, a household servant of Krishṇarāya.
22	On the south face of the same pillar ..	Vijayanagara ..	Vīrapratāpa Praudhadēvarāya-Mahārāya ..	Śaka 1379, Īśvara, Māgha <i>śa. di.</i> 5, Thursday.	Do. ..	Registers that Dēmarasavve, a servant of the palace purchased some land and presented it to the temple for providing one plateful of oblation to the god and feeding five <i>jaṅgams</i> every day.
23	On the fourth pillar in the same maṇḍapa	Do. ..	Vīrapratāpa Achyantarāya .. ..	Śaka 1452, Vikṛiti, Pushya, <i>śa. di.</i> 11, Tuesday (?).	Telugu ..	Records that a certain Maḍapa-Nayandu presented a bell to the temple of Mallikarjuna and a lace cloth to the goddess Bhramarāmba, for the merit of the king and (his brother) Krishṇarājadēva-Mahārāya.
24	On the west face of the fifth pillar in the same maṇḍapa.	....	....	Śaka 1381, Pramathin, P'hālguna, <i>śu.</i> <i>di.</i> 3, Monday.	Kanarese ..	Registers a gift of land by purchase to the same temple by Lakṣumaji-Ayi, wife of Pāṇḍya-Perumaḷadēva and daughter of Vīrapratāpa Vijayarāya-Manārāya, for providing one plateful of oblation and feeding five <i>jaṅgams</i> every day.



C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
25	On the north face of the same pillar ..	Vijayanagara ..	Virapratapa Praudhadēvarāya-Mahārāja ..	Śaka 1379 ..	Kanarese ..	Gift of land for the same purpose by a female servant of the palace.
26	On a broken slab set up in the eastern court-yard of the same temple.	Saluva ..	Peda-Malleparāja, son of Yaram-Kampaya-dēva-Mahārāja.	Śaka 1407, Viśvāvasu, Bhādrapada <i>su. di.</i> 15, Thursday, lunar eclipse.	Telugu ..	Seems to record the gift of a tank (with lands below it) for providing offerings, to the same temple.
27	On a pillar set up in the same court-yard	Kakatiya ..	Pratāparudradēva-Mahārāja ..	Śaka 1234, Paridhavin, Phalguṇa, <i>su. di.</i> 5, Thursday.	Do. ..	Gift of land in Kam-nādu for providing mid-day offerings, to the same temple, by the chief minister ( <i>mahāpradhāni</i> ) Vēpōti Kōmmayya.
28	On a broken image lying in the same court-yard.	....	....	....	Do ..	This image of Bhairava was set up on the Śrīgiri hill by the <i>gavaga</i> (merchant) Muddama-Setti Gaṅga-Malli-Setti of Rajamahēndravaram.
29	On the image of Bhṛīṅgi in the same court-yard.	....	...	....	Do ..	This image of Bhṛīṅginātha was set up by the same merchant, here stated to be the son of Gavaga Muddama-Setti Malli-Setti.
30	On a slab set up in the same court-yard ..	....	....	Śaka 1382, Vikrama, Āṣāḍha <i>su. di.</i> 15, Thursday, lunar eclipse.	Do. ..	Begins with a long but incomplete eulogistic account evidently of certain kings. One half of the slab from top to bottom is occupied by a Uriya record.
31	On a pillar set up in the southern court-yard of the same temple.	....	....	Virodbin, Śrāvāṇa, <i>ba. di.</i> 30.	Do. ..	The east face of the pillar contains the usual long <i>prasasti</i> of Krishṇarāja, which breaks off with the verse <i>kīrtya vāṣṭa kōmāntata</i> , etc. Registers that a certain Mallasani Annapa Ayapa provided for daily oblations in the shrines of Mallikarjuna and Bhṛāgarāmbā, built the mukha-maṇḍapa in front of Siddhēśvara, repaired the southern <i>prākāra</i> wall, set up the iron pillars and inscribed stones in their proper places and repaired the maṇḍapa of the southern <i>gopura</i> .
32	On the iron lamp-pillar set up in the same court-yard.	Vijayanagara	Veṅkaṭapatirāja .. .. .	Śaka 1504, Śubhākṛit, Māgha, <i>ba. di.</i> 5 (?), Śivarātri.	Kanarese	Records the setting up of this iron lamp-pillar for the merit of Mudiya Nayaka by a certain Chikaiya, son of Loka-Haḍagaiya, a carpenter of Heṅjara in the Nidugala-shrine where a golden shower is said to have fallen for the merit of the Chola king.
33	On another pillar in the same court-yard	Saluva ..	<i>Mahāmaṇḍalēśvara</i> Saluva Parvatayyadeva-Mahārāja.	Śaka 1389, Sarvajit, Māgha, <i>ba. di.</i> 14, Monday Śivarātri.	Sanskrit and Telugu.	The king provided for daily offerings in the temple by granting wet lands below the tank called Gaṅga-samudra which he had built at Siddapura. He also gave a garden near the Sidda-samudram tank on the Śrīparvata hill, milch-cows and two buildings for feeding Brahmanas and Jaṅgamayyas.
84	On the fourth pillar in the same court-yard.	...	....	Śaka 1426, Raktākshi, Māgha, <i>ba. di.</i> 14, Monday.	Telugu ..	Registers the gilding, with gold plate, of the southern entrance into the mukha-maṇḍapa of the Mallikarjuna temple, by a certain Virayya, son of Nagi-Setti and Lakkamma.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the fifth pillar in the same court-yard	....	....	Śaka 14[5]2, Virodhin. Śravana, <i>śu. di.</i> 15, Monday.	Telugu ..	Records that the sons of Yalikaṇṭi Kamaraju, the <i>sthala-karanam</i> of Śrīparvata, set up an image of Annapūrṇa-Bhavanī within the kitchen of the temple and a Nandi-pillar in the place intended for Chaṇḍī.
36	On the sixth pillar in the same court-yard.	Kakatiya ..	Prataparudradeva-Maharaja	Śaka 1235, Pramādiḥa, Chaitra. <i>śu. di.</i> 1, Monday.	Do. ..	Īśvaraśiva carya of Arasa-maṭha and Āradhya-Preggaḍa gave a deed of declaration in the presence of all the great Mahēśvaras of Śrī-Kailāsa ( <i>i.e.</i> , Śrī-saila) who had met together in the Mukha-maṇḍapa of the Virabhadra temple attached to the Gaṅga-maṭha, for the purpose of managing the affairs in the temple of Mallikarjuna. Mentions seventy villages granted to the temple by emperors, <i>Mahā-maṇḍalēśvaras</i> and others, in former times, for worship and for feeding lay devotees and ascetics.
37	On the <i>ḍali-pīṭha</i> in the northern court-yard of the same temple.	....	....	....	Do. .	This <i>ḍali-pīṭha</i> in the north-eastern corner of the temple was erected by Gaṅga-Mallī-Setṭi, son of Gavare Muddama-Setṭi Mallī-Setṭi of Rājamahendravaram.
38	On a hero-stone in the same court-yard ..	....	....	....	Do. ..	This figure represents the killing (in fight) of a tiger by Nāgarāja-Timmana, a servant of Baṇḍaru Viramaraju.
39	On a stone set up in the plantain garden of the same temple.	....	....	Śaka 1384, Svabhānu, Bhādrapada <i>śu. di.</i> 15, Monday.	Do. ..	Gift of a flower-garden to the temple by Vairāgi Santayya, for the merit of his wife Siddama.
40	On a slab set up near the eastern <i>gōpura</i> of the same temple.	....	....	Śaka 1370, Vibhava, Āśādhā, <i>śu. di.</i> 15, Monday.	Do. ..	Gift of voluntary fees by the guild of merchants for conducting the <i>Śivarātri</i> -festival in the temple of Mallikarjuna.
41	On a slab set up in front of the Virabhadrasvāmin temple on the same hill.	....	....	Śaka 1237, Rakshaṣa, Śravana, <i>śu. di.</i> 10, Tuesday (P)	Do. .	Registers that the <i>Mahēśvaras</i> residing on the Śrī-Kailāsa ( <i>i.e.</i> , Śrī-saila) having met together in the Mukha-maṇḍapa of the Virabhadra temple attached to Gaṅga-maṭha, the presiding priests and the <i>preggaḍas</i> of Arsi-maṭha and Kalu-maṭha made a declaration (before them) that they would conduct worship and festivals in the temple of Mallikarjuna, regularly.
42	On the lintel of the entrance into a small shrine in the Virabhadrasvāmi-maṭha on the same hill.	....	....	....	Sanskrit (Nāgarī)	This shrine of Ghāṇṭa-Siddhēśvara (was constructed) by the pupil of Mallikarjunācārya.
43	On a slab set up near a tank west of the Mallikarjuna temple on the same hill.	Vijayanagara ..	Virapratāpa Rāmarājayyadeva-Maharaja, son of Vira-Tirumalayyadeva-Maharaya.	Śaka 1499, Bhāva, Vaiśākha, <i>śu. di.</i> 30, Friday.	Telugu ..	Records that the bund across the stream Bhōgavati on the west side of the temple, being out of repair, the king's agent Dantikaṇṭi Liṅgapana caused the bund to be reconstructed and made a gift of it together with the tank for raising a flower-garden to the temple of Mallikarjuna.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
44	On a pillar set up in front of the Sārāṅga-maṭha on the same hill.	....	....	Śaka 1507, Parthiva, Āśvija, <i>ba. di.</i> 2, Thursday.	Telugu ..	Registers an agreement ( <i>samākhyā</i> ) made among themselves, by the presiding priests of the five <i>maṭhas</i> including Bāla-Siddhaya of the Sārāṅga-maṭha, the five houses and temples (on the Śrī-sailam hill) such as those of Nandinātha, Bhīṅgri-nātha, Virabhadra and others. The agreement evidently consisted in not allowing the successive priests of the Sārāṅga-maṭha to have any attendants ( <i>añcha-pāñcha-parivāra</i> ?).
45	On a sandal-stone in the verandah of the same <i>maṭha</i> .	....	....	Ānanda, Āśadha, <i>su. di.</i> 2, Sunday.	Do. ..	This is the sandal-stone ( <i>sāna</i> ) presented by Śītāgaya, son of Puli Annama-Nāyudu to the temple of Mallikārjuna.
46	On a slab set up on the way leading to Pataḷa-Gaṅgā, from the Mallikārjuna temple.	....	....	Śaka 1567, Svabhānu, Phalguna, <i>ba. di.</i> 10.	Do. ..	Registers that the chief Venkaṭapati-Nāyanīgaru of the Mādāla-gōtra remitted all taxes and tolls payable by metal-dealers ( <i>kañchara</i> ) who sold their wares on Srīgiri during festivals or other days.
47	On three sides of a pillar set up in front of a ruined shrine on the same way.	....	....	Śaka 1315, Śrīmukha.	Sanskrit (Nagari).	Registers the construction of steps to the Pātāla-Gaṅgā by the Kadamba princess Viṭṭhalambā, wife of Harihara, under orders given by god Mallikārjuna in a dream.
48	On two faces of another stone set up on the same way.	....	....	Sarvajit, Phalguna, <i>su. di.</i> 11, Thursday.	Telugu ..	Registers that a certain Dāvāla Dāraṁā Sāhibu and Timajji-Pantulu remitted for the merit of Hajarati-Navābu, the fee ( <i>gaṇāchāra</i> ) on beggars who begged on the Śrīsaila hill, as originally it had been remitted by Venkaṭapati-Nāyudu, [son of] Sayapa-Nāyudu.
49	On four faces of a pillar set up on the same way.	....	....	Śaka 1315, Śrīmukha.	Sanskrit (Telugu).	A Copy of No. 47 above.
50	On four faces of another pillar set up on the same way.	....	....	Do.	Sanskrit (Grantha).	Do.
51	On a boulder by the side of the steps on the same way.	....	....	Śaka 1318	Sanskrit (Nagari).	A much damaged and slightly varying copy of No. 47 above. This record informs us that Viṭṭhalambā, the princess, consecrated an image of Viṭṭhaśvara near the flight of steps.
52	On a pillar set up on the way to Peddacheruvu, on the same hill.	....	....	Śaka 1344, Subhaskrit, Kārtika, <i>su. di.</i> 5, Thursday.	Telugu ..	Registers that a certain Udayagiri Appanayyanagaru, son of Dēvaṇayyanagaru built the steps from the Nandi-pillar at the southern main entrance ( <i>gavani</i> ) right up to (the shrine of) Durgidevi.
53	On a pillar set up in front of the Virabhadra temple at Nagaluti (same taluk and district).	Vijayanagara	Virapratapa Vira-Rāma-dēva-Maharāya, 'ruling at Penugonda-pattana'.	Śaka 1546, Raktakshi, Jyēṣṭha, <i>su. di.</i> 5.	Do. ..	Records that Bontala Nāgi-Setṭi, a <i>Vaiśya</i> of Viṇchupakala-gōtra, built the eastern <i>gōpura</i> of the Virabhadra temple at Langalūṇṭi in Siddāpura, set up the images of Kāśi-Viśvēśvara and Kalyāṇa-Basavēśvara, gave a piece of wet land below the tank called Malacheruvu with the permission of Timma-Nāyudu, [son of] Sayapa-Nāyudu, who was then ruling over that country, and gave some copper and bronze vessels, a bell and a plate for waving incense.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
54	On a slab set up in front of the Siddhēśvarasvāmin temple at Atmakur (same taluk and district).	Vijayanagara ..	[Yi]mmaḍi-Narasa-Nāyanīgaru, son of Narasa-Nāyanīgaru, the son of Iśvara-Nāyanīgaru.	Śaka 1428, Krōdhana, Kārttika, <i>ba. di.</i> 8, Thursday, Kanya-Bṛihaspati.	Telugu ..	Gift of the village Atukūru to the temple of Mallikāṛjuna on Śrīparvata, for offerings.
55	Round the base of the central shrine of the Narasimhasvāmin temple at Lower Ahobalam (Sirve) taluk, same district).	Do. ..	Virapratapa A[chyu]tadeva-Mahārāya ..	Śaka 1458, Manmatha.	Do. ..	Much damaged. Mentions a Puruṣhōttama-Jiyyaṅgaru and the chief China-Tirumalarājayya.
56	On the same base .. .. .	Do. ..	Do. do. ..	Śaka 1453, Khara, Magha, <i>su. di.</i> 15.	Do. ..	The continuation of this inscription is much damaged. Records a grant of land by purchase at Diguva Tirupati to the temple of Ahobaleśvara by Abbarāju, son of Abbarāju Tipparāju of Porumā-milla.
57	On the south wall of the shrine of the goddess in the Narasimhasvāmin temple at Lower Ahobalam (same taluk and district.)	....	....	Siddharthin, Āsvija, <i>su. di.</i> 10.	Do. ..	Registers that a certain Sarvadeva-Sōmayājulu of Perūr built the <i>maṇḍapa</i> called Kṣhīrabdhī-Navanārasimha- <i>maṇḍapa</i> , for the god Ahobaleśvara.
58	On the north wall of the same shrine ..	Vijayanagara ..	Virapratapa Vira-Sadaśivadeva-Mahārāya ..	Śaka 1[4 6]9, Plavaṅga, Āsvija, <i>ba. di.</i> 7.	Do. .	Registers that Devarsayyaṅgaru of Gudīya-Chillūru, of Kāśyapa- <i>gōtra</i> , granted money for providing eight offerings to the god Ahobaleśvara during the festival held on the 15th day of the bright half of Kārttika, when the image was taken round in procession in a palanquin.
59	On the west wall of the Narasimhasvāmin shrine in the same temple.	Do. ..	Virapratapa Sadaśivadeva-Mahārāya ..	Śaka 1478, Rākshasa, Śrāvapa, <i>ba. di.</i> 7, [Monday].	Do. ..	Damaged. Mentions a chief of the solar race who was the grandson of Kṛishṇamarāju and son of Nandirāju.
60	On the same wall .. .. .	Do. ..	[Virapratapa] Vira-Sadaśivadeva-Mahārāya	Śaka 1468, Viśva[vasu*].	Do. ..	Damaged. One slab missing in the middle. Seems to mention Ka[mabhatlayya], the son of Bhūtanātha Brahma-Jyōyisalu, who was a minister of the king. Provision was evidently made for oblations in the temple.
61	Do. .. .. .	Do. ..	Do. do.	Śaka 1474, Virodhikṛit, Pushya, <i>su. di.</i> 7, Sunday.	Do. ..	Stones out of order. Gift of the village Gurijepalle in Dapaṭi-sima for maintaining a feeding house (Rāmanujakūṭa) in the shrine of Bhāṣyakāra within the temple of Ahobaleśvara at Diguva Tirupati, by Koṇḍayadeva-Mahārāja, son of the Mahāmaṇḍaleśvara Rāmarāja-Koṇēṭirāja of the lunar race.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
62	On the same wall .. .. .	Vijayanagara ..	Sadaśivadeva-Maharaya .. .. .	Lost .. ..	Telugu ..	Fragment. Mentions the grant of the village Nalūru in Podile-sima for providing offerings to the god Ahobaleśvara, in a certain <i>maṇḍapa</i> .
53	Do. .. .. .	Do. ..	Virapratāpa Sadaśivadeva-Maharaya ..	Śaka 1469, Kṛlaka, Āsha- dha, <i>su. di.</i> 11.	Do. ..	Gift of 120 <i>varāhas</i> by Narasamaṅgāru, wife of the <i>Mahāmaṇḍalēśvara</i> Gobūri Obayadeva-Mahārāja of the Kāśyapa-gōtra for providing offerings to the god Ahobaleśvara during festivals when he was installed in the Vasanta-maṇḍapa which she had constructed on the north side of the temple at Diguva-Tirupati.
64	On a slab set up at the entrance into the Narasimhasvāmin shrine in the same temple.	Do. ..	Virapratapa Vira-Krishnadeva-Maharaya ..	Śaka 1438, Yuva, Pushya, <i>su. di.</i> 15, Friday.	Do. ..	Refers to the conquests of Krishnarāya in the east and states that on his second campaign against Kalinga he visited Ahobala and presented to the god a necklace, a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1000 <i>varāhas</i> . His queen also gave one pendant to the god. The village Maduru in Chāṅgala-mari-sima was also granted for providing offerings to the god.
65	On a slab set up in the court-yard of the same temple.	Do. ..	Virapratapa Vira-Sadaśivadeva-Maharaya ..	Śaka 1477, Ānanda, Mar- gaśira, <i>ba. di.</i> 5.	Do. ..	The Vaiṣṇava teacher Parāṅkuśa Varu-Saṭbagōpa-Jiyamgāru, the trustees of the Ahobala temple and the agent of [A]jiya-Ramappayadeva-Mahārāja granted a <i>daśavanda-mānya</i> to Avubalarāja, son of Kōṇētirājaya and grandson of Kamarāja-Peda-Kondayyadeva-Mahārāja of the Ātrēya-gōtra and the lunar race, for having built at Ālamūru, which was a village of the temple ( <i>tiruvāḷayāṭu</i> ), the tank Kōṇasamudraṁ otherwise called Nārāyaṇasamudraṁ.
66	On a second slab set up in the same place.	Do. ..	Do. do.	Do.	Do. ..	Registers that the same Avubalarāja purchased from the same temple authorities one <i>puṭṭi</i> of land at Ālamūru for raising (on it) a sacred grove and flower-garden for the benefit of the temple, himself enjoying two-thirds of the produce.
67	On a slab set up to the right of the entrance into the <i>Kaṇṇohugumba-gōpura</i> of the same temple.	Do. ..	Vira-Venkaṭapatirayadeva-Maharaya, 'ruling at Penugonḍa'	Śaka 1531, Saurya, Jyāishṭha, <i>ba. di.</i> 10, Fri- day.	Do. ..	Gift of seven gold-gilt pinnacles ( <i>kalasā</i> ) for the big <i>gōpura</i> of the Vira-Narasimha temple at Diguva-Tirupati, and of two fly-whisks and an umbrella of white silk with a gilt <i>kalasā</i> over it, by some merchants of Āravīdu, for the merit of the 50 headmen ( <i>nagarasvāmins</i> ) of their community. Gives some details about the guild of merchants.
68	On a second slab set up in the same place	Do. ..	Virapratāpa Venkaṭapatirayadeva-Mahārā- ya, 'ruling at Penugonḍa.'	Śaka 1512, Virōdhin, Phalguṇa, <i>ba. di.</i> 30.	Do. ..	Damaged. Records a gift of land for offerings by a certain Raṅgappa of the Maudgalya-gōtra to the god Vira-Narasimha of Ahobala at Diguva-Tirupati.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On the third slab set up in the same place.	Vijayanagara ..	Virapratapa Vira-Sadasivadeva-Maharaya ..	Śaka 1479, Dundubhi (wrong), Magha, <i>ba. di.</i> 5, Wednesday.	Telugu ..	Registers that Ramanuja-Jiyyamgaru, the agent ( <i>mudrakarta</i> ) of Vam-Sathagopa-Jiyyamgaru, the trustees of the Ahobala temple and the agents of the <i>Mahamandalesvara</i> Ramaraja Tirumalarajayyadeva-Maharaja sold 5 <i>marutis</i> of land to Obulraju, son of Obulraju and grandson of the <i>Mahamandalesvara</i> Pochiraju-Ramarajumgaru of the Solar race and the Visvamisra-gotra. This chief gave it back to the temple and stipulated that the 80 <i>putlu</i> of paddy realized from the land each year was to be utilised for daily offerings in the shrine of Nammalvar situated in the Bhargava street near the shrine of Prahlada-Varada in the Ahobalesvara temple at Diguva-Tirupati and that the offerings were to be distributed among 12 Sri-Vaishnavas.
70	On the fourth slab set up in the same place.	Do. ..	Virapratapa Vira-Rangarayadeva-Maharaya, 'ruling at Penugonda.'	Śaka 1506, Tarana, Vaisakha, <i>su. di.</i> 14.	Do. ..	Gives a long account of how Venkatrajadeva-Chodamaharaja, a prince of the Solar race and the Kasyapa-gotra, came to receive certain privileges in the temple. Under orders of the king and at the request of Vam-Sathagopa-Jiyyamgaru, his grand father Kondaraja-Venkataraja-Timmaraja had expelled the Muhammadan chief Vibhuramu who had occupied the temple of Ahobalam for seven years in alliance with the Hanḍevanu (chiefs). It was for thus restoring the temple to its original state that the family was granted the privileges mentioned above.
71	On the fifth slab set up in the same place	Do. ..	Virapratapa Vira-Venkatapatirayadeva—Maharaya, 'ruling at Penugonda.'	Śaka 1507, Parthiva, Phalgun, <i>su. di.</i> 1.	Do. ..	Registers that the chief mentioned above granted to the temple 80 <i>varahas</i> which were his due year after year from the temple villages as the fee for 'protection ( <i>kavali</i> ). The money was to be utilised for maintaining certain services in the temple.
72	On a slab set up to the left of the entrance into the same <i>gopura</i> .	Do. ..	Virapratapa Vira-Sadasivadeva-Maharaya.	Śaka 1486, Rudhirodgarin, Sravana, <i>ba. di.</i> 3, Friday.	Do. ..	Incomplete. The chief <i>Mahamandalesvara</i> Koneti Obulraju, son of Konetayyadeva-Maharaja and grandson of Ramaraja Peda-Kondarajayyadeva-Maharaja of the Atreya-gotra granted the income from certain villages for offerings and services.
73	On a second slab set up in the same place	Do. ..	Do. do.	Śaka 1486, Rudhirodgarin, Magha, <i>su. di.</i> 15.	Do. ..	Registers that Parankusa Man-Sathagopa Jiyyamgaru assigned a piece of land in the village of Lingamdiva in Ghandikota-sima, which had been presented to him by a certain Narasayya, for providing offerings at the garden-festival of Ahobalesvara conducted near the square tank ( <i>koneru</i> ) constructed by himself on the way to the tank Bhargava ( <i>tirtham</i> ).
74	On a round water-trough preserved in the goddess's shrine in the same temple.	....	....	....	Do. ..	Gift of Basvayya, son of the goldsmith ( <i>ugasali</i> ) Hanumanta of Ahobalam.



C.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
75	Round the platform of the huge pillar <i>Jayastambha</i> , in the same temple	Vijayanagara ..	Virapratapa Vira-Sadaśivadeva-Mahārāya ..	Śaka 14[72], Saumya, Phal- guna, <i>su. di.</i> 3.	Telugu	End built in. Gift of land to the temple for a flower and fruit garden, by Auba[r]ajungaru who had purchased it from Man-Saṭhagōpa-Jiyyaṃgaru, the trustees of the Abōbala (temple) and Uggarasa; agent of the <i>Mahāmaṇḍalēśvara</i> Kondaraju Chinatimmayyadeva-Mahārāja, by paying the sale money into the temple treasury.
76	On the same platform .. .. .	....	....	Śaka * * * *, Pramādieha, Māgba, <i>su. di.</i> 5.	Do.	Registers that the <i>Mahāmaṇḍalēśvara</i> Sarappa Obulayadeva-Mahārāja, set up the <i>Garuda-stambha</i> in the street opposite to the temple and deposited money in the temple treasury for providing offerings on 220 festival days in the year on which the god was brought in procession and seated on the platform of this pillar. The management of the charity was placed in the hands of Purushōttama-Jiyyaṃgaru, the trustees of Abōbalam (temple) and the chief Harihara-natha-Pedirāja, the representative of the <i>Mahāmaṇḍalēśvara</i> Aliya Ramarajadeva-Mahārāja.
77	On a slab set up in the bazar street outside the same temple.	...	....	Śaka 1739, Isvara, Phal- guna, <i>ba. di.</i> 10.	Do.	Refers to a grove planted near the temple and a tank repaired by some private persons.
78	On a slab set up on way to Upper Ahobalam.	Vijayanagara ..	Virapratapa Vira-Sadaśivadeva-Mahārāya	Śaka 1482, Raudri, Pushya, <i>su. di.</i> 12.	Do.	Gift of land by purchase, for providing an offering of cakes during festivals when the god Abōbalēśvara was brought in procession and seated in the four-pillared <i>maṇḍapa</i> in the south-east corner of the street ( <i>tiruvīthi</i> ). This <i>maṇḍapa</i> was built and the provision made by the chief Gōpinātharāju, son of Gōparāju and grandson of the <i>Mahāmaṇḍalēśvara</i> [Bha]trāju of Jūturu of the Lunar race and the <i>Ātrēya-gōtra</i> .
79	On a slab set up near the sixteen-pillared <i>maṇḍapa</i> on the same way.	Do. ..	Virapratapa Vira-Sadaśiva-Mahārāya ..	Śaka 1480, Kālayukta, Mārgaśīra, <i>su. di.</i> 3.	Do.	Much damaged. Seems to record a lease (?) granted to a chief of the Solar race, by Parāṅkuśa Man-Saṭhagōpa-Jiyyaṃgaru by the trustees of the temple, and the representative of the king.
80	On a slab set up near the <i>Daraḍa-maṇḍapa</i> on the same way.	Do.	Virapratapa Vira-Sadaśivadeva-Mahārāya ..	Śaka 1476, Pramādieha, Śrāvapa, <i>ba. di.</i> 10, Thurs- day.	Do.	Gift of money by Venkaṭadrideva-Mahārāja, son of Obulrāja, and grandson of the <i>Mahāmaṇḍalēśvara</i> Timmarajadeva-Mahārāja of Kurujēdu, who was of the Solar race and the <i>Kāśyapa-gōtra</i> , for providing offerings in the <i>maṇḍapa</i> , to the god on the <i>nidhi</i> (i.e. Upper Ahōbalam) on his way to and back from Diguva-Tirupati during festivals held on 16 different days in the year.

C.—Stone inscriptions copied in 1915—*cont.*

66

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On a slab set up in the court-yard of the Narasimhasvamin temple at Upper Ahobalam.	Vijayanagara ..	Virapratapa Sadāsivadeva-Maharaya ..	Śaka 1470, Kīlaka, Chaitra, <i>su. di.</i> 1[0], Śrī-Rāmanavami.	Telugu ..	Gift of the village Jambuladinne in Kōyilakuntā-sima, by China-Avubalayyadeva-Mahārāja, son of Narasimhayyadeva-Mahārāja and grandson of the Mahāmūṇḍalēśvara Nandyala Singarayyadeva-Mahārāja of the Lunar race and the Ātraya-gōtra, in order to provide six plates of food (called <i>śringāra-taṭiga</i> ) to the god Ahōbalēśvara, for the merit of Havaḷi Pedda-Avubalarāja.
82	On another slab set up in the same place.	Do. ..	Virapratapa [Sadāsivadeva-Maharaya] ..	Śaka * * * *, Rudhīrōdgarin.	Do. ..	Mutilated. Gift of land in the village China-Komerla in the Ghaṇḍikōṭa-sima, by Varn-Sāthagōpa-Jiyyaṅgaru, to Ahōbalēśvara for providing offerings of rice-cakes on specified festivals in the <i>maṇḍapa</i> in front of the <i>maṭha</i> which he had constructed on the <i>nugari</i> ( <i>i.e.</i> Upper Ahōbalam). The village China-Komerla was a gift made to the Jiyyaṅgaru by the chief Kṛishṇavarāja (son of) Nandela China-Obannaṅgaru.
83	On a slab built into the court-yard of the same temple.	....	....	....	Do. ..	The upper portion of the slab is missing. Given a long list of the various things required for preparing dishes to be offered to Śrī-Bhaṣhyakara ( <i>i.e.</i> Rāmanuja) on the 12 days of his <i>tirunakṣatram</i> in each year.
84	On a slab set up on way to the temple c <sup>s</sup> Pamuleṭi-Narasimha on the same hill.	....	....	Śaka 133[2], Vikṛiti, Mārgaśīra, <i>su. di.</i> 15, Thursday.	Do. ..	Gift of the village Kaluvachēra surnamed Komaragiripuram by Kaṭama-Redḍi Vēma-Redḍi, to provide daily offerings in the temple of Ahōbaladeva for the merit of Komaragiri-Redḍi. The record also gives a list of all ( <i>maṇḍalam</i> ) the villages named Komaragiri granted to temples and Brahmans by the same chief, for the merit of his master (and brother-in-law) Komaragiri-Redḍi and his wife Ammaṅgaru. Gifts made by Talla-sānammaṅgaru, and Mallasaṇnammaṅgaru wives of Kaṭama-Redḍi Vēma-Redḍi are also registered.
85	On a detached slab on way to the shrine of Jvala-Narasimha on the same hill.	....	....	....	Do. ..	Bhira-Ravutu, son of Kanōji-Ravutu Mukunda-Ravutu, a servant of Aḷiya-Ramarāja paid his homage (to the god). A figure of this man with his characteristic head-dress and sword is also pictured.
86	On a slab in the roof of the same shrine..	....	....	....	Do. ..	This is the <i>maṇḍapa</i> built by Narasimha-Jiyyaṅgaru who was fully devoted to the feet of Jvala-Narasimha.

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## APPENDIX D.—List of photographs taken during 1914-15.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
274	Chidambaram.	Stone image of Agastya, in a niche on the east side of the east <i>gōpura</i> in the Natarāja temple.	Full plate.
275	Do.	„ Ādisēsha, in another niche on the same side of the <i>gōpura</i> .	Do.
276	Do.	„ Indra riding on the elephant „	Do.
277	Do.	„ Nārada „	Do.
278	Do.	„ Agni, in a niche on the south side of the same <i>gōpura</i> .	Do.
279	Do.	„ Vyāghrapāda, in another niche on the same side.	Do.
280	Do.	„ Yama „	Do.
281	Do.	„ Vishnu riding on the bird Garuḍa, in a niche on the west side of the same <i>gōpura</i> .	Do.
282	Do.	„ Vāyu, in a niche on the north side of the same <i>gōpura</i> .	Do.
283	Do.	„ Patañjali, in another niche on the same side.	Do.
284	Do.	„ Rāhu and Kētu „	Do.
285	Do.	„ Śiva (Chandraśekhara) „	Do.
286	Do.	„ Śiva (Kīrātārjunamūrti) „	Do.
287	Do.	„ Śiva (Gangādhara) „	Do.
288	Do.	„ Manmatha with his two consorts, in a niche on the east side of the south <i>gōpura</i> .	Half plate.
289	Do.	„ Śiva and Pārvatī, in a niche on the south side of the west <i>gōpura</i> .	Full plate.
290	Do.	„ Sūrya, in a niche on the east side of the north <i>gōpura</i> .	Do.
291	Do.	„ Brahmā riding on the swan, in a niche on the south side of the same <i>gōpura</i> .	Do.
292	Do.	„ Sarasvatī, in another niche on the same side.	Do.
293	Do.	„ The Vijayanagara king Kṛishṇarāya (P), in a niche of the same <i>gōpura</i> .	Do.
294	Do.	„ Śiva (Śarabhamūrti), in the 100-pillared <i>mandapa</i> of the same temple.	Do.
295	Do.	„ Uchchhishta-Gaṇapati, on the south wall of the Mūlasthāna-shrine in the same temple.	Do.
296	Do.	„ Ardhajāma-Aṅgar „	Do.
297	Tiruvārāṅgulam (Pudukkōṭṭai)	Metallic image of Mānikkavāsagar, in the Śiva temple.	Half plate.
298	Do.	„ Natarāja (Sandhyā-tāṇḍava), in the same temple.	Do.
299	Do.	„ Kṣhētrapāla (?) „	Do.
300	Tiruvēṅgavāsal (Pudukkōṭṭai).	Stone image of Dakṣiṇāmūrti, in a niche on the south wall of the central shrine of the Śiva temple.	Do.
301	Tiruchchengōḍ	Metallic image of Bhikṣhātaramūrti, in the Kailāsanātha temple.	Full plate.

## Appendix D.—List of photographs taken during 1914-15—cont.

Number (continued from the last report).	Locality.	Description.	Size of negative.
302	Tiruchchengōd	Stone image of Bhadrakālī, in the Bhadrakālī-Amman temple.	Full plate.
303	Do.	Rati, on a pillar of the Śiva temple on the hill.	Do.
304	Do.	Manmatha, on another pillar in the same temple.	Do.
305	Do.	the dancing Kālī	Do.
306	Nāmakkal	Metallic images (from left to right) of Garuḍa, Vēdānta-Dēśika, Vishvaksēna, Rāmānujāchārya and Tirumaṅgai-Ālvār in the Narasimhasvāmin cave temple.	Do.
307	Do.	Stone image of Lakshmī-Nārāyaṇa, in a shrine of the same temple.	Do.
308	Tāramaṅgalam	Vishṇu (Hayagrīva), on a pillar in the verandah round the central shrine of the Śiva temple.	Do.
309	Do.	Śiva (Gaṅgādhara), on another pillar in the same verandah.	Do.
310	Do.	Śiva (Chandraśēkhara)	Do.
311	Do.	Śiva (Vṛishabhārūḍha)	Do.
312	Do.	Rati	Do.
313	Conjeeveram	Sudarśana (back view), in the Chakratālṣār shrine of the Varadarāja-Perumāl temple.	Do.
314	Do.	the five-faced Āṇjanēya, on a pillar of the <i>mandapa</i> in front of the Āṇḍāl shrine in the same temple.	Do.
315	Do.	Madana-Gōpāla, on a pillar in the 108-pillared <i>mandapa</i> of the same temple.	Do.
316	Do.	Vishṇu (Aṣṭabhuja), on another pillar of the same <i>mandapa</i> .	Half plate.
317	Do.	Krishṇa on the tree	Do.
318	Do.	Vishṇu with twelve hands	Do.
319	Do.	Lakshmi-Narasimha	Do.
320	Do.	Dakṣiṇāmūrti (Jñānamūrti), on a pillar in the courtyard of the Ekām-rēśvara temple.	Full plate.
321	Do.	the burning of Manmatha by Śiva, on another pillar in the same place.	Half plate.
322	Do.	Bhṛīṅgī, on a pillar in a <i>mandapa</i> in front of the main <i>gōpura</i> of the same temple.	Do.
323	Do.	Pratāparāma, on another pillar in the same <i>mandapa</i> .	Do.
324	Do.	Śiva (Ardhanārīśvara), in a niche on the west wall of the central shrine in the Nāgēśvarasvāmin temple.	Full plate.
325	Do.	Brahmā, in a niche on the north wall of the same shrine.	Do.
326	Do.	Sūrya, in a shrine in the courtyard of the same temple.	Do.
327	Do.	Śiva (Kaṅkalamūrti), in another shrine of the same temple.	Do.
328	Dārāśuram	a Dyāvapālaka placed at the entrance into the <i>gōpura</i> of the Airāvātēśvara temple.	Do.
329	Do.	Śiva (Ardhanārīśvara), in a niche on the east wall of the <i>mandapa</i> in front of the central shrine of the same temple.	Do.

Appendix D.—List of photographs taken during 1914-15—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
330	Dārāsūram ..	Stone image of Śiva (Śarabhamūrti), killing Narasiṃha, in a niche on the south wall of the same <i>mandapa</i> .	Full plate.
331	Do. ..	„ Brāhmā (?), in a niche on the north wall of the same <i>mandapa</i> .	Do.
332	Do. ..	„ Pārvatī (Annappūrnādevī), in a niche on the east wall of the same <i>mandapa</i> .	Do.
333	Do. ..	Stone images of Śaivācāryas, placed on the north wall of the verandah in the first <i>prākāra</i> of the same temple.	Do.
334	Tanjore ..	Stone image of Liṅgodbhava, in a niche at the south entrance into the central shrine of the Brihadiśvara temple.	Do.
335	Do. ..	„ Śiva (Kālaharamūrti), in a niche on the south wall of the same shrine.	Half plate.
336	Do. ..	„ Śaṅkaranārāyaṇa, in a niche on the west wall of the same shrine.	Do.
337	Do. ..	„ Śiva (Chandrasekhara), in a niche on the north wall of the same shrine.	Do.
338	Do. ..	„ Garuḍa, in the first <i>prākāra</i> of the same temple.	Do.
339	Madura ..	„ Viśvanātha-Nāyaka, on a pillar of the Pudu- <i>mandapa</i> .	Full plate
340	Do ..	„ Kṛishṇappa-Nāyaka, on another pillar of the same <i>mandapa</i> .	Do.
341	Do. ..	„ Periya-Virappa-Nāyaka ..	Do.
342	Do. ..	„ another Nāyaka (name not legible on the stone) ..	Do.
343	Do. ..	„ Liṅga-Nāyaka ..	Do.
344	Do. ..	„ Vira-Śūḍappa-Nāyaka ..	Do.
345	Do. ..	„ Kāstūri-Nāyaka ..	Do.
346	Do. ..	„ Muttu Kṛishṇappa-Nāyaka ..	Do.
347	Do. ..	„ Muttu Virappa-Nāyaka ..	Do.
348	Do. ..	„ Tirumala-Nāyaka ..	Do.
349	Do. ..	„ Śiva (Kālaharamūrti), on a pillar near the thousand-pillared <i>mandapa</i> of the Sundarēśvara temple.	Do.
350	Do. ..	„ Śiva (Chakradānamūrti), on a pillar in the Kambattaḍi- <i>mandapa</i> of the same temple.	Do.
351	Do. ..	„ Viṣṇubhadra, on another pillar of the same <i>mandapa</i> .	Do.
352	Rāmēśvar am ..	„ Rajarājēśvarī, on a pillar in the <i>mandapa</i> in front of the Parvata- <i>varḍhaṇi</i> -Ammāṇ shrine in the Rāmanāthasvāmin temple.	Half plate
353	Do. ..	„ king Vijaya Raghunātha Sētupati, on a pillar in the Kalyāṇa- <i>mandapa</i> of the same temple.	Do.
354	Āṇaimalai ..	„ Subrahmanya (?) and his consort in the rock-cut shrine called Samanar-kōyil.	Full plate.
355	Do. ..	Jaina images on a boulder near the same shrine ..	Do.
356	Śrīśīlam hill. ..	Stone image of Śiva (Siddhēśvara), in the Mallikārjuna temple.	Do.
357	Do. ..	„ Bhṛīṅgi, in the same temple ..	Do.
358	Do. ..	„ Saptamātris ..	Do.
359	Do. ..	„ a man fighting with a tiger, in the same temple.	Do.
360	Do. ..	Metallic image of a bull ..	Do.

Appendix D.—List of photographs taken during 1914-15—*cont.*

Number (continued from the last report)	Locality.	Description.	Size of negatives.
361	Śrīśailam hill..	A <i>balī-pīṭha</i> in north-east corner of the courtyard of the same temple.	Full plate.
362	Do. ..	Sculpture in relief of a Nāga and Nāginī, on the east wall of the high <i>prākāra</i> of the same temple.	Do.
363	Do. ..	„ of a Gaṇḍabhērūṇḍa and other figures, on the south wall of the same <i>prākāra</i> .	Do.
364	Do. ..	„ of a Gaṇḍabhērūṇḍēśvara ( ? ), on the north wall of the same <i>prākāra</i> .	Do.
365	Do. ..	South-east view of the central shrine of the same temple.	Do.
366	Lower Ahō- balam.	Front view of the <i>gōpura</i> called <i>Kaṇchu-gumbham</i> of the Narasimhasvāmin temple.	Do.
367	Do.	View of the <i>Jayastambha</i> , in front of the same temple	Do.
368	Do.	Stone image of Āṇjanēya in a shrine outside the <i>prākāra</i> wall of the same temple.	Do.
369	Do.	„ Narasimha fighting with Hiraṇyakaśipu, on a pillar in the unfinished <i>Raṅga-maṇḍapa</i> of the same temple.	Half plate.
370	Do.	„ Narasimha coming out of a pillar of the same <i>maṇḍapa</i> .	Do.
371	Do.	„ crawling Kṛiṣṇa, in a shrine of the same temple.	Do.
372	Do	Sculpture in relief of Vāyu, on the west side of the <i>Kaṇchu-gumbha-gōpura</i> of the same temple.	Do
373	Do.	„ of Naiṣṛuti, on the south side of the same <i>gōpura</i> .	Do.
374	Do.	Stone image of Kṛiṣṇa (Viṭhōbā), in a shrine of the same temple.	Full plate
....		Copy of a drawing of (Abn Hassan) Tānisha from <i>Havart</i> .	Do.
375			
376	....	„ of Akkanna	Do.
377	....	„ of Mācanna	Do.
378	....	„ of torturing the ministers, Akkanna and Mādaṇṇa.	Do.



## APPENDIX E.- List of drawings prepared during 1914-15.

Number (continued from the report for 1912-13).	Locality.	Description.
46 to 138	Chidambaram .	Dancing figures, sculptured in the inner walls of the east <i>gōpura</i> of the Natarāja temple and published in the last year's report (plates I to IV).
139	Do. ..	Stone image of Śiva (Kālaharāmūrti), in a niche on the south side of the same <i>gōpura</i> .
140	Do. ..	Viṇādhara---Dakṣiṇāmūrti, in another niche on the same side.
141	Do. ..	Śiva (Pāsupatāmūrti)
142	Do. ..	Śiva (Vṛishabhārūḍhamūrti), in a niche on the west side of the same <i>gōpura</i> .
143	Do. ..	Śiva (Tripurāntaka), in a niche on the east side of the same <i>gōpura</i> .
144	Nāmakkal ..	Bas-relief of Vaiṣṇṇṭha-Nārāyaṇa, in the Narasiṃhasvāmin cave temple.
145	Do. ..	Vishṇu (Vāmana), in the same cave.
146	Do. ..	Śaṅkaranārāyaṇa, in the Raṅganāthasvāmin cave temple.
147	Piruvīḍaimarudūr	Stone image of Jvaradēva, in the Śiva temple.
148	Tanjore ..	Sadyōjātanūrti, in a niche on the west wall immediately behind the shrine, in the Brīhadiśvara temple.
149	Madura .	Śiva (Ēkapādamūrti), on a pillar of the Kambat-taḍi-maṇḍapa in the Sundarēśvara temple.

**APPENDIX F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.**

**NOTE.**—The following abbreviations have been employed in these calculations :—

1. *Su.* and *da.*, respectively, for *Śuklāpakṣa* and *Bhāṣapākṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—  
A.D. 1510; Monday, Decr. 30; '94; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e. 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at '50 of the day, i.e. 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris* A.D. 1800—2000" by the same author.  
When only a *tithi* is quoted, its ending moment is shown by decimal figures next to the day of month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that the *tithi* under examination ended at '70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.
3. When a *tithi* or *nakṣatra*, which is quoted in a record only commenced on the week-day quoted in the same record, the fact is indicated by the symbols *f.d.t.* or *f.d.n.* (= following day's *tithi*, or following day's *nakṣatra*). Thus :  
"Wednesday 6 Ap. A.D. 1384; '68; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.  
Similarly "Friday, Ap. 26; f.d.t. '08; f.d.n. '13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at '68 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday. The ordinary usage is to quote a *tithi* and *nakṣatra* against the day on which they end.
4. An asterisk after the figure indicating a Śaka year (e.g. S, 1235 \*) means, as in Kielhorn's list of dates, that the year is current, not expired.
5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Maghā" is the *nakṣatra*, Maghā is the month.

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
<b>CHŌLA.</b>		
<i>Rājākēśarivarman.</i>		
1914	74	5th year, Makara, Friday, "Punarvasu"—nearer A.D. 947 than A.D. 985. This is, so far, a solitary date in a reign of which no other dates are now forthcoming. Equivalents of this date are to be found in A.D. 950, 953, 961, 964, 977, 980 and 983.
"	101	7th year, Makara, Tuesday, "Ārdrā"—earlier than 907 A.D.
"	104	7th " " Thursday, "Mūla"—do.
"	105	7th " " Saturday, "Rohini"—do.
"	127	6th " Makara, Tuesday, "Svāti"—do.
"	130	6th " " "Ārdrā"—do.
"	133	5th " Mithuna, Wednesday, "Svāti"—do.
These six dates 101 to 133 are supposed to belong to the same reign; and "No. 101, 7th year, Makara, Tuesday, Ārdrā" is presumably identical with "No. 130, 6th year, Makara, Tuesday, Ārdrā", the correct regnal year being the 6th. So there are five dates each of which has five equivalents between the years A.D. 850 and A.D. 907. The equivalents are given below :—		

	First possibility.	Second possibility.	Third possibility.	Fourth possibility.	Fifth possibility.
No. 133; 5th year ..	29th May 866; '18.	25th May 869; '09.	15th June 886; '84.	30th May 893; '17.	26th May 896; '11 (commencement).
" 130; 6th year (beginning.)	24th Dec. 866; '65.	17th Jan. 870; '25 (commencement).	10th June 887; '27 (commencement).	25th Dec. 893; '78.	8th Jan. 897; '32 (commencement).
127; 6th year (end).	23rd Dec. 867; '62.	16th Jan. 871; '35 (commencement).	9th Jan. 888; '20 (commencement).	24th Dec. 894; '74.	17th Jan. 898; '58 (commencement).
" 105; 7th year ..	14th Aug. 868; '12 (commencement).	11th Aug. 871; '37 (commencement).	3rd Aug. 889; '69 (commencement).	16th Aug. 895; '25 (commencement).	12th Aug. 898; '48 (commencement).
" 104; 7th " ..	13th Jan. 869; '20.	10th Jan. 872; '51 (commencement).	2nd Jan. 889; '35 (commencement).	15th Jan. 896; '20.	11th Jan. 899; '74 (commencement).

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA— <i>cont.</i>
		<i>Parakēsarivurman.</i>
1914	78	9th year, Dhanus, Thursday, “Kṛittikā”—nearer A.D. 985 than A.D. 947. This also, like No. 74 of 1914, is a solitary date belonging to a reign not represented by other dates. All that can be stated at present is that the date has equivalents in A.D. years, 948, 955, 962, 965, 972, 975, 979 and 982.
		<i>Rājarāja I.</i>
„	62	20th year, Kanyā, Wednesday, “Kṛittikā” = Wednesday, 20th September A.D. 1004; ‘64.
„	69	22nd year, Dhanus. <i>su. di.</i> 9, Monday, “Rēvatī” = A.D. 1006, Monday, December 2; ‘10; ‘40.
		<i>Rājendra-Chōladēva I.</i>
„	65	29th year, Rishaba, Wednesday, “Ārdra” = A.D. 1041; Wednesday, May 6; ‘23. This date shows that the reign began between 6th May and 7th July 1012.
„	72	8th year, Tulā, Friday, 9, “Śravaṇa” = A.D. 1019; Friday, Oct. 9; f.d.t. ‘20; ‘51. Śukla 9 commenced on Friday at ‘14 and ended at ‘20 on Saturday.
		<i>Rājādhirāja I.</i>
„	3	[2]7th year, Rishabha, <i>ba. di.</i> 6, Thursday, “Śravaṇa,” = A.D. 1045; Thursday, May 9; f.d.t. ‘18; ‘80. <i>Ba.</i> 6 commenced at ‘11 on Thursday and ended at ‘18 on Friday. [N.B.—This date shows that the reign began between May 9, A.D. 1018, and 3rd December 1018, thus reducing Kielhorn’s limits by 2 months.]
		<i>Kulōttuṅga-Chōla I.</i>
„	66	27th year, Tulā, <i>su. di.</i> 10, Sunday, “Śatabhishaj” = A.D. 1097; Sunday, Oct. 18; ‘80; ‘62. This date shows that 18th Oct. 1071 was regarded as being within 1st year, whereas, according to <i>Ep. Ind.</i> Vol IV, page 71—as shown by Kielhorn,—8th Oct. A.D. 1070 was also in 1st year. Reign must have commenced about 10th Oct. 1070.
„	73	26th year, Makara, <i>su. di.</i> 13, Thursday, “Ārdra” = A.D. 1096; Thursday, January 10; ‘56; ‘32.
„	169	4th year, Mithuna [Monday], “Pūrvāṣādhā.” May be A.D. 1073, Monday, May 27, when Nak. “Uttara-Āṣādhā” in Mithuna ended at ‘01 of day: if so, the <i>nakshatra</i> was <i>Uttara</i> not <i>Pūrva-Āṣādhā</i> .
„	177	[3]6th year, Rishabha, <i>su. di.</i> 3, [Saturday], “Rōhiṇī.” May be A.D. 1106, Saturday, May 5, when Nak. “Rōhiṇī” commenced at ‘21, ending next day at ‘14; but Saturday was <i>Amāvāsyā</i> , not <i>su.</i> 3. A suitable day may be found in other regnal years, [3]6 being doubtful; but the matter does not seem to be worth more detailed investigation, as the limits of the reign are now established beyond doubt.
„	178	47th year, Makara, <i>su. di.</i> 13, Thursday, [“Hasta”].—Nak. “Hasta” and <i>su.</i> 13 cannot combine in solar Makara, but may do so in lunar Chaitra or Vaiśākha. The reading of the <i>nakshatra</i> being doubtful, it is useless to offer a conjecture.
„	179	40th year, Dhanus, <i>ba. di.</i> [10] “Punarvasu,” Friday = A.D. 1109, Friday, December 10, when “Punarvasu” ended at ‘84 and <i>babuḷa</i> 1 at ‘39. Reading “ <i>ba.</i> [10]” should be “ <i>ba.</i> [1].”
„	180	39th year, Kumbha, <i>ba. di.</i> 14, Sunday, “Śravaṇa” = A.D. 1109, Sunday, January 31; ‘76; ‘46.
„	181	38th year, Karkātaka, <i>su. di.</i> Pūrva-Phalgunī, Monday = A.D. 1108, Monday, July 13, when Nak. “Pūrva-Phalgunī” ended at ‘53 of day.
„	335	13th year, Kanya, 7th day, Monday, “Uttara-Bhadrapadā” Probably A.D. 1084, Monday, September 2, which was the 7th day of Kanyā, when Nak. “Utt.-Phalgunī” began at ‘18 of day and was current for greater part of day, ending at ‘22 of day. Reading “ <i>Uttara-Bhadrapadā</i> ” (உத்தரபதபதி) should be “ <i>Uttara-Phalgunī</i> ” (உத்தரபதி).

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks
		CHŌLA— <i>cont.</i>
		<i>Vikrama-Chōla.</i>
1914	4	5th year, Makara, <i>su. di.</i> 10 [Wednesday, "Mṛigaśira"]. Perhaps A.D. 1123, Wednesday, February 7, when <i>su.</i> 10 ended at '52 of day; but Nak. "Mṛigaśira" had ended at '90 on previous day.
		<i>Kulōttuṅga-Chōla II.</i>
"	87	3rd year, Simha, <i>su. di.</i> 12, Thursday, "Śravaṇa." = A.D. 1135, Thursday, August 22; '27; '66.
"	334	20th year, Kanyā, <i>su. di.</i> 11, Thursday, "Śravaṇa" = A.D. 1152, Thursday, September 11; '36; '09. But the next reign commenced in A.D. 1146. <i>N.B.</i> —In <i>Ep. Ind.</i> Vol. XI, page 291, the writer of these notes has shown that the reign of Kulōttuṅga-Chōla II commenced between 9th May and 17th August A.D. 1133. The present dates are in agreement with those limits.
		<i>Rājādhirāja II.</i>
"	337	[2]nd year, Makara, 7th day, Monday, "Svāti." The regnal year would appear to be something else than the 2nd, since there is no suitable date in or near the 2nd year.
		<i>Kulōttuṅga-Chōla III.</i>
"	40	8th year, Makara, <i>su. di.</i> 2, Wednesday, "Śravaṇa" = A.D. 1185, Wednesday, December 25; '89; '79.
"	41	9th year, Rishabha, <i>ba. di.</i> 10, Monday, "Pūrva-Bhadrapadā" = A.D. 1187; Monday, May 4; Nak. "Pūrv.-Bhad." was current all day and ended at '03 next day.
"	57	} 33rd year, Mithuḷa, <i>ba. di.</i> 9, Monday, "Rēvati" = A.D. 1211, Monday, June 6, when bahula 9 and "Rēvati" were current all day, ending respectively at '00 and '09 next day.
"	58	
"	60	
"	152	34th year, Makara, <i>ba. di.</i> Monday, "Uttara-Phalgunī" = A.D. 1211; Monday, December 26, when bahula 5 and Nak. "Uttara-Phalgunī" ended respectively at '23 and '97 of day. The <i>tithi</i> not stated in the inscription was the 5th.
"	185	[2]0th year, Vṛiśchika, <i>ba. di.</i> 8, Monday, "Pūrva-Phalgunī" = A.D. 1193; Monday, November 23; '93; '41. The month was solar Vṛiśchika (243rd day of the year) and lunar Mārgaśira.
		<i>Rājārāja III.</i>
"	91	19th year, Vṛiśchika, <i>su. di.</i> 11, Wednesday; "Śatabhishaj" = A.D. 1234; Wednesday, October 4; '84; '94; but solar month was Tulā, not Vṛiśchika, it being the 193rd day of the year.
"	136	3rd year, Kumbha, <i>ba. di.</i> 12, Wednesday, "Uttarāṣādhā" = A.D. 1219; Wednesday, February 13; '66; '31.
"	142	29th year . . . . <i>su. di.</i> 14, Monday, "Maghā" = A.D. 1245, Sunday, February 12; '32; '80. Week-day, was Sunday not Monday.
		<i>Rājēndra-Chōla III.</i>
"	56	5th year, Mēsha [ <i>su. di.</i> ], 4, Monday, "Rōhini" = A.D. 1251, Monday, 27th March; f.d.t. '07; f.d.n. '32. This date shows that the reign began between 28th March and 20th April 1246, which reduces Kielhorn's limits by 8 days ( <i>Ep. Ind.</i> Vol. IX, p. 222).
"	93	14th year, Vṛiśchika, <i>ba. di.</i> 5, Thursday, "Punarvasu." = A.D. 1259, Thursday, Nov. 6; f.d.t. '01; '53. The 5th <i>tithi</i> was current throughout Thursday and came to end shortly after sunrise on Friday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḌYA.
		<i>Mājavarman Sundara-Pāṇḍya I.</i>
1914	332	13th year, Mēsha, 14th day, <i>śu. di.</i> 7, Saturday, "Uttara-Phalgunī" = A.D. 1229, Saturday, 7th April; when "Utt. Phalgunī" ended at '32 of day. It was the 14th day of Mēsha. It would be worth while investigating the meaning of the figure "7" before Saturday, <i>i.e.</i> , whether it means the "7th" day of the week; for the <i>tithi</i> was Śukla 12.
"	408	[1]3 + 1st year, Dhanus, <i>śu. di.</i> 3, Wednesday, "Śravana." There is no date suiting the week-day in 14th year but there is a regular date in 4th year = A.D. 1219, December 11; '78; '92.
"	412	14th year, Mithuna, <i>ba. di.</i> 13, Monday, "Rōhiṇī" = A.D. 1230; Monday, 10th June; '63; '85.
		<i>Jaṭavarman Sundara-Pāṇḍya.</i>
"	25	11th year Rishabha, <i>ba. di.</i> 14, Sunday, "Rōhiṇī" ( <i>śamasta-jugad, etc.</i> ), = A.D. 1261; Sunday; May 29; '46; '69. It was, however, the third day of Mithuna, not a day of the Śolar month Rishabha. The <i>tithi</i> was <i>ba.</i> 14.
"	172	13th year, Tulā, <i>ba. di.</i> 13, Monday, "Śravana". Bahula 13 and "Śravana" <i>nakṣatra</i> cannot join in Tulā: they may join in Kumbha. Perhaps the intended day was A.D. 1264, Monday, January 28, when bahula 13 ended at '70 and Nak. "Śravana" commenced almost at the same moment ending at '70 next day. The month in this case was Kumbha.
"	173	[6]th year, Mīna, <i>śu. di.</i> 13, "Maghā," Sunday. The only date in the reign that is suitable is one in the 11th regnal year, = A.D. 1262; March 5; '56; '33.
"	175	10th year, Makara, <i>śu. di.</i> 6, Friday, "Uttara-Bhadrapadā". The only date that is suitable is one in the 17th year, A.D. 1267, December 23; '48; f.d.n., '12.
"	342	17th year, Mithuna, <i>śu. di.</i> 10, Friday; "Svāti" = A.D. 1267, Friday, July 1; Nak. "Svāti" ended at '77 of the day and the <i>tithi</i> <i>śu.</i> 10 commenced at '88 of day ending at '82 next day. The citation of a <i>tithi</i> on a day when it commenced after midnight is very unusual.
"	323	[9]th year, Vṛiśchika, 22, Wednesday, "Svāti". The only date that can be found to suit the details is Wednesday, November 19, A.D. 1337, which fell in the 19th year, properly speaking the 20th year, of Jaṭavarman Sundara-Pāṇḍya whose reign commenced in A.D. 1318— <i>vide</i> the present writer's articles on the Pāṇḍyas in <i>Ind. Ant.</i> for June-August 1913. On the day in question <i>ba.</i> 14 ended at '23 and "Svāti" commenced, ending next day at '40. It was the 22nd day of Vṛiśchika.
		<i>Jaṭavarman Rājārāja Sundara-Pāṇḍya.</i>
1902	660	13th year, Simha, <i>ba. di.</i> 8, Friday, "Rōhiṇī". The date intended is probably A.D. 1288, Friday, August 20, on which day Simha <i>ba.</i> 8 commenced at '02 (ending moment '06 on Saturday); while <i>Nakṣatra</i> "Rōhiṇī" came to end at '64 of day. It was the 13th year of the reign of Jaṭavarman Sundara-Pāṇḍya who began to reign on 24th June 1276 ( <i>vide Ind. Ant.</i> for 1913 loc. cit.).
"	663	[2]3rd year, Tulā, <i>śu. di.</i> 3, Friday, "Mūla." On the assumption that it was the 23rd year of a Jaṭavarman Sundara-Pāṇḍya, no date can be found which suits the reign of any of the Jaṭavarman Sundara-Pāṇḍyas at present known. Dates in 1274 A.D. (24th year of Jaṭavarman Sundara-Pāṇḍya, <i>śamasta-jugad, etc.</i> ), and 1298 (23rd year of Jaṭavarman Sundara-Pāṇḍya whose reign began in A.D. 1276) satisfy all the details except <i>Tulā</i> . The dates in question are Friday, 2nd November A.D. 1274 which was a day in Vṛiśchika month, and Friday, 7th November A.D. 1298 which was also in Vṛiśchika month. If we wish to find a day in Tulā month, we must read 13th year for the conjectural "23rd"; and then we have a day in the 13th (strictly speaking the 14th) year of reign of Jaṭavarman Sundara-Pāṇḍya, who is known by the introduction <i>śamasta-jugad, etc.</i> The date in question is Friday, October 24 (a day in Tulā), A.D. 1264. The <i>tithi</i> <i>śu.</i> 3 ended at '93 of day while <i>nakṣatra</i> "Mūla" commenced at '67 on Friday and came to end at '76 on Saturday.



Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—cont

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks
		PĀṆDYA—cont.
		<i>Māravarman Vīra-Pāṇḍya.</i>
1914	38	[2]5th year, Vṛiśchika, <i>su. di.</i> 14, [Sunday, "Pushya"]. = A.D. 1278; Sunday, January 9; '62; <i>f.d.n.</i> 70. "Pushya" Nakshatra commenced at '66 on Sunday and ended at '70 on Monday. This, if correct, shows that the reign commenced between January 9 and 13 July 1253: and it affords one more proof that Kielhorn's E. in <i>Ep. Ind.</i> Vol. IX, page 227, was a Māravarman. For another proof, see the writer's article in <i>Ind. Ant.</i> June—August, 1913. Month was not Vṛiśchika, but Makara (291st day of solar year).
		<i>Jatāvarman Vīra-Pāṇḍya.</i>
"	237	23rd year, Karkātaka, <i>su. di.</i> , Thursday. In the absence of <i>tithi</i> and <i>nakshatra</i> , the details given are not sufficient for verification of date.
"	278	17th year, Karkātaka, 25th day, <i>ba. di.</i> 7, Sunday, "Āśvini." Sunday, 21st July A.D. 1269; '99; '65. It was the 25th day of Karkātaka. If this was the conqueror of Īlam and Koṅgu, whose reign began, according to the writer's article in <i>Ind. Ant.</i> for 1913 between 15th May and 19th June A.D. 1254, then regnal year "17" should be "16". The writer thinks this is the more probable view: in his opinion also a like remark applies to the regnal year "1[7]" in No. 131 of 1907 the date of which was investigated by Mr. R. Sewell, I.C.S. (Retired) in <i>Ep. Ind.</i> X, p. 139, and identified by him as 8th August A.D. 1269. Mr. Sewell at the same time identified the king as Kielhorn's "E" ( <i>Ep. Ind.</i> IX, p. 227) but the king was almost certainly Jat. Vīra-Pāṇḍya who began to reign in A.D. 1254 and took Īlam and Koṅgu, since the king's conquest of Koṅgaṇam, his taking the Kāvērī and performing the anointment of heroes at Puliūr, i.e., Chidambaram are all referred to in the inscription. [The statement made in paragraph 45 of the Report for 1907-08 that the inscription does not refer to the conquests of the king, was duly corrected in para. 39, p. 72, A.R. 1911-12, where the conquests are referred to.] The Vīra-Pāṇḍya in inscription No. 395 of 1909 (See <i>Ind. Ant.</i> June—August 1913) is called a Māravarman in the inscription itself, while it is equally clear that the Vīra-Pāṇḍya in inscription No. 131 of 1907 investigated by Mr. Sewell in <i>Ep. Ind.</i> Vol. X, page 139, was a Jatāvarman. We may conclude that there was (1) a Māravarman Vīra-Pāṇḍya whose reign began between Nov. 1252 A.D. and July 1253 A.D. (2) a Jatāvarman Vīra-Pāṇḍya of whose reign we have ample evidence to show that he began to reign in May—June 1254 A.D. and was the conqueror of Īlam and Koṅgu; and (3) that the 17th regnal year in No. 131 of 1907 and No. 278 of 1914 must be a mistake for "16th".
		<i>Kōṇēriṇmaikondāṇ Vīra-Pāṇḍya.</i>
"	224	14th year, Rishabha, <i>su. di.</i> 5, Monday, "Śravaṇa". If this is the 14th year of the king, whose 12th year is represented by No. 363 of 1914 (Kōṇēriṇmaikondāṇ, Mithuna, <i>su.</i> 1, "Pushya" see page 85 below), then on the basis of the conclusions arrived at in that date the 14th year should be located in A.D. 1215, A.D. 1242 or A.D. 1269. There happen to be suitable dates in A.D. 1215 and 1242 but not in 1269. The dates are A.D. 1215 Monday, May 18; <i>f.d.t.</i> '53; <i>f.d.n.</i> '56; A.D. 1242, Monday 19th May, <i>f.d.t.</i> '75; <i>f.d.n.</i> '69. The suggestion thrown out under No. 363 of 1914 (page 85 below) is that there may have been a Pāṇḍya whose 12th year fell in 1213 or 1242. Putting the two inscriptions together we may conclude that there was a Pāṇḍya called Kōṇēriṇmaikondāṇ Vīra-Pāṇḍya whose reign began in or about 1202 or in or about 1231.
		<i>Perumāḷ Kulasēkhara.</i>
"	36	2nd year, Makara, <i>su. di.</i> 3, Monday, "Śravaṇa". Perhaps Monday, 21st December A.D. 1237, which however was the 1st not the 2nd year of Jatāvarman Kulasēkhara whose reign began in 1237. (Vide <i>Ind. Ant.</i> 1913 June—August). The <i>tithi</i> ended at '11 next day and Nak. "Śravaṇa" at '46 on Monday.



Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		PĀṆDYA— <i>cont.</i>
		Śrīvallabha.
1914	227	17 + 2nd year, Simha, <i>su. di.</i> 12, Monday, "Utt. rāshādhā." Probably Monday, 5th August A.D. 1275. The reign began (according to the present writer's article in <i>Ind. Ant.</i> June—August 1913) between 4th and 10th September 1257: so that the present date was practically in the 19th year. On the day in question, Nak. "Utt.-Āshādhā" ended at '76 of day and <i>su.</i> 13 was current all day, having begun at '95 on Sunday and coming to end at '04 on Tuesday. As however Tuesday was trayōdaśī, dvādaśī may have been kept on the previous day, Monday.
		Jatāvarman Parākrama-Pāṇḍya.
"	352	9th year, Āvaṇi, Kanyā, <i>ba. di.</i> , 11, Saturday, "Punarvasu." Reign began, according to the present writer, between 15th April and 10th August A.D. 1315—(vide Art. in <i>Ind. Ant.</i> June—August 1913). The date intended was apparently A.D. 1323, Saturday, 27th August; f.d.t. '16; '55. The 11th <i>tithi</i> commenced on Saturday at '07 of day.
		EASTERN CHALUKYA.
		Ammarāja II.
1914-15.	No. 11 of app. A.	Śaka 880, Mārgaśīrsha <i>ba. di.</i> 13 Friday, "Maitra" (= "Anurādhā") <i>nakshatra</i> , the Sun in Dhanus, ghata (Kumbha) <i>lagna</i> , Uttarāyana. A.D. 958; Friday December 10; f.d.t. '47; '98. Nak. "Anurādhā," ended on Friday at '98, while <i>tithi ba.</i> 13 commenced on Friday at '56 and ended on Sat. at '47; it was the 262rd day of the year and the Sun was in Dhanus; of course it could not be Uttarāyana in the sense of the Sun entering Makara. It would appear, however, from the text of this Report, p. 92 <i>infra</i> , that the date of coronation, S. 867 presents the same astronomical details.
		WESTERN CHALUKYA.
		Jagadēkamalla (Jayasinha II).
1914	454	Details not enough for verification.
"	489	Krōdhāna, Mārgaśīra, Tuesday, solar eclipse = A.D. 1025 (= Śaka 947, Krōdhāna); Tuesday, November 23; '14; this was new-moon, at the beginning of Mārgaśīra and end of Kārttika month, when there was a solar eclipse.
"	490	Details not enough for calculation.
"	501	Do. do.
"	518	Śaka 953, Śukla, Pushya, <i>su. di.</i> pañchamī, Sunday, Uttarāyana-Samkrānti. A.D. 1030, Sunday, January 11; '83. The day was not Uttarāyana-Samkrānti. Pushya is here the name of a month not of a <i>nakshatra</i> .
		Trailōkyamalladēva, (Sōmēśvara I).
"	441	Śaka 967, [Pārthiva], Kārttika, Pūṇami (full-moon), lunar eclipse = A.D. 1045-46 = Pārthiva. On Monday, October 28. A.D. 1045 there was a lunar eclipse at '60 of day.
"	443	Śaka 967, Pārthiva, Kārttika, Pūṇami (full-moon), Thursday, lunar eclipse, Samkrānti Vyatipāta. See last date which is the same: the week-day in the present date ought to be Monday, not Thursday.
"	484	Śaka 968, Vyāya, Phālguna, <i>su. di.</i> tritīyā, Sunday, "Uttara-Bhadrāpadā," Saddhya-Yōga. A.D. 1047; Sunday, Feb. 1; '01; '12. The Yōga was more probably <i>Śubha</i> than <i>Siddha</i> .
"	475	Śaka 996, Ānanda, <i>su. di.</i> dvitīyā, Wednesday, Uttarāyana-Samkrānti. A.D. 1075; Wednesday, Jan. 21; '30. This was the ending moment of <i>su.</i> ? The day was the 304th of solar year and therefore past Uttarāyana-Samkrānti which occurs on or about the 275th solar day of the solar year.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYA— <i>cont.</i>		
<i>Vishṇuvardhana Vijayāditya.</i>		
1914	442	Śaka [9] 8 [7], Krōdhi, Pushya, Puṇṇami (full-moon), Sunday, Uttarāyaṇa-Saṁkrānti. A.D. 1064; Sunday, December 26; '52. This was the ending moment of the Paurṇamī <i>tithi</i> . It was the 278th day of solar year, whereas Uttarāyaṇa-Saṁkrānti fell on 23rd or 24th December in this year.
<i>Tribhuvanamalladēva (Vikramāditya VI).</i>		
"	450	Chālukya Vikrama year 46, Plava, Pushya <i>su. di.</i> 5, Sunday, Uttarāyaṇa-Saṁkrānti Vyatipāta. In A.D. 1121 (= Plava and the 46th year of Chālukya Vikrama era) Pushya <i>su.</i> 5 fell on Friday, not Sunday and ended at '45 of day. The English date was December 16, A.D. 1121.
"	451	See next date.
"	459	Ch. Vik. 35, Vikṛita, Pushya śukla trayōdaśī, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatipāta. A.D. 1110; Sunday, December 25; '94. This was the ending moment of <i>su.</i> 13.
"	494	Hemalambi, Vaiśākha, Puṇṇami (full-moon), Sunday, lunar eclipse. The year Hemalambi is presumably wrong; as in Hemalambi = A.D. 1117, there was no lunar eclipse on Vaiśākha Pūrṇimā which fell, moreover, on a Wednesday.
"	497	Śaka 772, Prajāpati, Pushya, Amāvāsyā, Monday, Vyatipāta, Uttarāyaṇa-Saṁkrānti. In Śaka 772 = A.D. 850-51, Pushya Amāvāsyā commenced at '23 on Monday, 5th January A.D. 851, and ended at '31 on Tuesday, 6th January 851. The exact connection of the year A.D. 850-51 with the present reign has not been furnished to the calculator.
"	527	Ch. Vik. [7] Durmati, Bhādrapada, Amāvāsyā, Thursday, solar eclipse, Saṁkrānti Vyatipāta. Chālukya Vikrama year 7 would be Śaka 1004 = A.D. 1082-83 = <i>Dundubhi</i> , not Durmati. In A.D. 1082 the Amāvāsyā which began the month of <i>Adhika Bhādrapada</i> ended on Thursday, July 28-19, and the Amāvāsyā which began the month of <i>Nija Bhādrapada</i> began on Thursday, August 25-63 and ended on Friday, August 26-54. But there was no solar eclipse in either month.
<i>Jagadēkamalla II (Began A.D. 1138-39).</i>		
"	476	Details not enough for calculation.
"	445	11th year, Vibhava, Pushya, <i>su. di.</i> 13, Friday, Uttarāyaṇa-Saṁkrānti, Vyatipāta. A.D. 1148, Friday December 24: f.d.t. '06. The <i>tithi</i> commenced on Friday at '14, and ended on Saturday at '06.
"	479	12th year, Śukla, Vaiśākha, śukla Puṇṇami (full-moon) Monday = A.D. 1149, Sunday, April 24, '67. The week-day was Sunday, not Monday.
"	530	Śaka 107 [8], Pramāthin (wrong), Akshaya-tritīyā, Amāvāsyā, solar eclipse, Vyatipāta. In Śaka 1078 = A.D. 1156, which was <i>Dhātu</i> , not Pramāthin, there was a solar eclipse at Vaiśākha Amāvāsyā. Akshaya—tritīyā being a third <i>tithi</i> , must refer to a different date.
HOYSALA DYNASTY.		
<i>Vīra-Narasimhadēva I (Between A.D. 1159 and 1169).</i>		
"	447 } 449 }	6th year, Vyāṇa, Chaitra <i>su. di.</i> 10, Monday. Probably, A.D. 1166; Sunday, March 13; '25. This was Chaitra at the beginning of Vyāṇa (= A.D. 1166-67). Week-day was, however, Sunday, not Monday. In Chaitra at the end of Vyāṇa (= A.D. 1166-67), <i>su.</i> 10 fell on Saturday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
<b>HOYSALA DYNASTY—<i>cont.</i></b>		
<i>Vīra-Ballāḥa II.</i>		
1914	472	Details not enough for calculation.
"	495	Śaka 1133, Prajāpati, Māgha ; śukla tritīyā, Sunday. In A.D. 1271-72 (= Ś. 1133 = Prajāpati), Māgha śu. 3 ended on Tuesday, 5 January, A.D. 1272 at 26 of day. Śu. 1 of the same month ended at 43 on Sunday, 3 January and śu. 2 at 35 on Monday 4 January. Śu. 3 in the inscription is probably an error for śu. 2 which began on Sunday at 43.
<i>Vīra-Sōmēśvara.</i> (The initial date is 1234 A.D.).		
"	176	21st Mēsha, śu. di. 13, Sunday, [Hasta]. Sunday 13th April, A.D. 1253, which was śu. 13 and a day of "Hasta", is probably meant: the <i>tithi</i> ended at 38 and the <i>nakshatra</i> ended at 27 of Sunday. It was the 20th year of the king's reign. The solar date was, however, 20th Mēsha, not 21st as stated in the inscription.
<b>SĀLUVA DYNASTY.</b>		
<i>Rāmadēva-Mahārāja.</i>		
"	221	Details not enough for calculation
<i>Peda-Malleparāju.</i>		
1915	26	Śaka 1407, Viśvāvasu, Bhādrapada, śu. di. 15, Thursday, lunar eclipse. = A.D. 1485, Thursday August 25; '86. There was a lunar eclipse on this date.
<i>Parvatāyadēva-Mahārāja.</i>		
"	33	Śaka 1369, Sarvajit, Māgha, ba. di. 14, Monday, Śivarātri. = A.D. 1468, Monday February 22; '91. <i>Nakshatra</i> Śravaṇa was current at midnight between Saturday and Sunday, 20 and 21 February.
<b>VIJAYANAGARA DYNASTY, I</b>		
<i>Vīrūpāksha I.</i> (A.D. 1384).		
1914	170	Śukla, Mīna, śu. di. 8, Thursday, "Punarvasu". = A.D. 1390; Thursday, March 24; '95; '87. The solar month was Mīna. The first <i>Śukla</i> is the cyclic year which bears that name, in this case, A.D. 1389-90.
<i>Harihara II.</i>		
1915	11	Kali 4505 and Śaka 1326, Tārana, Māgha, ba. di. 14, Monday, Śivarātri. In A.D. 1404-05, Māgha, ba. 14 fell on Thursday, January 29, A.D. 1405. The <i>tithi</i> ended at 93 and Nak. "Śravaṇa" at 98 on Thursday. The week day was not Monday, but Thursday.
<i>Dēvarāya II.</i>		
1914	59	Śaka 1351, Saumya, Vṛiśchika, ba. di. 10, Monday, "Hasta." = A.D. 1429; = Monday, October 21; '80; '77. The Solar month was Vṛiśchika.
<i>Praudhadēva-Mahārāja.</i>		
1915	22	Śaka 1379, Isvara, Māgha, ba. di. 5, Thursday. In A.D. 1457-58 = Isvara. Ś. 1379, Māgha ba. 5 came to end at 04 on Saturday, 4 February, A.D. 1458. Week day was Saturday, not Thursday.
<i>Vīra-Narasimha Bhujabalarāja.</i>		
1914	147	Śaka 1428, Kshaya, Karkāṭaka ba. di. 12, Friday = A.D. 1506; Friday, July 17; '71.
1915	54	Śaka 1428*, Krōdhana, Kārttika, ba. di. 3, Thursday, Kanyā-Bṛihaspati. Śaka 1428 current (= A.D. 1505-06 which was Krōdhana), is apparently meant. The date is Thursday 16th October A.D. 1505; on which day ba. 3 ended at sunrise. Jupiter or Bṛihaspati was then in Kanyā-rāsi.

## Appendix F.—Dates from appendices A, B and C to the Annual Report for 1914-15—cont.

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, I—cont.		
Son of (?) Mallikārjunarāya.		
1914	312	Śaka 1436, Bhāva, Uttarāyana, Makara, <i>śu. di.</i> 11 Friday, "Ārdra". = A.D. 1515, Friday, January 26; '39; f.d.n. '00. <i>Nakshatra</i> "Ārdra" commenced at '03 on Friday and was current the whole of that day.
"	313	Śaka 14[44]. Chitra[bhānu], Vriśchika, <i>śu. di.</i> 11, [Saturday], "Rēvati." In A.D. 1522 (= Śaka 1444, Chitrabhānu), <i>śu.</i> 11 in Vriśchika month joined with "Rēvati" <i>Nakshatra</i> on Friday Oct. 31, on which day <i>śu.</i> 11 ended at '11 while <i>Nakshatra</i> "Rēvati" commenced at '43, ending at '45 next day. The conjectural reading of week-day, <i>Saturday</i> should be <i>Friday</i> .
"	349	Details not enough for verification.
VIJAYANAGARA DYNASTY, II.		
Kṛishṇadēvarāya.		
"	271	Śaka 1445, Svabhānu, Uttarāyana, <i>ba. di.</i> 11, Friday, "Mūla." In A.D. 1523-24 (= Śaka 1445, Svabhānu), <i>ba.</i> 11 and Nak. "Mūla" combined on Sunday, 31 January A.D. 1524. If this was the intended date, week-day should be Sunday not Friday.
"	272	Śaka 1442*, Pramādi, "Simha, <i>śu. di.</i> 10. Siddha-Yōga, Friday, "Ārdra." The day intended was <i>presumably</i> Friday, 19 August A.D. 1519 (= Pramādi, Śaka 1442 current) on which day Śrāvana <i>ba.</i> 10 and Nak. "Ārdra" ended respectively at '86 and '95. The week-day is not mentioned in the inscription.
"	314	Śaka 14[47] Pārthiva, Dakshināyana Tula [ <i>śu. di.</i> ], 5, Friday, "Mārgasīrsha." = A.D. 1525, Friday, October 6; '88; '91. N.B.—Conjectural reading " <i>śu.</i> 5" should be " <i>ba.</i> 5"; "Mārgasīrsha" here means the Nak. "Mārgasīra" and not the lunar month Mārgasīrsha.
"	457	Can be calculated but cannot be verified.
1915	14	Śaka 1452, Vikṛita, Chaitra, <i>ba. di.</i> 30, Monday. The day intended is <i>presumably</i> Chaitra <i>ba.</i> 3 which fell on Monday, 6th March A.D. 1530, ending at '18 of the same day. As it was not the 30th day of the solar month, the figure "30" must be an error for "3"
"	15	Śaka 145[1] Virōdhi, Kārttika, <i>śu. di.</i> 15, Sunday. = A.D. 1529, Sunday, October 17; '25.
"	18 }	Śaka 1438*, Yuva, Śrāvana <i>śu. di.</i> 15, Wednesday, lunar eclipse.
"	19 }	= A.D. 1515, Wednesday, July 25; '61. It was a day of lunar eclipse.
"	64	Śaka 1438*, Yuva, Pushya, <i>śu. di.</i> 15, Friday, = A.D. 1515 (= Śaka 1438, current, Yuva); Friday Dec. 21; '11.
1914-1915	No. 7 of App. A.	Śaka 1450, Virōdhi, Vaiśākha, Pūrṇimā, "Viśākha." Tuesday? The day intended was <i>presumably</i> Friday, 23rd April, A.D. 1529 (= Śaka 1451, Virōdhi), on which day Vaiśākha Pūrṇimā ended at '57, while Nak. "Viśākha" commenced at '07 of the day. If this is the date, conjectural reading <i>Tuesday</i> should be <i>Friday</i> .
"	No. 8 of App. A.	Can be calculated but cannot be verified.
Achyutadēva-Mahārāja.		
1914	295	Śaka 1461, Plava, Dakshināyana, <i>śu. di.</i> 5, "Rēvati," Thursday. There is some radical error in the text of the inscription. Neither Plava (= A.D. 1541-42) nor Ś. 1461 (= A.D. 1539-40) yields a week-day to suit the text.
"	317	Śaka 1453, Nandana, Dakshināyana, Dhanus, <i>śu. di.</i> 11, Friday "Rēvati." Śaka 1453 was either A.D. 1530 (Vikṛita) or A.D. 1531 (Khara), whereas Nandana was A.D. 1532-33. The date intended was <i>perhaps</i> Friday, 8th November A.D. 1532 (= Nandana), when <i>śu.</i> 11 ended at '75 of day, while Nak. "Rēvati" commenced at '33, ending at '42 next day. The solar month, however, was <i>Vriśchika</i> , and not <i>Dhanus</i> .



Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of inscription.	Astronomical details. English equivalents and remarks.
VIJAYANAGARA DYNASTY, II.— <i>cont.</i>		
<i>Achyyutadēva-Mahārāya.</i>		
1915	1	Śaka, 1460, Vilambi, Paṅguṇī 14th day, Monday, Paurṇimā, "Uttara-Phalguṇī." Both week day and day of solar month seem to be wrong. In A.D. 1538-39 (= Śaka 1460, Vilambi) Pūrṇimā and Nak. "Uttara-Phalguṇī" combined on Tuesday, 4th March, A.D. 1539, on which day Paurṇimā ended at '75 of day, and Nak. "Uttara-Phalguṇī" at '99 of day. The day was the 7th of Paṅguṇī, not 14th.
"	23	Śaka 1452, Vikṛiti, Pushya, <i>ba. di.</i> 11, Tuesday (?). In A.D. 1530-31 (= Śaka 1452, Vikṛiti) "Pushya" Nak. and <i>ba.</i> 11 joined on Friday, 19th August A.D. 1530, on which day Śrāvaṇa <i>ba.</i> 11 ended at '13 and Nak. "Pushya" commenced at '37 of day. The Nak. came to end at '32 next day. The conjectural reading of week-day should be <i>Friday</i> , not <i>Tuesday</i> . <i>Sadāśiva.</i>
1914	191	Can be calculated but cannot be verified.
"	146	Details not enough for calculation.
"	468	Can be calculated but cannot be verified.
"	507	Do. do.
"	510	Do. do.
"	58	Do. do.
1915	59	Śaka 1478 * Rākshasa, Śrāvaṇa, <i>ba. di.</i> 7 [Monday]. In A.D. 1555-56 (= Rākshasa, Śaka 1478 * current), Śrāvaṇa <i>ba.</i> 7, ended at '14 of day on Friday, 9th August. Week day was not Monday, but Friday.
"	61	Śaka 1474*, Virōdhikṛit, Pushya <i>su. di.</i> 7, Sunday = A.D. 1552, Sunday, January 3; '32.
"	63	Can be calculated but cannot be verified.
"	65	Do. do.
"	69	Śaka 1479 Dundubhi (wrong), Māgha <i>ba. di.</i> 5, Wednesday. In (Dundubhi = A.D. 1562-63, Śaka 1484) Māgha <i>ba. di.</i> 5 fell on Saturday, not on Wednesday. Perhaps the year intended is Śaka 1477 (= A.D. 1555-56), since Māgha <i>ba.</i> 5 in that year was Wednesday, January 1; f.d.t. '07, A.D. 1556.
"	72	Śaka 1486* Rudhirōdgārin, Śrāvaṇa <i>ba. di.</i> 3, Friday. In A.D. 1563-64 (= Śaka 1486, current, Rudhirōdgārin) Śrāvaṇa <i>ba.</i> 3 commenced at '81 on Friday, 6th August, and ended at '72 on Saturday 7th August. The Friday was properly <i>ba.</i> 2 and not <i>ba.</i> 3.
"	73	Can be calculated but cannot be verified.
"	75	Do. do.
"	78	Do. do.
"	79	Do. do.
"	80	Śaka 1476*, Pramādicha, Śrāvaṇa, <i>ba. di.</i> 10, Thursday. = A.D. 1553 (= Śaka 1476 current, Pramādicha), Thursday August 26; '96.
"	81	Can be calculated but cannot be verified.
1914-15.	No. 9 of App. A.	Śaka 1473, Virōdhikṛit, Āshāḍha, <i>su. di.</i> 11. The date can be calculated, but cannot be verified, for want of week-day. In A.D. 1551-2 (= Virōdhikṛit), Āshāḍha <i>su.</i> 11 fell on Sunday, June 14.
"	No. 9 of App. A.	Śaka 1470, Kīlaka, Āshāḍha, Śuklapaksha, Prathama Dvādaśī, Sunday. = A.D. 1548, Sunday, June 17; '90.
<i>Mallikārjunarāya.</i>		
1914	226	Can be calculated but cannot be verified.
VIJAYANAGARA DYNASTY III.		
<i>Rāmarājayyadēva-Mahārāya.</i>		
1915	43	Śaka 1499, Bhāva, Vaiśākha, <i>ba. di.</i> 30, Friday. Śaka 1499 is either A.D. 1576, or A.D. 1577, neither of which was Bhāva. A.D. 1574-75 was Bhāva, but in that year neither <i>ba.</i> 3 nor the 30th <i>tithi</i> in Vaiśākha fell on a Friday or near it. To call any <i>tithi</i> 30th, whether <i>bahula</i> -paksha is mentioned or not, is so unusual that an error in recording the <i>tithi</i> may be suspected.
"	70	Can be calculated but cannot be verified.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY III— <i>cont.</i>		
<i>Rāmadēva—Mahārāya.</i>		
1915	53	Can be calculated but cannot be verified.
<i>Venkaṭa I.</i>		
"	32	Can be calculated but cannot be verified.
"	67	Śaka 1531, Saumya, Jyēṣṭha <i>ba. di.</i> 10, Friday. = A.D. 1609 (= Saumya, Ś. 1531), Friday, June 16 : '88.
"	68	Can be calculated but cannot be verified.
"	71	Do. do.
<i>Venkaṭadēva—Mahārāya.</i>		
"	No. 4 of App. A.	Śaka 1630, Vikriti, Kārttika, <i>su. di.</i> 15 Monday, "Rōhinī." Vikriti = A.D. 1710 : but in that year Kārttika <i>su.</i> 15 did not fall on Monday. In A.D. 1708 (= Ś. 1630, Sarvadhāri) the given <i>tithi</i> and <i>nakṣatra</i> met in Mārgasīra month, not in Kārttika month, and not on a Monday, but on Tuesday, 16th November A.D. 1708.
"	No. 5 of App. A.	Can be calculated but cannot be verified.
MISCELLANEOUS.		
<i>Yālavas.</i>		
<i>Sēvaṇa—Mahādēvarāya.</i>		
1914	446	Śaka 1185, Dundubhi, Kārttika <i>su. di.</i> 15, Monday, Vyatipāta Samkrānti, [lunar] eclipse. N.B.—The reign began presumably in A.D. 1260, see No. 519 below. Week-day wrong. In A.D. 1262 (= Śaka 1185 current, Dundubhi) Monday was not the week day of Kārttika <i>su.</i> 15 which fell on Sunday October 29; '90; there was no lunar eclipse on this date.
"	488	Śaka 1184, Dundubhi, Chaitra, <i>ba.</i> Amāvāse, Monday, solar eclipse. = A.D. 1263 Monday, April 9; '75. There was no solar eclipse on this date. This was Amāvāsya belonging to Chaitra at the end of the year.
"	519	6th year, Krōdhana, Āshāḍha bahula Amāvāsya, Monday = A.D. 1265 (= Krōdhana), Monday, July 13; f.d.t. '33. The <i>tithi</i> commenced on Monday at 42 and ended next day at '33.
<i>Sēvaṇarāya Kandhārādēva.</i>		
"	478	Śaka 1100, Vilamba, Mārgasīra pañchamī, Thursday, Uttarāyaṇa Samkrānti, Vyatipāta. = A.D. 1178, Thursday, November 16; '51. It was the 237th day of the Solar year, and therefore long before Uttarāyaṇa Samkrānti.
"	525	Śaka * 1181, Kālayukti, the 13th year, Pushya, Amāvāse, Monday, Uttarāyaṇa Samkrānti, Vyatipāta-Yōga, solar eclipse. Also 12th year Piṅgala. There is a curious error in this date. In Kālayukti, (= A.D. 1258-59, Śaka 1181, current), the month Pausha was <i>kṣaya</i> , i.e. suppressed, (see <i>Indian Chronology</i> , Tables, page 93), and there could have been no Pushya Amāvāsya in that year, nor did any Amāvāsya that could possibly correspond to ordinary Pushya Amāvāsya, fall in that year on Monday; nor was the year 1258 A.D. the 13th of the reign of Kandhārādēva which began, according to Kielhorn ( <i>Ep. Ind.</i> Vol. VIII, App. II, page 13), in A.D. 1249. In A.D. 1262-63, which was near the 13th year of the reign, but corresponded to Dundubhi-Samvat, not to Kālayukti, Pushya Amāvāsya commenced on Monday 31st December at '08 of day; it ended on Tuesday at '07. There was no solar eclipse on this day.



Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Vīra-Pāṇḍya.</i>		
1914	496	Śaka [1]081, Bahudhānya, Vaiśākha Purnamāsē, Lunar eclipse = Tuesday, April 15, A.D. 1158, which was a day of lunar eclipse.
<i>KĀKATĪYA.</i>		
<i>Pratāparudradēva-Mahārāja.</i>		
1915	27	Śaka 1234, Paridhāvi, Phālguna <i>śu. di.</i> 5, Thursday = A.D. 1313, Thursday, February 1; -61.
	36	Śaka 1235, * Pramādīcha, Chaitra <i>śu. di.</i> 1, Monday = A.D. 1313 (= Ś. 1235, current, Pramādīcha), Monday, February 26; f.d.t. -06. The <i>tithi</i> (prathamā) commenced on Monday at -02 of day.
<i>REDDI.</i>		
<i>Anna-Vēma.</i>		
"	20	Śaka 1299, * Piṅgala, Māgha <i>śu. di.</i> —[7], Wednesday = A.D. 1378, Wednesday, January 7; -43.
"	"	Śaka 1298, Piṅgala, Māgha <i>śu. di.</i> 7, Wednesday. Same date as the last, A.D. 1378, Wednesday, January 7; -43. The Śaka year cited in this inscription is "expired", whereas in the last one it was cited as "current."
<i>MADURA NĀYAKAS.</i>		
<i>Vijaya Raṅga Śokkanātha-Nāyaka.</i>		
"	6	Śaka 1632, Khara, Paṅguṇī, 10th day, <i>śu. di.</i> 11, "Āślēsha", Sukarma-yōga, Bhadravākarana, Saturday = A.D. 1712, Saturday, March 8; -01; -70. It was Phālguna <i>śu.</i> 11 and the 10th day of Paṅguṇī solar month. The yōga and karana cited are correct; so is the cyclic year Khara (= A.D. 1711-12), but the Śaka year 1632 should be "Śaka 1633."
<i>Kōṇēriṇmaikondān, (see further remarks under Kōṇēriṇmaikondān Vīra-Pāṇḍya No. 224 of 1914, p. 76 ante).</i>		
1914	363	12th year, Mithuna <i>śu. di.</i> Friday 1, "Pushya". The writer tried every possible 12th year of every Pāṇḍya in his list of Pāṇḍyas from A.D. 1189 to A.D. 1318 ( <i>Ind. Ant.</i> XLII, June-August 1913) and found only one date to suit the 12th year of any of the known Pāṇḍyas, and that is A.D. 1294, Friday, June 25, the 30th day of Mithuna, on which day <i>śu.</i> 1 ended at -94, and "Pushya" <i>nakshatra</i> commenced at -44: the latter ended at -41 on Saturday. 25th June, A.D. 1294, would fall in the 12th year of Maṇavarman Vikrama-Pāṇḍya whose reign began, according to the present writer between January and August 1283. But in the first place, it is possible that paleographic indications are against so late a date as A.D. 1294, since the Epigraphist advised that search should be made somewhere about A.D. 1250; secondly, if we search for a 12th year belonging to some Pāṇḍya, at present unknown, the details in the inscription would be satisfied by several dates occurring once in 27 years, <i>i.e.</i> (so far as 13th century A.D. is concerned) in A.D. 1213 (Friday, June 21; -02; -73); A.D. 1240 (Friday, June 22; -33; -97); A.D. 1267 (Friday, June 24; -64; f.d.n. -20); and A.D. 1294 (Friday, June 25; -94; f.d.n. -41). Out of these dates A.D. 1267 would be the 13th or 14th year of Jaṭ. Vīra-Pāṇḍya who took Īlam and Koṅgu. No 12th year of any known Pāṇḍya falls in A.D. 1213 or A.D. 1240, but of course the existence of such a Pāṇḍya is quite possible. It happens that the details of inscription No. 224 of 1914, belonging to the 14th year of Kōṇēriṇmaikondān Vīra-Pāṇḍya (p. 78 <i>ante</i> ), suit the years A.D. 1215 and A.D. 1242, and it may be that a Pāṇḍya, with this name began to rule in A.D. 1202 or A.D. 1230. The date is worth investigating from the epigraphic and palæographic points of view.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		<i>Anonymous.</i>
1914	148	Śaka 1362, Plavaṅga, (wrong), Tai, 13th solar day, "Rēvati". Perhaps Saturday, 9th January A.D. 1440. In Ś. 1362 (= A.D. 1440-41), the 13th of Tai was Sunday, 8th January A.D. 1441, which was a day of "Āślēsha", not of "Rēvati". In A.D. 1439-40 (= Ś 1362 current), which was Siddhārthi-Samvat (not Plavaṅga), the 13th day of Tai month was Saturday, 9th January A.D. 1440, on which day "Rēvati" commenced at .84 of the day: "Rēvati" ended at .78 next day. In Plavaṅga = A.D. 1487-88, the <i>Nakshatra</i> on 13 Tai was "Punarvasu". In Plavaṅga = A.D. 1427-28, the <i>nakshatra</i> on 13 Tai (= Friday, 9th January A.D. 1428) was "Chitrā", not "Pushya".
"	325	Śaka 1789, Kali 4[9]68, Prabhava, Mithuna, Āṇi 2nd solar day, "Uttara-Bhadrapadā", Monday. It will be seen from the writer's recently published <i>Indian Ephemeris, A.D. 1800-2000</i> , page 136 that the day meant was probably Monday 24 June 1867 A.D. which, however, was 12th Āṇi not 2nd Āṇi. On this day <i>nakshatra</i> "Uttara-Bhadrapadā" commenced at .38 of the day.
"	392	Śaka 1489, Prabhava, Kanyā 12. Monday, "Maghā", Śubhrayōga, Varāhakarāṇa = A.D. 1567, Monday, September 29; .75; .12. The <i>tithi</i> was bahulā 12 and the day the 29th of Kāṇṇi month.
"	433	Śaka 1557, Yuva, Tai, 14 <i>śu. di.</i> Purnamī, "Pushya." = A.D. 1636, Tuesday, January 12; .26; .48. It was the 14th of Tai.
"	524	Ch. Vik. 37, Darmukhi (wrong), Pushya, <i>śu. prathamā</i> , Sunday, Uttarāyana Samkrānti, Vyatipāta. The date intended was perhaps A.D. 1111 (= 36 or 37, Chalukya Vikrama Era), Sunday, December 3, on which day Pausa <i>śu. 1</i> ended at .75 of the day. Darmukhi-Samvat was A.D. 1116-17.
1915.	5	Śaka 1469, Kilaka Dakṣiṇāyana, . . . . 12, Friday, "Pūrva-Phalgunī" = A.D. 1548, Friday, September 28; .78; f.d.n. .13. The <i>tithi</i> was bahulā 12, and the word <i>bahulā</i> should be read in the gap before "12". Kilaka-Samvat = A.D. 1548-49, while Ś. 1469 = A.D. 1546-47, or A.D. 1547-48.
"	8	Details not enough for calculation.
"	12	Śaka 1440 * Īśvara, Chaitra <i>śu. di.</i> 15 Monday. = A.D. 1517 (= Īśvara, Ś. 1440 current), Monday, April 6; .59.
"	13	Dates can be calculated but cannot be verified.
"	16	Kali 4611, Śaka 1433, Prajāpati, Māgha <i>ba. di.</i> 14, Monday = A.D. 1512, Monday, February 16; .53. Māgha is the name of the lunar month; not of a <i>nakshatra</i> .
"	21	Can be calculated but cannot be verified.
"	24	Śaka 1381, Pramāthin, Phalguṇa, <i>śu. di.</i> 3, Monday = A.D. 1460; Monday, February 25; .34.
"	30	Śaka 1382, Vikrama, Āshādha <i>śu. di.</i> 15; Thursday, lunar eclipse = A.D. 1460, Thursday, July 3; .77. It was a day of lunar eclipse.
"	34	Śaka 1426, Raktākshin, Māgha <i>ba. di.</i> 14; Monday = A.D. 1505; Monday, February 3, .14.
"	35	Śaka 14[5]2*, Virōdhin, Śrāvaṇa <i>śu. di.</i> 15, Monday. In A.D. 1529 = Virōdhi = Ś. 1452 current, Śrāvaṇa <i>śu.</i> 15 fell on Wednesday 21 July at .15. The week-day Monday is wrong.
"	39	Śaka 1384, Svabhānu, Bhādrapada <i>śu. di.</i> 15, Monday. Ś. 1384 was Chitra-bhānu. Svabhānu was A.D. 1463-64 in which year Bhādrapada <i>śu.</i> 15 fell on Sunday at .86. The weekday, Monday, seems to be wrong. Neither in Ś. 1384 current (= A.D. 1461-62) nor in Ś. 1384 expired (= A.D. 1462-63) did Bhādrapada <i>śu.</i> 15 fall on a Monday.
"	40	Śaka 1370, Vibhava, Āshādha <i>śu. di.</i> 15, Monday. In A.D. 1448 (= Vibhava Ś. 1370), Āshādha <i>śu.</i> 15 fell on Sunday, 16th June, not on a Monday.
"	41	Śaka 1237, Rākshasa, Śrāvaṇa <i>ba. di.</i> 10 Tuesday (P). In A.D. 1315 (= Rākshasa, Ś. 1237), Śrāvaṇa <i>ba.</i> 10 fell on Sunday at .72, not on Tuesday.

Appendix F.—Dates from appendices A, B and to the *Annual Report* for 1914-15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Anonymous—cont.</i>		
1915	44	Śaka 1507, Parthiva, Āśvija <i>ba. di.</i> 2, Thursday = A.D. 1585, Thursday, September 30 ; '74.
„	52	Śaka 1344, Śubhakrit, Kārttika <i>su. di.</i> 5, Thursday. In A.D. 1422 (=Śubhakrit), Kārttika <i>su.</i> 5 ended on Tuesday, October 20 at '86 of the day. The weekday <i>Thursday</i> should be <i>Tuesday</i> .
„	84	Śaka 133 [2] Vikriti, Mārgaśira <i>su. di.</i> 15, Thursday = A.D. 1410, Thursday, December 11 ; '66.
1914-15	No. 6 of Appendix A.	Ś. 1608, Prabhava, Vaiśakha, <i>su. di.</i> 15 Saturday, lunar eclipse Ś. 1608 = A.D. 1686-87 : but Prabhava was A.D. 1687-88. The day intended was Saturday, 16th April, A.D. 1687. The <i>īthi</i> commenced at '58 of the day and ended at '55 of the following day. There was no lunar eclipse on the day in question.

## PART II.

Mr. Radhakrishna Aiyar of the Pudukkōttai educational service was kind enough to bring to my notice a natural cavern with a Brāhmī inscription on the hill at Śittannavāsal. It was examined by my Senior Assistant, Mr. G. Venkoba Rao, who was asked to take five inked estampages of the Brāhmī record and prepare duplicate estampages of the other early Tamil inscriptions found in the same cavern.

2. The cavern is at an almost inaccessible height of the hill half a mile east of the village of Śittannavāsal. It is formed of a cleft which divides the overhanging top

Cavern with stone-beds at Śittannavāsal.

portion from the rocky floor below and is known locally as *ēladippāttam* on account of the 7 (*ēlu*) square holes which are used as steps in reaching the cavern. Some of the stone-beds are damaged but all are provided with a raised portion at one end which is evidently meant to serve as a pillow. Like the beds discovered in other parts of the southern districts, these allow sufficient space for a man to lie down comfortably on them. An ancient record in Brāhmī characters (*a*, on plate I.) runs

A Brāhmī inscription.

round the top and the left side of one of the 17 beds in the cavern. The syllables have been tentatively read as follows:—

*Top.*

e ō mi nā t[u] ku mu th[ū] [ū] ra(?) pi jū na tā kā v[u] t[i] ī tē nā ku chi tū  
pō [chi] la ī l[ā]

*Continuation on left side.*

gha(?) ra che [gha](?) t[ō] a [su](?) ṭa a nā ma.

I am not able to suggest any possible interpretation of the inscription. Other epigraphs found on the adjoining beds in the cavern are engraved in early Tamil characters of about the 8th century A.D. Proper names of six individuals are mentioned. It is difficult to surmise the object with which these names were cut in such a remote period, on beds chiselled at the inaccessible top of the Śittannavāsal hill. Perhaps as suggested in one of my previous reports (G.O. No. 919, Public, dated 29th July 1912, p. 57) they commemorate the names of mendicants who had resolved to spend the last days of their lives in retired seclusion.

3. The cave temples at Kunṇāṇḍārkōyil of the Pudukkōttai State and at Śevilippaṭṭi in Satur taluk of the Ramnad district, come next in order. The

Rock-cut cave temples at Kunṇāṇḍārkōyil and Śevilippaṭṭi.

central shrine of the Śiva temple at the former place consists of a rock-cut cell and a verandah. Of the four front pillars of this verandah the two at either end are, as usual in temples of that kind, contiguous with the rock itself while the two others are free. The cell which is cut in the back wall of the verandah in its centre, contains a *liṅga* of Śiva. The entrance into the cell which is on a higher level than the floor of the cave is provided with 3 steps both on its inner and outer sides. To the right of entrance into the cell is a graceful life-size representation of an evidently royal personage standing in a suppliant attitude. On one of the pillars of the verandah and on the rocky side-walls adjoining it are three inscriptions the earliest of which (No. 346 of appendix B) of about the 8th Century A.D. palæographically, records a gift of rice for feeding 110 Brahmans, by a certain Kōḍai Mayindaṇ. This individual is not known from other records. But it may be noted that the first portion of the name denotes his Chēra crigin. The

Two Pallava inscriptions at Kunṇāṇḍārkōyil. two other epigraphs (Nos. 347 and 348 of appendix B) which are dated in the 3rd and 5th years of the Pallava kings Nandippōttaraiyar and Kō-Vijaya-Dantippōttaraiyar respectively, carry the limits of the Pallava empire further south.

The cave temple at Śevilippaṭṭi consists of a shrine and a verandah with the usual four pillars in front of it. Besides the image of Viṣṇu which is sculptured in one of the niches on the back wall of the verandah, there is a remarkably interesting figure opposite the shrine representing a dancing posture of Śiva which is rather rare. The shrine itself has no images in it. But the existence of two square pits or its



INSCRIPTIONS AT SITTANNAVASAL

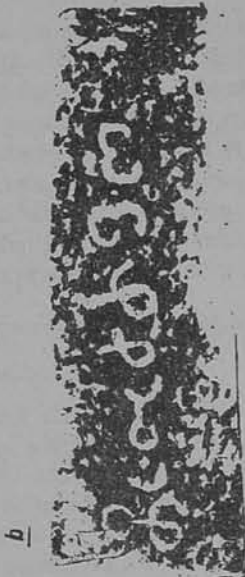
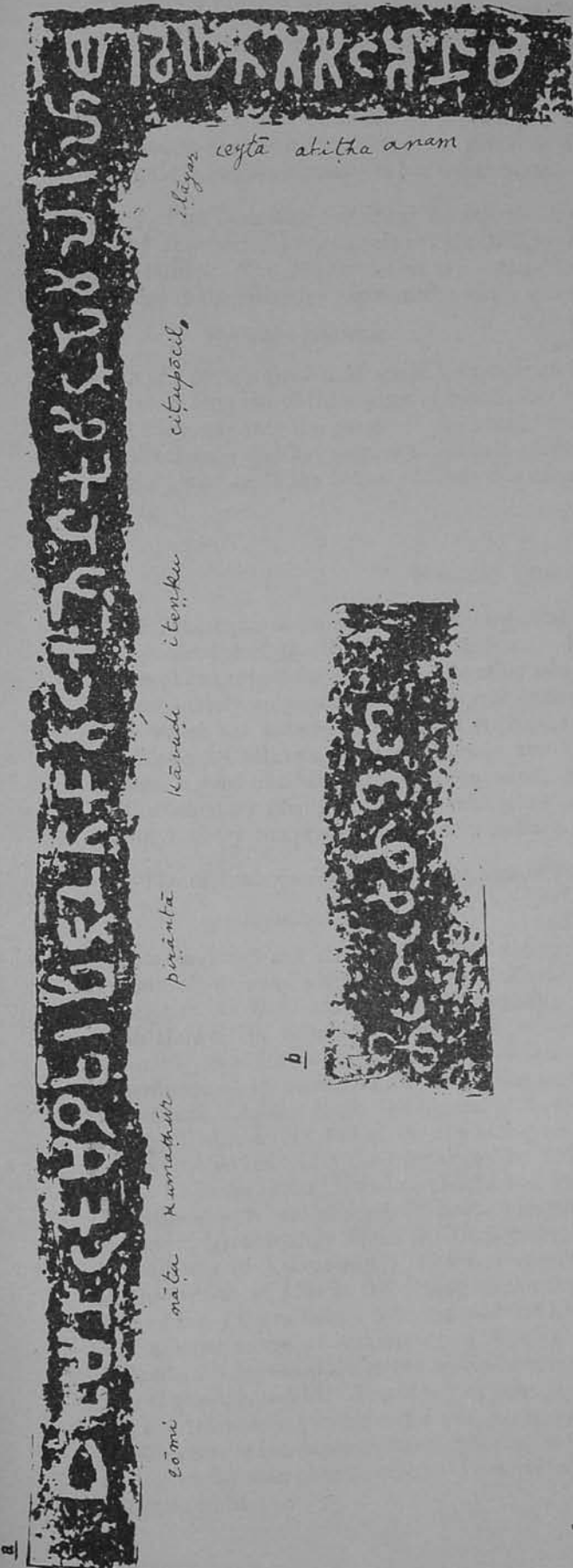


Photo-Zinco., Survey Office, Madras.  
1915

rocky floor suggests, however, that the shrine must have contained some objects of worship. On either side of the entrance into the shrine are found images of *dvārapālas* cut in relief.

No. 48 of appendix B which comes from Tiruvaigāvūr is dated in the 22nd year of a certain Nandivarmarāja. It furnishes no details by which we can identify him

A record of Nandivarmarāja.

with any known king of the Pallava or the Gaṅga-Pallava dynasty. The record

is stated to be a copy of an old inscription and the mention in it of the name Tribhuvanamādēvi-chaturvēdimāṅgalam, a surname of Tiruvaigāvūr found only in later inscriptions, argues against its historical value.

4. Two hero-stones of about the 9th century of the Christian era (Nos. 437 and 439 of appendix B) were copied at the villages Mallela and Ālētīpalle of the Madanapalle tāluka. The former refers to a cattle-feud and mentions Mallela as a village included in the district, Pulvēri-nāḍu, which was ruled over by a certain Bīra-Mahārāja.

Vaidumba-Mahārāja.

The latter is a record of the time of king

Vaidumba-Mahārāja and registers the death of a certain Śrī-Kaṅki son of Vīra-satti on the battle-field of Tiruvala. The hero receives a long list of titles some of which, *e.g.*, "the mother's husband of those who steal their way into the palace of the king, [the hero] who thrusts a dagger into the mouths of good and bad men, who without admiring him, try to excel him; and [the warrior] who splits the backs of those that rebel against his master," are somewhat queer.

#### WESTERN CHALUKYAS.

5. Inscriptions copied in the Bellary tāluka of the Bellary district were noticed in my account of the Western Chālukyas in Part II, paragraphs 11 and 12 of the Epigraphical report for 1913-14. Another tāluka of the same district, *viz.*, Haḍagalli was completely surveyed during the year under review. It has yielded 94 inscriptions which are entered in appendix B (Nos. 441-534). The dynasties represented are Western Chālukya, Yādava, Hoysala and Vijayanagara. To the first of these belongs a good number of inscriptions which, as was expected, throw further light on the feudatory family of the Nolamba governors who ruled over the Nolambavāḍi 32,000 country comprising the modern Bellary district.

The earliest records belong to the time of Jagadēkamalla-Jayasīmha II (Nos. 454, 489, 490, 501 and 518 of appendix B)

Jayasīmha II.

and mention his subordinates *Ranadhīra*

*Mōvanagandhavārana* Madhumarmadēva ruling Bennevura twelve, and the Nolamba-Pallava chief Jagadēkamalla Nolamba-Pallava-Permānāḍi (wrongly spelt Kumānālī in inscription No. 518) ruling over Kadambalige 1000, Kōgālī 500, Ballakunde 300, Kuḍi-Haravi 70, Karaviḍi 30 and five villages of Māsavāḍi-nāḍu. This chief is apparently identical with Udayādityadēva who was mentioned in my last report as a subordinate of Jayasīmha II and as holding the title Jagadēkamalla Nolamba-Pallava-Permānāḍi. Again, in an inscription of Sōmēśvara I coming from Mōrigeri in the Haḍagalli tāluka (No. 443 of 1914) which gives a genealogical account of the Nolamba chiefs that served under the Chālukyas, it is stated that the two brothers Jagadēkamalla-Nolamba [*alias*] Irmāḍi-Nolamba and Trailōkya-malla Nanni-Nolamba-Pallava-Permānāḍi, were sons of Jagadēkamalla Nolamba [*alias*] Udayāditya who was himself the son of Iṛivabedaṅga Nolamba Ghaṭeyāṅkakāra. This last chief must have been a feudatory of Vikramāditya V, the predecessor of Jayasīmha II. We learn from an inscription at Ālūr in the Gadag tāluka that Iṛiva-Nolambādhīrāja Ghaṭeyāṅkakāra of the Pallava family who had married a daughter of Iṛivabedaṅga-Satyāśraya, was a subordinate of Vikramāditya V. It is not impossible that Iṛivabedaṅga-Nolamba Ghaṭeyāṅkakāra of the Mōrigeri inscription was the son of Iṛiva-Nolambādhīrāja of the Ālūr record. The Mōrigeri inscription is dated in Śaka 967 (=A.D. 1045-46) and refers to a gift made for the *parōkshavinaya* of Udayādityadēva. The term *parōkshavinaya* is commonly found in Jaina records as applied to the spiritual welfare of a jaina lay man of that creed. It is perhaps here applied in the general sense of religious merit.



6. Four records (Nos. 441, 443, 484 and 523 of appendix B) of Sōmēśvara I. surnamed Trailōkyamalla Āhavamalla, have been secured. The Nolamba subordinate

Sōmēśvara I.

Trailōkyamalla Nanni-Nolamba-Pallava-Permāuadi also called Nolambādhirāja, has

been mentioned in the above paragraph as a son of Udayādityadēva *alias* Jagadēkamalla Nolamba. The chief was ruling over all the provinces held by his father, also as the Nolambavādi 32,000. He had as his devoted servants (*leṅka*) a thousand people headed by *Dandanūyaka* Tikanna who constructed the temples of Nolambēśvara and Leṅkēśvara at Mōringēri in memory of Udayāditya and presented to them a village for offerings and services and for the advancement of learning in the monastery (*matha*) attached (to those temples). The sanction of the king for making the grant was received on the occasion 'when the latter was staying at Pūvinapadaṅgile which was a camping place on his way (*payana-vīdu*), while returning from his capture of Śivāpa after raiding (his country).' Śivāpa whom Sōmēśvara I captured must have been a rebellious subordinate who is not known from other inscriptions. Pūvinapadaṅgile is identical with the modern Hūvinahadagalli. The title Nolambādhirāja mentioned in the Mōrigeri record as held by the chief Trailōkyamalla Nanni-Nolamba-Pallava-Permāuadi makes the interpretation of No. 232 of 1913 in my last *Annual Report* (page 87), which I then gave very unlikely. The installation therein referred to must be that of the chief and not of king Trailōkyamalla Sōmēśvara I though it is strange that the dates coincide in all details. According to No. 523 a subordinate chief of Trailōkyamalla Nanni-Nolamba was Barmadēva of the Nāga race (*phaṇḍra-kula*) who in Śaka 974 (= A.D. 1052-53) sanctioned a grant of land for the repair of a tank at Tonakalu (*i.e.* the modern Talakallu).

It is interesting to learn from the Mōrigeri epigraph (No. 441 of appendix B) that the donation was made to certain Śaiva priests of the Kōgali pontificate who are stated to have belonged to the Lakulīśa-[Pāsupata] sect and to the school of Simha-Parshe (*parśhad*). The Lakulīśa-Pāsupatas were also called Kālāmukhas and these together with the school Simha-Parśhad are mentioned in an Eastern Chālukya grant of Amma II noticed in the sequel. Another school of the same sect, perhaps of later origin, was Śakti-Parshe (*parśhad*) to which belonged Mūvarakōṇeya-santati of the Parvat-āmnāya, whose teachers had a strong seat at Balagāmi (*Ep. Ind.* Vol. V.

Lakulīśa-Pāsupata or Kālāmukha Śaiva teachers of the Simha-Parśhad and Śakti-Parśhad schools.

pp. 221 ff.) In my last year's report (p. 87, paragraph 12) I have referred to other teachers of this same sect who were highly learned. An inscription of

Vikramāditya VI (No. 527 of appendix B) refers to the teachers Maleyāla-Paṇḍita, Jñānēśvara-Paṇḍita and Sōmēśvara-Paṇḍita and [Ban]tarāsi-Paṇḍita of this same lineage. Another (No. 524 of 1914) mentions Vāmadēva-Paṇḍita the pupil of Kalēśvara-Paṇḍita. The imprecations at the end of No. 443 show the strict religious rigour which the teachers of this early Śaiva sect observed in the matter of discipline. It is stated that 'of those who enjoy the fruits of this charity given both to gods and ascetics, the latter must punish the wicked, if there be any, in their congregation and drive them out of the monastery. This monastery will always be a place for ascetics who follow strict discipline (*nishthā*); such ascetics as go astray giving up their *brahmacharya* (celibacy) must be expelled by the ruling king, the chief officer and the twelve great men of Mōringēri and replaced by better teachers of the same school.'

Records Nos. 441 and 443 of Mōrigeri supply us with the names of two feudatory chiefs of Sōmēśvara I, *viz.*, *Patihita-Garuda* Sōvimayya and Sāmanta-Garuda the latter having as his dependents Chātṭarasa of Ujjani and the Kādamba chief Ghattiyarasa of

Feudatory chiefs of Sōmēśvara I.

Banavāsi (see also No. 456 of appendix B). Sōvimayya is perhaps identical with the

*Mahāmaṇḍalēśvara* Sōyimarasa of the Kādambas of Hāṅgal mentioned on page 439 of Dr. Fleet's *Kanarese Dynasties*.

Two damaged records (Nos. 475 and 442 of appendix B) of Bhuvanaikamalla Sōmēśvara II dated in Śaka 996 (= A.D. 1074-75), and of Vishnuvardhana-Vijayāditya dated in Śaka 987 (= A.D. 1064-65), the first and the last sons of Sōmēśvara I, have also been found. The latter of

these, *viz.*, No. 442 says that at the time of the donation recorded in the inscription the prince was on his way to the southern region.

7. Eight inscriptions of Tribhuvanamalla Vikramāditya VI are included in appendix B. One of these No. 494 of 1914, whose date is lost, mentions him as governing the provinces Gaṅgavāḍi 96,000, Banavāse 12,000 and Nalambavāḍi 32,000 while yet he was a prince ruling under his father Trailōkyamalla-Āhavamalla (Sōmēśvara I), who was 'a lion to the mad elephant viz., the Chōla king.' Vikramāditya himself surnamed Gaṅga-Permādi (also in No. 501) is described as the younger brother of Sōma (i.e. Sōmēśvara II), a Rāma on the battle-field and a terror to the Chōlas, Gaṇḍas, Barbaras, Andhras, Mālavas and Gūrjaras. Consequently Gaṅga-Permādi mentioned in an Anṇigere record and referred to by Dr. Fleet on page 441 of his *Kanarese Dynasties* must evidently be prince Vikramāditya VI.

Vikramāditya VI.

One of the feudatory chiefs of Vikramāditya VI appears from No. 527 to be the *Mahāmandalēśvara* Gaṅgarasa, son of the *Mahāsāmānta* Chāvundarasa, who was ruling the districts Māsavāḍi 140 and Poḷalgunde, collecting the tax called (*aṅka-gadyāna*) from the whole of the seven and a half lakh country and the *daśavanda* (tax) on the estate of the chiefs (?) (*aṅka*) attached to the emperor's palace. Another well-known subordinate was Tribhuvanamalla-Pāṇḍya of the Yādava family, who held the same titles as Tribhuvanamalla Rāya-Pāṇḍya mentioned on page 87 of the *Annual Report* for 1913-14. No. 497 of appendix B which bears the date Śaka 772 but refers to the much later reign of Vikramāditya VI mentions the *Mahāmandalēśvara* Māhendra who like Tribhuvanamalla-Pāṇḍya was also 'the chief of Kāñchīpura and a member of the Yadu race.' As a crown prince Tribhuvanamalla Vikramāditya VI seems to have had another subordinate called Dēmarasa who was entitled *Jayudaṅkakāra*. From the much mutilated inscription No. 501 (from Śivapāda), which is dated during the reign of Jagadēkamalla Jayasimha II, we learn that a son of Rāya-Pāṇḍya was a subordinate of prince Chālukya Vikramāditya Gaṅga-Permādi-deva (i.e. Vikramāditya VI). Perhaps this unnamed son of Rāya-Pāṇḍya of the Śivapāda inscription, was Tribhuvanamalla-Pāṇḍya, mentioned above.

His subordinates.

8. Three records belong to the reign of Perma-Jagadēkamalla II and mention his Pāṇḍya feudatories Vira-Pāṇḍya and Vijaya-Pāṇḍya who were the sons of Rāya-Pāṇḍya. These appear to have ruled as independent chiefs subsequent to the reign of Perma-Jagadēkamalla II and his subordinates of Perma-Jagadēkamalla II. No. 496 of 1914 which is dated in Śaka 1081 [= A.D. 1158-59] i.e. ten years after the latest date given for Jagadēkamalla II by Dr. Fleet (*Kanarese Dynasties*, p. 459) registers that a certain Vikramāditya, the maternal uncle of Vira-Pāṇḍya, made a grant. The genealogy of the Chālukyas with which this record begins stops with the mention of Perma-[Jagadēkamalla II] and does not mention the Western Chālukya king Taila III into whose reign the date of the record falls. Consequently Vira-Pāṇḍya, it may be presumed, must have had some independent status already during the reign of Taila III. His brother Vijaya-Pāṇḍya to whom belongs the inscription No. 478 of 1914 from Hoḷal was for some time the subordinate of the Kalachurya usurper Bijjana and of the Western Chālukya king Taila III (*Kanarese Dynasties*, pp. 460 and 463). Subsequently, however, he also appears to have become quite independent of Chālukyan suzerainty; for, in the record quoted above it is stated that he, in the year Śaka 1100 (= A.D. 1177-78), the period between the close of the reign of Taila III and the beginning of that of Sōmēśvara IV, made a grant of a portion of the *hejjuṅka* (tax) on areca-nuts to the temple of Gaurīśvara at Gaṇḍarādityana-Hoḷal (called Gaṇḍarāditya-chaturvēdimāṅgalaṃ in No. 475), at the request of the chief minister Śaṅkara-Daṇḍanāyaka. It is interesting to learn from the record that Vijaya-Pāṇḍya conquered the seven Koṅkaṇas with ease, placed his fish-banner on the Golden mountain and held other titles usually found mentioned in connection with the Pāṇḍya kings of the Tamil country.

9. No. 458 of appendix B from Sōgi which is stated to belong to the reign of Tribhuvanamalla-deva has apparently to be assigned to Tribhuvanamalla Sōmēśvara IV, the last king mentioned in Dr. Fleet's genealogical table of the Western Chālukyas of Sōmēśvara IV and his subordinate Barmadēvarasa. The record mentions the *Mahāmandalēśvara* Barmadēvarasa who was 'a venomous serpent to the strong hill

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fortresses of the Hoysalas, a thunder-bolt to the chiefs of Tonḍa and the right arm of king Tribhuvanamalla'. This chief may be identified with Brahma who played a very prominent part in restoring the Chālukya sovereignty to Sōmēśvara IV. It is difficult, however, to explain how the chiefs of Tonḍa came into contact with him.

An interesting record from Holal which deserves to be noticed is the label cut on the capital of a finely carved pillar in the Amritēśvara temple. It is called in the inscription a *Śrikāra*-pillar. Speaking of the sculptor who made it, the record says that he, Bammōja, the pupil of Paḍōja of Sōge was a 'Viśvakarma, i.e. the architect of the gods, in this Kali-age; the master of the sixty-four arts and sciences; the clever builder of the sixty-four varieties of mansions and the architect who had invented(?) the four types of buildings, viz., *Nāgara*, *Kaṭṭṅā*, *Drāvila*, and *Vēśara*.' An earlier sculptor of about the 9th century A.D., of whom we hear from an inscription on a pedestal at Kōgali, was a grand-son of Śivananni. It is stated that he made the image of the Sun (*divasakara*) of which the stone in question was evidently the pedestal. An image of Virabhadra now stands on the pedestal; and it is not possible to explain how this came to be there, except on the supposition that the original figure of the Sun-god has been removed and the pedestal used for Virabhadra. An apparent act of vandalism, recorded in No. 491 of 1914, registers the building of a *maṇḍapa* in front of the Hanumān temple, by using the stones of a *Jaina-bastī* which was in ruins.

#### EASTERN CHALUKYAS.

10. The two eastern Chālukya copper-plate grants (Nos. 2 and 3 of appendix A) sent to me for examination and remarks by the Collector of Guntur were unearthed while digging for *paṭṭi* earth on private sites in the village of Peravali. They have been obtained with the kind consent of the finders for being deposited in the Madras Museum as soon as the inscriptions on them are published. One of these (No. 3) is a rare record of the time of Viṣṇuvardhana III, the son of Maṅgi-Mahārāja and the grandson of Viṣṇuvardhana II. It is, however, written in the most corrupt style, and records the grant of the village of Māvinṭhipalli in Vēṅgi-nāḍu (*viśaya*), to a Brāhmaṇa resident of the village Peruvali. This latter place is undoubtedly identical with Peravali where the plates were unearthed.

Viṣṇuvardhana III.

The other grant (No. 2) which is not dated, belongs to the time of a certain *Sarvalōkāśraya* Viṣṇuvardhana, son of Vijayāditya-Mahārāja and grandson of *Sarvalōkāśraya* Viṣṇuvardhana-Mahārāja. The eulogistic phrases introducing these three kings have not been traced elsewhere, though occasionally a few words may be found to correspond in allied copper-plates. The characters are akin more to the 'Ahadanakaram' plates published on p. 185 ff. of *Ind. Ant.* Vol. XIII, than to the characters of No. 6 of appendix A in my last year's report, which I tentatively attributed to Viṣṇuvardhana V. The title *Sarvalōkāśraya* and the *biruda* Viśama-siddhi which occur in line 17 of our inscription point, however, to the king being Viṣṇuvardhana, V who ascended the throne in A.D. 843 (*Ind. Ant.* Vol. XX, p. 102).

Viṣṇuvardhana V.

11. Another Eastern Chālukya inscription examined during the year is one of Amma II. (A.D. 945-970). It was secured for me by the Rev. Isaac Cannady of Sattenapalle, Guntur district. The record is written on four plates. From the incomplete text it looks as if the writing must have been continued on a fifth plate which is now missing. The ring with seal which held the plates together has not been traced. The genealogy of the Chālukya kings given in this record corresponds to what we find elsewhere in the Paḍaṅkalūru, Maliyapūṇḍi and the Vandram plates. A curious mistake, however, has been committed in giving the date of the accession of Amma II, by the numerical words *nabha-vasu-vasu* (i.e. 880) instead of the usual *giri-rasa-vasu* (i.e. 867) found in all the other grants of Ammarāja. Perhaps the actual date of our grant was Śaka 880. It registers a gift made to a Śiva temple at

Amma II.



Vijayavāṭa (Bezwaḍa) known by the name Samastabhuvanāśraya which had been built by Vijayāditya Narēndramrigarāja (A.D. 799 to 843), the famous victor of 108 battles and the builder of 108 Śiva temples. Of greater interest is the mention of a number of

Śaiva teachers of the Kālāmukha sect.

Śaiva teachers of the Kālāmukha sect and the Simha-*parśhad* who are stated to have

had their important seats in old temples like Amaravāṭeśvara (*i.e.* Amarāvati?) and others. It is stated that the original founders of the sect such as Lakulīśa were incarnations of Rudra (Śiva) himself and were born out of their own free will in each millennium. The first teacher mentioned in the lineage of Lakulīśa is Lakaśipu-Paśupati. Other following names are distinguished by the ending *rāṣi* or *paṇḍita* which as Dr. Bhandarkar notices, was a characteristic name-ending of the teachers who belonged to the Pāśupata or Kālāmukha school; (*Vaiṣṇavism*, p. 120). The Kālāmukha teacher contemporaneous with Amma II was Vidyēśvara who was also the author of the grant under review. Kulōttuṅga III (below, paragraph 27) is known to have constructed the Airāvateśvara temple at Dārāśūram. Sculptured scenes from the lives of Śaiva devotees and images of a large number of Śaivite gods and goddesses form some of its special features (*Annual Report* for 1907-08, Part II, paragraph 66). A frieze consisting of miniature figures of 108 Śaiva-Āchāryas with labels cut above them, was discovered during this year on the north wall of the verandah running round the central shrine of the Airāvateśvara temple. The labels supply the proper names of these teachers and their clerical titles. All the titles end in Śiva and indicate their intimate connection with the Pāśupata sect. It may be noted that the Liṅgāyatas are other wise called *Śaivāchāradavara* in the Mysore country.

#### THE CHOLAS.

12. Of the Śaiva sacred places mentioned in the Tamil scripture *Dēvāram* the following were examined during the year under review:—(1) Tiruverumbūr (Tiruverumbiyūr), (2) Ratnagiri (Tiruvāṭpōkki), (3) Tiruvaigāvūr, (4) Tiruchchuli (Tiruchchuliyal), (5) Tiruvādānai, (6) Tiruppanandāl, (7) Tirumananjēri and (8) Śrīśailam (Parvatam). And of the Vaishṇava places likewise mentioned in the Tamil Vaishṇava scripture *Ālāyirōprabandham*, Ahōbalam (Śiṅgavēlkuṇṇam) has been visited. Before giving an account of the Chōla, Pāṇḍya and Vijayanagara records copied at these places it may be interesting to say something about Śrīśailam and Ahōbalam in the Kurnool district which are not so often frequented as the other Śaiva and Vaishṇava places of the South but are, nevertheless, considered highly important.

13. The antiquities of Śrīśailam, which is embedded in the inaccessible forests of the Nallamalai hills, been attractive both to the earnest archæologist and the pious pilgrim equally. From very early times Śrīśailam has been supposed to be a place of great sanctity and importance for the Śaivas. The temple with its picturesque shrines

Śrīśailam.

surmounted by turrets which remind us of later Pallava architecture, its array of

sacred nandi-bulls, massive pillars, carved door-ways and the sculptured *prākāra* wall, is surrounded by a wild tract of country in which traces may still be seen of subordinate minor temples, *maṭhas* and residential houses for several miles around. The sanctity of the place has been referred to a remote puranic period, its name being mentioned even in the *Mahābhārata*. The æsthetic sense of religious fervour peculiar Hindu mind, carries the history further back even to bygone millenniums (*yugas*). In the Kaliyuga, however, the age in which we live, the story, as related in the *sthala-māhātmya* of the place, says that the princess Chandravatī, a daughter of the Gupta king Chandragupta conceived a passion for the god on the Śrīśaila hill and began offering everyday a garland of jasmine (*mallikā*) flowers to him and eventually married him. It is not difficult to see that even the myth, as it goes, has its historical significance in the mention of Chandragupta, the Maurya king of Magadha. Evidently it looks as if the origin of the place therefore has to be traced back to a few centuries before the Christian era, relying of course on the myths embodied in the *sthala-māhātmya*, which, it may be noted incidentally, is also partly repeated in detail in one of the stone records of the 16th century A.D. (No. 16 of appendix C). Again, it is worth mentioning

that on the occasion of each religious observance, while repeating the astronomical advance of time and the specification of the position of the observer in what is known as the *saṅkalpa*, every *Smārta* Hindu of the Telugu districts generally specifies his place with reference to the mountain Śrīśaila. This may be purely due to the geographical situation of the hill almost in the centre of the Telugu country; but still the custom clearly indicates the importance and religious sanctity which people attach to Śrīśailam. Dr. Burgess writing on the identity of a *Sanḡhārāma* mentioned by Hiuen Tsiang as established on the top of the Po-lo-mo-lo-ki-li by king So-to-pho-ho, for the Buddhist ascetic Nāgārjuna says that this "Nāgārjuna summoned Bhikshus or devotees to reside in it and stored it with copies of all the canonical books and their commentaries." He adds: "As the Tibetan books say that he Nāgārjuna died at the monastery of Dpyal-gyi-ri or Śrī-Parvata mountain they doubtless refer to the same place." Nāgārjuna flourished about the first century of the Christian era and his connection with Śrīśaila as stated in Tibetan books must, therefore, be presumed, to

Its connection with the Buddhist ascetic Nāgārjuna. establish for it, already, at that early period, a reputation as a place suited for monasteries and ascetics. The early

Kadamba king Mayūravarmān of about the 6th century A.D. is stated to have 'occupied the inaccessible forest stretching to the gates of Śrī-Parvata (Śrīśailam).' The place is also commemorated in the *Dēvāraṃ* which is attributed to about the 7th and 8th centuries of our era. In the 12th century, a subordinate of the then ruling Hoysala king sent for *liṅga*-stones from the bed of the Pātālagangā river at Śrīśailam, in order to establish them in shrines built for the memory of his parents. Even to-day the Liṅgāyata Śaivas wear on their body *liṅga*-stones secured from the Pātālagangā, preserving them in cloth or in a casket made of wood or some precious metal. Thus the early history of Śrīśaila may apparently have to be traced to a period earlier than that even of the Mahāyāna School of Buddhism known to have been founded by Nāgārjuna. The Brahmanical faiths of the Hindus soon succeeded in securing a hold on the place and to have counted it among one of the *Siddhakshētras* with an important seat for Śakti under the name Mādhavī (later on called Bhramarāmbā). From the epigraphs of the temple examined, it appears as if the Brāhmanas and the orthodox Śaiva priests called *Jaṅgams*, venerated equally the self-born *liṅga* of Mallikārjuna calling it *liṅga-chakravartī* i.e. the emperor among *liṅgas*. The *Jaṅgams* had five of their important monasteries and pontifical seats on the hill, the most prominent of which was apparently the Virāśaiva-Siddha-Bhikshāvṛitti-maṭha often mentioned in inscriptions.

14. This exceedingly interesting place, during the period of the festivities in the temple, celebrated separately for the god and goddess and lasting from February to almost the end of May in each year, is under the management of the Brahman pontiff Śaṅkarāchāryasvāmin of the Pushpagiri-maṭha in the Cuddapah district. On other days of the year the management is left to a Śaiva mendicant who permanently resides on the hill in the Ghaṇṭā-maṭha monastery which is about two or three furlongs

#### Management and festivals.

on the north side of the temple. The worship of the *liṅga* is performed throughout the year by a *Jaṅgam* appointed by the Pushpagiri-maṭha. The aboriginal Cheñchus of the Nallamalai forests, have a free permit to go into the holy of the holies, to drag the car of the god and to do all other minor services within the temple. Their devotion to the diety has been so characteristic that in popular language the god Mallikārjuna is known as Cheñchu-Mallayya. On Śivarātri and such other days of great religious sanctity when thousands of people meet to bathe in the Pātālagangā (Krishnā) river at the foot of the hill and to worship the god Mallikārjuna at its top, they do so independently of the *Jaṅgam* priest, by directly entering the *sanctum sanctorum*. Caste, creed and sex do not prohibit any one, provided he or she is a Hindu, to pour the water of the Pātālagangā over Mallikārjuna, place flowers on him and sing his glory. Such catholic form of worship is known only in Benares and other sacred places of the north. The festivities of the god are quite mild when compared with those of the fear some goddess Bhramarāmbikā. It is stated that on this occasion thousands of goats and buffaloes are sacrificed to appease the blood-thirsty goddess.

15. The epigraphs secured in the temple number 43 and range in date from the time of the Kākatiya king Pratāparudradēva of the 14th century A.D. to the time of the Vijayanagara king Rāmadēva IV of the Karnāta dynasty (17th century A.D.).

#### Epigraphs.

The earliest (Nos. 36 and 41 of appendix C) refer to an enquiry into the temple management which at this period, *i.e.* the beginning of the 14th century, was evidently vested in Īśvara-Śivāchārya, the Śaiva pontiff of Arasi-mattha and a few other executive officers. Incidentally, a list is given of no less than 70 villages which had been granted to the temple by kings, chiefs and devotees, in different parts of the Telugu country. The only Reddi record (No. 20 of appendix C) which comes next in chronological order belongs to the time of *Jaganobbaganda* Anna-Vēma Reddi and registers that he constructed a *mandapa* for the temple in which the inscribed pillar now stands and called it Vīrā(?) (Vīra) śirō-mandapa. The inscription states: "How wonderful it is that here, in this *mandapa*, hosts of Kōṅga-vīras, highly excited under religious fervour, cut off their heads and tongues as (votive) offerings (to god) and attain instantaneously a brilliant body of blessed limbs. The next moment they shine with three eyes, ten arms, five faces and five tongues and become (in this way) the eight-bodied (Śiva) himself." This is a clear reference to human sacrifices of the 14th century A.D. (*vide* Epigraphical Report for 1909, p. 120).

Three inscribed pillars on the way to Pātālagangā which are engraved in Nāgarī, Grantha and Telugu, record that a Kadamba princess named Viṭṭhalāmbā, under orders given to her by god Mallikārjuna in a dream, constructed steps to that river at about the end of the 14th century A.D. This meritorious act which is always claimed by the Reddi king Vēma-Reddi who lived in the first quarter of that century, has perhaps to be understood as an improvement made by Viṭṭhalāmbā to the original gift of Vēma-Reddi.

16. The Mukha-mandapa of the temple with its three fine porches, door-ways and massive pillars, was constructed by king Harihara II of the Vijayanagara dynasty in Śaka 1326 (= A.D. 1404 — 05) (No. 11 of appendix C). King Praudhadēva-Mahārāya of the same dynasty accompanied by his sister and some maid servants, also appears from Nos. 22 and 25, to have visited the temple. Two chiefs of the Sāluva race—a family which for a time usurped the Vijayanagara throne at the end of the 15th century A.D.—built tanks on the Śrīśaila mountain and presented them to the temple. Other Vijayanagara kings were not less devoted to Mallikārjuna. The homage paid by Vīra-Narasīṅgarāya-Mahārāya, the elder brother of the famous king Kṛṣṇnarāya is commemorated by an epigraph cut close to the *līṅga* of Mallikārjuna in the central shrine. Kṛṣṇnarāya himself after his victorious campaign in the east, visited Śrī-Parvata, had rows of *mandapas* constructed on either side of the Car Street, presented villages to the temple and remitted tolls on horses, pack bullocks, asses and head-loads. His subordinate Chandrasēkharayya who was appointed to rule over the Śrīśaila-rājya which was evidently an administrative circle in the time of Kṛṣṇnarāya, presented golden images of Nandi and Bhṛīṅgī, a golden bugle and a silver pedestal to the *līṅga* which he had set up on the north side of the Mallikārjuna shrine. About this same time a certain chief Sānta-Līṅga, evidently of the Vīra-Śaiva creed, whose father had covered with gold-plate the figures of Nandi and Bhṛīṅgī on the roof of the mukha-mandapa, got a car made for the car festival in the temple and had a channel of water dug for the use of 'the people from different countries who came to see Śrīśaila' (No. 16 of appendix C). He is reputed as having cut off the heads of the Śvētāmbara (Jainas) and bestowed *agrahāra* villages on Jūṅgama-Brāhmanas and is stated to have covered with brilliant gold the eaves of the mukha-mandapa, to have renovated the high *gōpuras* on the east and south sides of the *prākāra* wall and to have granted many ornaments and vessels to the god and villages to the *mahājanas* who resided on the Śrīśaila hill. The beautiful stone images of Bhṛīṅgī-nātha and Virabhadra in the court-yard of the temple and the picturesque *bali-pīṭha* on the north side of the same (*vide* Nos. 357 and 361 of appendix D) were the gifts of a merchant (*Ṣetti*) of Rājamahēndrāvaram (*i.e.* Rajahmundry). The community of merchants too that usually gathered on the hill during festive occasions agreed among themselves to make a communal gift to the temple of certain fixed tolls on the goods in which they traded. Gifts of tanks, lands



and flower-gardens made to the Mallikārjuna temple, were mostly situated in Siddāpura which is identical with the ruined village of that name near Nāgalūti at the foot of the Śrīśaila hill (Sewell's *Lists of Antiquities*, Vol. I., p. 90).

17. Unlike Śrīśailam, the Vaishnavite place Ahōbalam which is of equally great sanctity to all Hindus, is not situated in the inaccessible interior of the Nallamalai hills. The lower or Diguva-(sometimes also called Chinna-) Ahōbalam is at the foot of

Ahōbalam.

the hills and one has only to walk six to seven miles of almost plain ground in

thick jungle, to reach the upper, Eguva- or Pedda-Ahōbalam. The latter which appears to be the more important and the earlier of the two is situated in the rocky bed of a stream and is surrounded by a number of shrines (now only dilapidated *mandapas*) dispersed at inaccessible heights of the peak.

The name Ahōbalam appears to be one of very late origin. Śīṅgavēlkuṇṇam commemorated by the songs of Tirumaṅgai-Ālvār, who lived about the 8th century A.D., is believed to be identical with Ahōbalam. How the identity has to be established it is not possible to say. The fanciful explanation of the *Sthalamāhātmya* derives it from the exclamatory Sanskrit phrase *ahō balam* 'lo! the strength' said in connection with the extraordinary energy of the man-lion incarnation of the god displayed in killing the giant Hiranyakaśipu. The name must have been invented and come much into use in or about the 15th century A.D. Some of the Reddi chiefs of that period were called after the temple at Ahōbalam to which they became devoted. It was very popular in the 16th century A.D. being often seen in the names of kings and queens of the second Vijayanagara dynasty and their successors. The forms Ōbala, Vōbula and Aubhala are the vernacular corruptions of Ahōbala.

The temple at Diguva-Ahōbalam is the bigger of the two and certainly also the more interesting from the architectural point of view. Fergusson has spoken in highly appreciative terms of the bold plan and design of the unfinished Rāṅga-maṇḍapa in front of the temple. The *Kaṇṇichu-gumbham* which is the interior *gōpura* of the temple so called, the *Jayastambha* and the huge monolithic pillar in the outer courtyard near the first entrance into the temple are other objects that cannot miss the observer's eye. As in the upper Ahōbalam so in the lower are found, embedded in the surrounding forest-reserves, a large number of four-pillared, eight-pillared, and sixteen-pillared *mandapas*, square tanks and subordinate shrines—all in a more or less advanced state of decay—dedicated to some form or other of the Man-lion incarnation (Narasimha) of Vishnu. A curious story in connection with Ahōbalam which bears comparison with the Cheñchu influence already referred to in the Mallikārjuna temple on Śrīśailam, is the supposed marriage of god Narasimha with a Cheñchu woman of the Nallamalai forest. The event is quite seriously taken by the pious devotees of the temple and it is the theme of the Sanskrit drama *Vāsantikāparinaya* written by Vam Śaṭhagōpa Jiyyaṅgar, a pupil of Parāṅkuśa and the seventh teacher on the *gādi* of the Ahōbala-maṭha, mentioned in the next paragraph. Images of Lakshmī, the divine consort of Narasimha and his Cheñchu wife Cheñchu-Lakshmī or Cheñchu-Tāyār are not only simultaneously figured on the pillars of the Rāṅga-maṇḍapa of the temple but also metallic idols of them are worshipped in the central shrine.

18. The thirty stone inscriptions copied at the two Ahōbalams belong to the Vijayanagara period following that of Kṛṣṇadēvarāya and deal entirely with provision made for offerings to the god when he used to be carried out in processions and be installed in special pavilions (*mandapa*) to receive due honours there, in the name and for the merit of the particular donor. Construction of tanks and feeding-houses and the planting of groves and gardens are also sometimes referred to. Prominence is given in all these recorded donations to Śaṭhāri or Parāṅkuśa Vam-Śaṭhagōpa Jiyyaṅgar, to the trustees (*sthānikas*) of the Ahōbalam temple and to the representative of the ruling king, as members perhaps of a managing committee who received the charities made in favour of the temple and bound themselves to have the stipulations of the donors completely carried out. Śaṭhāri Vam-Śaṭhagōpa Jiyyaṅgar of the managing members was evidently the namesake of another Vam-Śaṭhagōpa Jiyyaṅgar, who was the seventh in descent from still another teacher of the same name and the direct pupil of Parāṅkuśamuni respected by king Mukundadēva (of

Kaliṅga) for having set up (in his kingdom) the image of Purushōttama-Ālvār and for having thereby established the Rāmānuja creed (in the Telugu country). The earliest Vām-Śaṭhagōpa, to whom the Śrī-Vaiṣṇavas even today pay high homage was the founder of the Ahōbala-maṭha—one of the influential pontificates of the Śrī-Vaiṣṇava community. He is believed to have received his initiation direct from the god Narasimha himself. In the list of the Jīyyangars of the Ahōbala-maṭha kindly sent to me by Mr. T. Rājagopalacharya, occur many teachers of the name or of the surname Śaṭhagōpa. The first was distinguished as Ādi-Vaṇ Śaṭhagōpa. Seventh from him was a Śaṭhagōpa who was the direct disciple of Parāṅkuṣa. The fourth from this Śaṭhagōpa was still another of the same name who might possibly correspond to the Śaṭhagōpa of our record. The lists, however, give a different date for him and say that he occupied the seat between A.D. 1542 and 1559, i.e., about 30 years prior to the period indicated by the inscription which mentions him. The maṭha is no longer located in the temple of Ahōbalam where originally it must have been situated, nor are the charities specified in the inscriptions conducted, on a scale, commensurate with that of old traditions. The most interesting record of the temple is engraved on a slab standing outside the *Kaṇchu-gumbha* entrance. It is dated in Śaka 1506 during the reign of the Kārṇāṭa king Raṅga II and registers certain stirring political events that happened at the time. In the cyclic year Bahudhānya preceding Śaka 1506, i.e., in Śaka 1501 (= A.D. 1578-79) it is stated that a certain Vibhurāmu in alliance with Haṇḍevāru devastated the surrounding country, reached Ahōbalam and completely ruined it. Mr. Gopalakrishnamah Chetty in his *Manual* of the Kurnool district (1886) says that a Haṇḍe chief whose seat was at Anantapur, plundered the Ahōbalam temple on his way to Nandyal which was his *jaghir*. The Haṇḍe chiefs were *Vīra-Śaivas* and it is easy to understand with what spirit they joined hands with Muhammadans in plundering the-Vaiṣṇava shrine of Ahōbalam and reducing it to ruins. About 5 or 6 years after it fell into their possession Vām-Śaṭhagōpa Jīyyaṅgāru mentioned above, approached the king and appealed to him to expel the occupying Turushkas (Muhammadans), recover the country from them and reconsecrate the sacred place. Thus commanded by the teacher the king began making the necessary military preparations to meet the Muhammadans on the battle-field in person. At the interference of the teacher, however, he issued orders to his chief Koṇḍrāja-Veṅkaṭrāja-Tirumalrāja who proceeding with the teacher and a big army to Ahōbalam, defeated the Haṇḍe chiefs and others who were the allies of Vibhurāmu, acquired the surrounding country, repaired the temple, established the teacher (Vām-Śaṭhagōpa) at Ahōbalam and made the place twice as flourishing as it used to be before the Muhammadan occupation. In gratitude for the great help rendered by the chief the teacher bestowed on him and the members of his family certain privileges of honour to be enjoyed by them on all festive occasions in the temple of Ahōbalam. The *Jayastambha* which people still believe to be the pillar of victory set up on this historic occasion by either Vām-Śaṭhagōpa Jīyyaṅgāru himself or by the victorious chief Tirumalrāja is the usual *Garuda-stambha*, erected, by the chief Sūrappa Ōḷayyadēva-Mahārāja. This fact is recorded in an inscription running round the base of its platform (No. 76 of appendix C.). The king Vibhurāmu mentioned in the inscription (No. 70 of appendix C.) must be Ibrahīm Qootb Shāh II of Gōlkonda; but the invasion by him of the country round Ahōbalam and the occupation of the temple are not recorded in the account of his reign given by Briggs in his translation of *Ferishta* (Vol. III, appendix, p. 339 ff.). The fact, nevertheless, is very interesting since it accounts for the ruined appearance that meets with the eye of the observer all round. The chief Veṅkaṭrāju-Tirumalrāju, who thus re-established the temple and the maṭha at Ahōbalam appears also to have been placed in charge of the villages belonging to the temple and permitted to collect a fee for their '*kāvali*' or 'protection.' This fee which amounted to 80 *varāhans* he is stated to have presented to the temple for maintaining certain services therein (No. 71 of 1915).

It has been stated in inscriptions that the rich donations of the Vijayanagara emperor Krishnarāya extended also to Ahōbalam. We learn from No. 64 of appendix C that on the way to his victorious campaign against Kaliṅga the king visited Ahōbalam and presented to the god a necklace with a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1,000 pieces of gold. The *Kaṇchugumbha* of the temple, of which only the lowermost storey now remains,



appears in its original state to have been mounted by seven pinnacles gilt with gold-plate, the gift of a body of merchants of Āravīḍu during the reign of the Kārṇāṭa king Vīra-Veṅkaṭapāṭirāya. We are told in No. 73 of appendix C that Pārāṅkuśa Vam-Śāthagōpa Jiyyaṅgāru himself made a gift for providing offerings to the god during the garden festival held near the square tank constructed by him on the way to Bhārgavam. The only tank that answers to this description is the so-called Laṅja-Kōṇēru which lies on the way to Bhārgavam, a natural spring two miles north-east of Diguva-Ahōbalam.

19. Upper Ahōbalam is referred to in inscriptions as *Nidhi* or *Nagari*. The god there who is supposed to be self-born (*svayambhu*) is represented by a figure of the ten-armed Narasimha standing in a natural cleft or cavern of the rock and tearing open the bowels of the giant Hiranyakaśipu. This form of Narasimha might properly be designated Ugra-Narasimha as contrasted with Lakshmī-Narasimha (sometimes called Prahlāda-varada in inscriptions) of the lower Ahōbalam. During 16 specified days in the year the god on the hill (always referred to in inscriptions as Ahōbalēśvara) was brought in procession to Lower Ahōbalam and taken back. The earliest of the epigraphical records in the two Ahōbalams is No. 84 of appendix C which belongs to the time of the Reddi king Kātama-Reddi Vēmā-Reddi of whom more will be found in the sequel. It belongs to the early part of the 15th century A.D. and registers the gift of the village Kaluvachēru to the god Ahōbalēśvara for the merit of the donor's master and brother-in-law Komaragiri-Reddi. One peculiar aspect of Upper Ahōbalam, which may have been true also of Lower Ahōbalam, is the shrine of Śiva-*linga* consecrated in the walled-off portion of the natural cavern in which Narasimha is worshipped. The Śiva-*linga* is not generally cared for; but it is stated that on the *Śivarātri* day which is held sacred to Śiva, a Brahman of the Smārta sect is engaged to worship the *linga*. The liberal spirit that thus distinguished the sectarian Vaiṣṇavas in the early days of their career is now fast dying out and the ruinous factious spirit is gaining the upper hand. One word may be said about the underground cellars in the temple on Upper Ahōbalam and the many huge inscribed copper-plates that are kept there. The dark cellars, naturally, have been the necessary result of levelling up the deep bed of a river over which the temple is built. The copper-plates are of the same type as those found in the Tāllapākamvāri-kōṭṭu on the Tirupati hill (*Annual Report* for 1913, Part I, p. 5, para. 5) and actually also belong to that temple and not to Ahōbalam; for, the Telugu songs both erotic and philosophical which are recorded on them in the various *rāgas* and *tālas* are all addressed to Veṅkaṭēśa or Tiruveṅkaṭanātha by their authors Annamāchārya and his son Tirumalāchārya of Tāllapākam.

20. Thirty inscriptions have been secured of Parakēsarivarman and Rājakēsarivarman whose identity with any of the early Chōla kings so far known could not definitely be established in the absence of distinguishing epithets and events.

Rājakēsarivarman and Parakēsarivarman. Palaeographical evidence shows that some of these may be assigned to a period earlier than that of Parāntaka I. Six of the inscriptions of the time of Rājakēsarivarman mention a chief of Śirudavūr (in Kīliyūr-nāḍu), named Vēlāṅ-Vīranārāyaṇa *alias* Śembiyaṅ Vēdivēlāṅ, as the builder of the *śrī-vimāna* of the temple of Tiruveṅumbiyūr-Ālvār on the hill at Tiruveṅumbūr. The *Dēvāraṁ* hymns also refer to this Śiva temple as being situated on the hill at Eṇumbiyūr. In the records of Parāntaka I, found on the central shrine, the temple receives the name Teṅ-Kayilāyam. The shrine must have come into existence earlier than the time of Parāntaka I.

Temple at Tiruveṅumbūr built during the time of Rājakēsarivarman (Āditya I).

Accordingly, some at least of the Rājakēsarivarman records of the Tiruveṅumbūr temple mentioned above, have been presumed to belong to Āditya I the predecessor of Parāntaka I. The astronomical calculations supplied by Mr. Swamikannu Pillai with regard to six of them (Nos. 101, 104, 105, 127, 130 and 133 of appendix B) point also to the same conclusion—a result whose importance for the chronology of the early Chōla kings cannot be overrated. Nos. 114 and 119 which mention the name of the temple as Teṅ-Kayilāyam must refer to a different Rājakēsarivarman who came to the throne subsequent to Parāntaka I.

No. 133 of appendix B records the settlement made by the great assembly of Śrīkanṭha-chaturvēdimāṅgalam (i.e., Tiruveṟumbūr) by which it was declared that as Tiruveṟumbiyūr-Ālvār was exempt from the payment of all taxes the assembly shall not henceforth appropriate any belongings of the god. It was further decreed that the company of the person, who insisted upon annexing such belongings or suggested the collection (of taxes), or actually collected them, shall be avoided; and the persons themselves will be classed as village pests (*grāmakantaka*). The Māhēśvaras of the temple too shall levy fines from those who directed the god's property to be taken away or those who actually took them. This deed of settlement was engraved on the central shrine (*śrī-vimāna*) of the temple by the committee appointed to supervise the affairs of the temple, for the current year.

The village assembly of Tiruveṟumbūr and the temple property which was exempt from taxation.

ings or suggested the collection (of taxes), or actually collected them, shall be avoided; and the persons themselves will be classed as village pests (*grāmakantaka*). The Māhēśvaras of the temple too shall levy fines from those who directed the god's property to be taken away or those who actually took them. This deed of settlement was engraved on the central shrine (*śrī-vimāna*) of the temple by the committee appointed to supervise the affairs of the temple, for the current year.

21. In paragraph 41 of my *Annual Report* for 1908-09 I mentioned that Uḍaiyapirāṭṭiyār Śembiyaṅ-Mādhēviyār, mother of Uttama-Chōla was particularly fond of building temples. This year's collection contains three records (Nos. 9, 10 and 21 of appendix B) attesting to her munificence. No. 21 of 1914 which comes from Tirumaṇaṅjēri is dated in the 2nd year of Rājakēsarivarman (Rājarāja I) and records a gift of 14 *vēlis* of land to the Mahādēva of the stone temple at that village.

Rājarāja I.

gave birth to Uttama-Chōladēva. It is

Endowments of Śembiyaṅ-Mahādēviyār, mother of Uttama-Chōladēva, to the temple at Tirumaṇaṅjēri.

of expenditure in the temple. The other inscription (No. 10) though it does not mention any king has to be taken along with the above since it registers that Uḍaiyapirāṭṭiyār in company with the administrative officers Kandāḍai-Nambi and Picheṇṇ-Ārūraṅ Kambaṅ, builder of the stone temple at Tirumaṇaṅjēri, fixed in grain the fees which every servant of the temple was to receive for the services rendered.

Picheṇṇ-Ārūraṅ Kambaṅ, builder of the temple at Tirumaṇaṅjēri.

stone temple at Tirumaṇaṅjēri, fixed in grain the fees which every servant of the temple was to receive for the services rendered.

Vidēlvidugudēvi-chaturvēdi[maṅgalam] mentioned as situated in Kuṟukkai-nādu and adjoining Tirumaṇaṅjēri (No. 6 of appendix B) must have been a town named after a queen of Viḍēlviḍugu.

Viḍēlviḍugudēvi-chaturvēdimāṅgalam.

names, Viḍēlviḍugu is a title found mostly in connection with the Pallava kings and their subordinates (*Ep. Ind.*, Vol. XI, p. 156, foot-note 2).

Another record (No. 76 of 1914), dated in the 13th year of Rājarāja I comes from Kāmarasavalli. It relates to the recitation of Talavakāra-Sāmaṇvēda during the night preceding the day of the Tiruvādirai festival in the month of Mārgaḷi, before the god started for the sacred bath. The details of recitation specified in the record are very obscure. Each reciter was fed and paid  $1\frac{1}{4}$  *kaḷaṅju* of gold. No. 109 is a very interesting record as it evidently refers to the occasion of a royal tour of inspection in the 27th year of the king. On this occasion Śirukudaiyār Kāḷi Ādittan audited the receipts and expenses of the temple at Tiruveṟumbūr.

Recitation of Talavakāra-Sāmaṇvēda in the temple at Kāmarasavalli in the time of Rājarāja I.

in the record are very obscure. Each reciter was fed and paid  $1\frac{1}{4}$  *kaḷaṅju* of gold. No. 109 is a very interesting record as it evidently refers to the occasion of a royal tour of inspection in the 27th year of the king. On this occasion Śirukudaiyār Kāḷi Ādittan audited the receipts and expenses of the temple at Tiruveṟumbūr.

Royal tour of inspection by Rājarāja I.

In No. 116 of appendix B Ilādarāyar Puḷaḷvipparagaṇḍaṅ Viraśōlaṅ appears as the donor of money to feed a fixed number of Brahmins in the temple on the hill at Tiruveṟumbiyūr. The gift of the same chief to the Jaina temple at Tiruppāṇmalai (Pañchapāṇḍavamalai) in the North Arcot district has been recorded in the Pañchapāṇḍavamalai inscription published in the *Epigraphia Indica*, Volume IV, pp. 136 ff.

Ilādarāyaṅ Puḷaḷvipparagaṇḍaṅ Viraśōlaṅ, a subordinate of Rājarāja I.

published in the *Epigraphia Indica*, Volume IV, pp. 136 ff.

22. Of the inscriptions of Rājendra-Chōla I, only two deserve notice. No. 189 of appendix B refers to an instance in which the village assembly of Ratnagiri *alias*

Rājendra-Chōladēva I.

Aṟiñjigai-chaturvēdimangalam sold a piece of land which they had acquired, by public auction. This was done after having paid the taxes on it for 15 years on behalf of the original holders who left the place to live elsewhere without arranging to pay the accumulated dues on the land. No. 65 of 1914 copied at Kāmarasavalli registers a gift of land to Śākkaimārāyaṇ Vikrama-Chōla for giving three performances of a dance (*śākkai-kūttu*) on the day of the festival Mārgali-Tiruvādirai and three on

Gift of land for performing dances (*kūttu*).

the day of Vaiyāsi-Tiruvādirai, in the presence of the god Tirukkārkōṭiśvaram-Udaiyār. No. 253 of appendix B which is dated in the 14th year of Vikrama-Chōla records a similar gift of land to a lady Ēlunāttu-naṅgai for giving nine performances of dancing (*kūttu*) before the god at Tiruveṅgavāsal. In *South-Indian Inscriptions*, Vol. II, page 306, it has been pointed out that Rājarāja I instituted the representation on the stage of a drama entitled Rājarājēśvari-*nāṭaka*. It is not impossible that the dances above referred to may have also been stage representations.

23. In paragraph 19 of my last *Annual Report* reference was made to the misappropriation of temple jewels and the punishment of the culprits by compulsory sale

Sale of hereditary rights for misappropriation of temple property during the time of Kulōttuṅga I.

of their hereditary rights in the temple. A similar event is recorded in an inscription (No. 46 of appendix B) of Kulōttuṅga-Chōla I, copied in Tiruppaṇandāl and dated in his 29th year. It is recorded that the priests of the temple of Tiruppaṇandāl misappropriated the jewels and utensils of the temple on three different occasions and had been found out; *viz.*, (1) in the 3rd year of Adhirājēndradēva when the temple treasury was examined by Rājarāja-Mūvēndavēlār; (2) in the 8th year of

Audit of temple accounts by the officers of the king.

Tribhuvanachakravartin Kulōttuṅga-Chōladēva when the temple treasury was inspected by *Sēnāpati* Pallavarāja and (3) in the 21st year (of the same king) when it was examined by *Sēnāpati* Nandiyarāja. The king being approached with an appeal for pardon ordered that the value of the property misappropriated which amounted to 540 *kāṣu* might be recovered from the offenders. One of the priests named Pāṇḍaṇ Kumārasvāmi who was unable to pay his portion of the amount prayed to the Māhēśvaras to receive as a set off against the property misappropriated by him, his right of worship for  $4\frac{1}{2}$  days in every month, in

Misappropriation of temple property.

the temple of Tātakēśvara. We learn incidentally also from the above record that the cost of one *kaḷaṅṇu* of gold was 2 *kāṣu*; that bronze sold at 35 *palam* per *kāṣu*, copper at 30 *palam*, silver at 20 *palam* for  $\frac{3}{4}$  *kāṣu* and *tarā* (metallic alloy) at 70 *palam* for one *kāṣu*. No. 47 of 1914 refers to a similar misappropriation by three priests of the temple in the 2[9]th year of a king whose name is not mentioned in the inscription.

No. 51 of 1914, dated in the 40th year of Kulōttuṅga I, here entitled Parakēsarivarman (instead of the usual Rājakēsarivarman) refers to the fact that in the 32nd year of the king the temple of Tiruvaigā-udaiya-Mahādēva which was constructed of bricks was rebuilt of stone and records a grant of land to supplement the existing

Rebuilding of the temple at Tiruvaigāvūr with stone in the 32nd year of Kulōttuṅga I.

*devadāna* which was not found adequate to meet the expenses of the temple. In the 26th year of the king *i.e.*, in 1096 A.D. the Śiva temple at Kāmarasavalli being found neglected, neither the *bali* ceremony nor the processions being conducted, the assembly of Kāmaravalli-chaturvēdimangalam decided to revive these items of service in the temple by collecting one *kuṟuṇi* of paddy from each harvested field of 1 *mā* in extent growing paddy, millet or gingili; one nut

Revival of *bali* and processions in the temple at Kāmarasavalli.

from every areca tree; and one *ulaḷḷu* of oil from each Vellān's house in the village and its hamlets (No. 73 of appendix B). It was also decided that these collections were to be made by the officers collecting revenue (*vāriyam*).



24. One inscription from Kōvilāṅḡlam (No. 397 of 1914) of this period deserves to be noted on account of its contents and its literary style not generally found in inscriptions. It belongs to the Jaina temple called Ambalappasvāmin of which the The Jaina temple of Ambalappasvāmin at Kōvilāṅḡlam. basement alone now remains and two Jaina images placed over it. We learn that about 25 individuals of whom some

were evidently well versed in the Tamil language built for the god of the three umbrellas (*i.e.* Jina) a temple and a golden shrine and presented stone and metallic images of the god and his Yakshī. They also provided for processions, established a water-shed and a well for the use of Jaina devotees and gave lands for the up-keep of the above mentioned charities.

25. Of the five inscriptions of Kulōttuṅga II copied during the year four begin with the historical introduction *pū mēvu valar*. In all of these the king is called Rājākēsarivarman except in No. 49 of appendix B where, however, he receives the epithet Parakēsarivarman. The introduction *pū mēvu valar* &c. and *pū maṇṇu padumam* &c.

Kulōttuṅga II.

have been shown to belong to the time of this Chōla king, in my report for 1913, p. 106, paragraph 35. No. 43 of 1914 which begins with *pū mēvu valar* quotes the 15th year of Vikrama-Chōla and by so doing makes it quite clear that the record must belong to the time of Kulōttuṅga-Chōla II. No. 334 from Nāṅḡupatti in the Pudukkōttai State belongs to the 20th year of a certain Parakēsarivarman Tribhuvana-chakravartin Kulōttuṅga Chōladēva. The earliest inscriptions on the Śiva temple of this village being clearly those of Rājākēsarivarman Kulōttuṅga-Chōla I, it was presumed that this record which calls him a Parakēsarivarman might belong to the second king of that name. The astronomical details calculated by Dewan Bahadur Swamikannu Pillai also prove that the record is one of Kulōttuṅga-Chōla II. This would then be the latest date for Kulōttuṅga-Chōla II. known so far. It looks, therefore, as if the reign of Kulōttuṅga II continued long into the reign of his successor Rājarāja II whose initial date has been found to be A.D. 1146.

26. Elsewhere (*Annual Report* for 1913, paragraph 3A), I have spoken about purchase of lands by private individuals for the purpose of laying out roads through which images of gods had to be carried in procession and about such lands being also made tax-free. A record (No. 45 of 1914) of Rājarāja II found at Tiruppaṇṇāṇḍal refers to a similar grant of land by a large number of persons for laying out a road called Rājagambhīraṇ-tīruvīdi for the god to pass through, to the river Kollidam for the sacred bath festival. The inscription adds that 750 cocoanut trees were to be planted and cherished on both sides of the new road and the income derived from them to be spent towards lights and sundry other expenses in the temple.

Rājarāja II.

27. A large number of epigraphs of Kulōttuṅga III otherwise known as Tribhuvanavīradēva have been secured during the year under report. Two of these (Nos. 273 and 339 of 1914) state that 'having taken Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya' the king performed the anointment of heroes and victors at Madura. The latter statement is interesting as it proves beyond doubt that

Kulōttuṅga-Chōla III, 'who performed the anointment of heroes and victors at Madura.

Kulōttuṅga III had actually overrun the Pāṇḍya country and was in Madura.

In his historical introduction commencing with புயல் வரந்தது, Kulōttuṅga III is stated to have attacked his opponent Vīra-Pāṇḍya and compelled him to retreat (*Annual Report* for 1899, p. 14).

In No. 370 he is distinctly stated to have cut off the head of Vīra Pāṇḍya. No. 273 bears evidence to the disturbed state of the Chōla dominions already during the reign of Kulōttuṅga III. The assembled people (*nāḍu*) of Valla-nāḍu declared that thenceforward they will afford protection to the cultivators (*kuḍimakkal*) residing within the four boundaries of the sacred village of Tiruvaraṅḡlam and (its) *dēvadāna* villages.

Disturbed state of the country—inscriptional evidence.

If in the course of this protection any one of the assembly was found to rob, capture the cows of or do other mischief to the cultivators, the assembly agreed to assign two mā of wet land to the temple by way of fine for the offence committed. Also the Śēttis,



Kaikkōlars, dancing girls (*dēvaradiyār*), smiths, shepherds and others inhabiting this sacred village who had acquired lands wet or dry from the assembly (*nādu*) were allowed to enjoy them on permanent lease and pay their dues direct to the temple.

The shrine of the goddess in the Śiva temple of Tiruvarāṅḡlam is stated to have been built by Pirāṭṭi-Ālvār wife of Nishadharāja, the chief of Koḍuṅḡṇam and Nishadharāja, 'who captured Poṅ-Amarāvati.' daughter of another Nishadharāja 'who captured Poṅ-Amarāvati'. Nishadharāja may have been one of the many Chōla chiefs who took active part in the battle of Poṅ-Amarāvati mentioned on page 10 of the *Annual Report* for 1899.

No. 339 of 1914 copied from Nāṅḡupattī of the Pudukkōṭṭai State is dated in the 35th year of Kulōttuṅga III and registers the grant of a village to the temple of Tirupperumāṇāṇḍa-Nāyaṇār by the chief Ūruḍaipperumāḷ alias Ediriliśōla Kaḍam-

The terms Ulaguyya-Nāyaṇār and Ulaguḍaiya-Nāyaṇār applied to Kulōttuṅga III. barāyaṇ with the prayer that Ulaguḍaiya-Nāyaṇār who was then going to

Madura might keep good health. The same epithet is found in *South-Indian Inscriptions*, Vol. II, p. 497 applied to king Rājārāja III. In paragraph 40 of my *Annual Report* for 1913, Ulaguyya-Nāyaṇār has been referred to as applied to king Kulōttuṅga III. Consequently, it appears as if Ulaguyya-Nāyaṇār and Ulaguḍaiya-Nāyaṇār were used in one and the same sense and referred to the ruling sovereign 'the lord who held possession of the world,' His Majesty Kulōttuṅga III had also the surname Kōṇerinmaikōṇḍāṇ. Nos. 149 and 171 from Rāṇḡagiri have to be attributed to him since they mention his chief officer Tōṇḍaimāṇ and the secretaries Mīṇavaṇ-Mūvēṇḍavēḷāṇ and Śōḷamūvēṇḍavēḷāṇ. The first two of these who are mentioned in the former inscription were well known officers of Kulōttuṅga III (*Annual Report* for 1913, p. 110).

28. No. 142 of 1914 which begins with the introduction சீர்மன்னி இருநான்றகு, etc., calls the king Parakēsarivarman Tribhuvanachakravartin Rājārājadēva. In paragraph 31 of the *Annual Report* for 1911-12, Part II I referred to an inscription beginning with the same historical introduction where, however, the king is called Rājākēsarivarman Rājārājadēva. There is no doubt that both these inscriptions are to

Rājārāja III; his records with the historical introduction சீர்மன்னி இருநான்றகு, etc. be attributed to king Rājārāja III who was perhaps indifferently called both Rājākēsarivarman and Parakēsarivarman.

The identification of king Parakēsarivarman Tribhuvanachakravartin Ulaguyyavanda-Perumāḷ of No. 125 of 1912 (*Annual report* for 1913, page 110, paragraph 40) with Kulōttuṅga III, in spite of the introduction சீர்மன்னி, etc., was based on the supposition that Ulaguyyavanda-Perumāḷ like Ulaguyya or Ulaguḍaiya-Nāyaṇār was a surname of Kulōttuṅga III. It is now evident that the words Ulaguyya or Ulaguḍaiya-Nāyaṇār or Ulaguyyavanda-Perumāḷ are only general terms of respect applied to a ruling sovereign. No. 28 of 1914 from Tirumanaṇjēri belongs to the 7th year of Rājārāja III, and states that a certain lady raising subscriptions from different places, set up an image of the goddess Tiruppalli-ārai-Nāchchiyār in the temple of Tiruvedirkolpādi-Uḍaiyār.

#### THE PANDYAS.

29. Two early Pāṇḍya inscriptions in Vaṭṭeḷuttu characters are included in the current year's collection (Nos. 430 and 431 of 1914) and belong to the reign of a certain Māraṇjāḍaiyaṇ. They come from Pallimaḍam a hamlet of Tiruchchuli in the Rāmnad district and are dated in the 26th and 36th years of his reign. As the

Māraṇjāḍaiyaṇ.

inscriptions are fragmentary and as Māraṇjāḍaiyaṇ by itself may not denote a proper name, it is not possible to say to which king they should be ascribed. Both the records mention Tirukkātāmpalli in Kuṇḍi. The latter in ancient times appears to have been an important Jaina centre in the extreme south of India in which Tirukkātāmpalli was probably only a Jaina temple or an institution. It has been noted in previous reports that two of the Jaina images found on a boulder in the hill near Mēṭṭupattī of the Madura district, one in the Śēṭṭippōḍavu cavern and another in the Pēchchipallam cave

near Kīlakkudi, were caused to be cut by the Jaina teachers of Kuṇṇḍi (Nos. 61, 62, 63, and 68 of 1910). This famous Kuṇṇḍi is stated to have been a village in Venbu-nāḍu (No. 428 of 1914).

30. No. 424 of appendix B which is also in Vatteluttu characters belongs to the reign of Śaḍaiyamāraṇ. It mentions the *brahmadēya* of Vāṇavanmahādēvi. This village was probably called after the queen of king Vīranārāyaṇa Śaḍaiyaṇ (No. 12 in the genealogical table of the Pāṇdyas given on page 66 of the *Annual Report on Epigraphy* for 1908).

31. Six other Vatteluttu inscriptions of Pallimaḍam (Nos. 420, 421, 423, 424, 426 and 429) belong to the early Pāṇḍya king Vīra-Pāṇḍya who claims to have taken the head of a Chōla sovereign. They range in date from the 4th to the 13th years of his reign. Vīra-Pāṇḍya, who took the head of the Chōla king. Almost all of them refer to the temple of Sundara-Pāṇḍya-Īśvaram-Uḍaiyār at

Tiruchchuliyal Pallimaḍai which was a *dēvadāna* in Paruttikkudi-nāḍu. It is not unlikely that these records belong to the reign of that Vīra-Pāṇḍya who is reported in the large Leyden grant to have been defeated by Sundara-Chōla Parāntaka II and in the inscriptions of Āditya-Karikāla II to have been beheaded by that prince. The boast of Vīra-Pāṇḍya that he also took the head of the Chōla king may be explained by supposing that before he was beheaded by Āditya II he would probably have killed a Chōla. Sundara-Pāṇḍya after whom the Śiva temple at Pallimaḍam was named or renamed must have been a close relation of Vīra-Pāṇḍya if not one of the surnames of Vīra-Pāṇḍya himself. No. 420 registers a grant made by a chief named Sundara-Pāṇḍya and Śōlāntaka, his surnames. Śōlāntaka Pallavaraiyaṇ alias Māraṇ

Ādiccheṇ of Pāliyūr and No. 423 mentions a *Maṭha* of *Mahāvratins* and the measure called Śōlāntakan-nāli. From these statements it may be gathered that Śōlāntaka was probably another surname of Vīra-Pāṇḍya assumed by him after he had successfully fought with the Chōlas. This confirms the surmise made already by me in one of my previous reports (*Annual Report* for 1910, page 96, paragraph 31). Śōlāntaka, it may be noted, was also the title of the later Pāṇḍya king Jaṭavarman-Śrīvallabha (*Annual Report* for 1909, page 80).

The reference in No. 423 to a *Maṭha* of the *Mahāvratins* is important. *Mahāvratins* according to Dr. Bhandarkar were the followers of the great *vrata* and denoted the ancient sect of the Śaivas called Kāpālikas or Kālāmukhas (*Vaiṣṇavism*, etc., p. 118). From the Sanskrit inscription at Mūvarkōvil in the Pudukkōṭṭai State noticed on page 87 of the *Annual Report* for 1908 we learn that the Kālāmukha ascetics were influential

A *maṭha* of the *Mahāvratins* or Kālāmukhas at Pallimaḍam. in the time of the chief Bhūti Vikramakēśarin who was a contemporary of Vīra-Pāṇḍya. We further learn that one of

these Kālāmukha teachers was a resident of Madhurā (Madura). Consequently, the existence of a Kālāmukha monastery in the interior of the Madura district is not a matter for surprise. It may, however, be noted that according to Monier Williams *Mahāvratins* may also be applied to Jains who have five fundamental duties (*vrata*) to perform.

32. Among the inscriptions of Māṇavarman Sundara-Pāṇḍya I of this year's collection, one (No. 141 of appendix B) has the historical introduction commencing with the words கும்பவந்திருவும், etc. Eight (Nos. 207, 235, 249, 332, 378, 406, 407 and 412 of 1914) refer to his distribution of the Chōla country and seven (Nos. 204, 322, 377, 402, 408, 411 and 435 of 1914) either state that he took the Chōla country or

allude to his performance of the anointment of heroes and victors at Mudigoṇḍa-Chōlapuram or to both. As such, there is no doubt that these records belong to Māṇavarman Sundara-Pāṇḍya I, who ascended the throne in A.D. 1216. The highest regnal year furnished is in No. 207 which is dated in the 23rd year corresponding to A.D. 1239 and this, it may be remarked is 4 years later than the latest date hitherto determined

His latest date. for that king. No. 141 states that, at the instance of Maḷavarāyaṇ, the king while he was seated on his *pīṭha* (throne) called Maḷavarāyaṇ in his palace at Māḍakkulam

made a grant to the temple at Tiruverumbūr, in the name of Bhagavati-Ālvār, one of the children (*pillai*) of the king. This might be a Pāṇḍya prince or princess not known to us from other records. Another interesting inscription is No. 235 of appendix B which registers a grant made in the presence of Śēra-Pāṇḍyadēva 'the conqueror of the eastern country' by a certain Aḷagapperumāl who was evidently in

charge of the district in which Tiruveṅga-  
vāsal was situated. Śēra-Pāṇḍya here  
mentioned also figures in No. 322. The

name must refer to some important officer of the king if not to the king himself. It may be noted in this connection that Nos. 33 and 34 of 1911 from Poonamalli refer to that village as Śēra-Pāṇḍya-chaturvēdimāṅalam.

The Śiva temple at Koḷattūr is called in its inscriptions Sundara-Chōlīś-varam-udaiya-Nāyaṇār. Though the name thus suggests an early Chōla origin being evidently connected with the Chōla king Sundara-Chōla Parāntaka II (circa 10th century A.D.) we have not got in the temple any inscription earlier than the time of Māraṇvarman Sundara-Pāṇḍya I. A disputed claim having arisen between Vikrama-Chōla Nāḍālvāṇ and the temple authorities as regards the ownership of a river it

A disputed claim regarding the ownership of a  
river, and its settlement.

was decided that after irrigating a certain  
specified field, one-half of the income  
from fishing in the river should be made  
over to the temple authorities while the other half was to be retained by Vikrama-Chōla Nāḍālvāṇ (No. 380 of appendix B). Nos. 406 and 407 refer to the setting up of an image of the goddess Arundavañjeyda-Nāchehiyār and another of Liṅga-purāṇadēva commonly known as Liṅgōdbhava (Śiva) by a certain Iluppayūr Kīḷavaṇ. The latter it is stated was one of the Valaṇḷjiyars of southern Laṅkā. In my *Annual Report* on epigraphy for 1913, page 101, I have noticed a Ceylon

Valaṇḷjiyars of Ceylon.

inscription of the time of the Singhalese  
king Vijayabāhu I *alias* Śrīsaṅgabōdhi,  
which among other matters stated that the Valaṇḷjiyar and the Nagarattār were  
the leaders of the Vēlaikkāra community. The two inscriptions under review state  
that the Valaṇḷjiyar chief of Iluppayūr was living in a street called Vikrama-Pāṇḍiyapperunderu which was evidently named after a predecessor or a co-regent of Māraṇvarman Sundara-Pāṇḍya I. No inscriptions have yet been obtained which  
could be safely referred to this predecessor or contemporary of Māraṇvarman  
Sundara-Pāṇḍya I. In this year's collection, however, there is a damaged record  
(No. 415 of 1914), dated in Śaka 1154 (= A.D. 1232) which mentions a Vikrama-Pāṇḍya: but the information supplied is very meagre. A reference to an earlier Pāṇḍya

Vikrama-Pāṇḍya and Śrīvallabha, predecessors  
or co-regents of Māraṇvarman Sundara-Pāṇḍya I.

sovereign is contained in the name Śrī-  
vallavanperunderu *alias* Dēsiyāśiriya-  
paṭṭaṇam occurring in No. 412 of 1914  
which is dated in the 14th year of the

reign of Māraṇvarman Sundara-Pāṇḍya I. This record registers a sale of land by  
the temple authorities of Aruppukkōṭṭai to a private individual who was thereby  
entitled to receive payments in paddy  
and *tiramam* (*dramma*) from the lands  
irrigated by this tank. The use of the coin *dramma* is worthy of note. I have  
already drawn attention to the use of this coin in my *Annual Report* for 1909,  
page 80 and the *Report* for 1910, page 97.

The use of *dramma* coins.

33. Of the four inscriptions which belong to the reign of Jaṭavarman Sundara-Pāṇḍya I, one (No. 25 of 1914) has the historical introduction commencing with the words *sāmasta-jagad-ādhāra*. This and another (No. 24 of 1914) refer incidentally, to the

Jaṭavarman Sundara-Pāṇḍya I.

reign of king Peruñjīṅgadēva (A.D. 1243  
to about 1274). The latter record states  
that a certain individual tried to conceal himself not having paid the due taxes, but  
was betrayed by another. As the inscription is damaged, it is not understood how  
the defaulter was dealt with. Nos. 145 and 342 give to the king the epithet 'who  
took every country.'

34. Of the other inscriptions of Sundara-Pāṇḍya which could not be identified,  
Nos. 255 and 256 belong to a certain Rājarājan Jaṭavarman Sundara-Pāṇḍyadēva.



Nos. 660 and 663 of 1902 which furnish astronomical details—*vide* page 77 of this report —and No. 42 of 1909 probably also belong to this same sovereign. One inscription (No. 363 of appendix B) of *Kōṇēriṇ-maikopdāṇ* which comes from *Kunṇāṇḍārkōyil* in the *Pudukkōṭṭai* State is attributable to the same king. It is dated in his 12th year and refers to a service in the temple called *Rājarāṇ Sundara-Pāṇḍyaṇ-sandi* established in the name of the king. After meeting the expenses of the temple it is stated that there remained every year a surplus in the income amounting to 101 gold pieces. This sum was ordered to be utilised for the *sandi* mentioned above and accordingly it was deducted from the village accounts as well as from the accounts of the State.

No. 359 of 1914 which is dated in the 12th year of an unidentified *Jatāvarman Sundara-Pāṇḍya* is of some interest. It states that the chiefs (*araiyar*) of *Irāṇḍumalai-nāḍu* gave assurance to the headman of *Kunṇāṇḍārkōyil* that when they take up arms and fight with one another they would desist from destroying the villages under their protection (*kāval*) and would cause no injury to the cultivators either resident or itinerant. If, however, any person is so injured they would pay a fine of 100 *panam* and if a village is destroyed they would pay a fine of 500 *panam*. Doing thus they still agreed to protect (the villages and cultivators) though there may be cutting, piercing and dying (in their communal fights).

No. 409 which is dated in the 11th year of a certain *Sundara-Pāṇḍya* registers an order of one of his officers named *Śōḷagaṇḍādevaṇ* and purports to be a grant of land irrigated by the tank called *Bugalōkagaṇḍappēreri* to meet the cost of worship, etc., of certain images set up in the temple of *Aruppukkōṭṭai*. It is stated that while the right of cultivating these lands (*kārāṇmai*?) belonged to certain persons who were the donors, the taxes (*kaḍamai*) accruing on them were paid to the temple. The rate at which the taxes were paid was fixed at three *kalam* on each *mā* of land or one-half of what prevailed among the other *dēvadāna* lands. In doing this, crops of full yield alone were taken into consideration. Those that had suffered damage or had failed altogether were excluded from the assessment to tax.

35. *Māraṇvarman Vīra-Pāṇḍya* is represented in this year's collection by two inscriptions, one of which comes from *Tiruppaṇḍāl* in the *Tanjore* district and the other from *Tiruvāraṇḍulam* in the *Pudukkōṭṭai* State. The former (No. 38 of appendix B) mentions his 25th year and furnishes astronomical details for calculation. The latter (No. 300 of 1914) is dated in his 29th year and registers an internecine quarrel among the chiefs (*araiya-makkal*) of *Valla-nāḍu*. A certain *Śundaṇ Nāraṣiṅgaḍēvaṇ* stabbed the chief *Adiyārkkunallāṇ Tundarāyaṇ*. On this three chiefs joined together and stabbed not only *Śundaṇ Nāraṣiṅgaḍēvaṇ* but also *Ulagamānikka-Paraiyaṇ*. In order to put an end to the feud that thus arose between the two parties, it was agreed in conference that they would no more speak of this enmity but would live amicably.

36. *Jatāvarman Vīra-Pāṇḍya* is represented by six inscriptions in our collection. These come from *Kāmarasavalli* in the *Trichinopoly* district, *Kottagudi* in the *Madura* district and *Peruṅgaḷūr*, *Tiruvāraṇḍulam* and *Tiruveṅgaḡāsal* in the *Pudukkōṭṭai* State. The *Peruṅgaḷūr* record (No. 192 of 1914) states that the king took possession of *Kōṅḡu* and *Īlam* (*Ceylon*), destroyed a hill which belonged to the fierce *Vaḍugas* (*i.e.* the *Kanarese*?), brought under his sway (the country lying on both sides of) the *Kāvēri*, camped at *Pulivūr* (*i.e.* *Chidambaram*) which was sacred to the god with many matted locks (*i.e.* *Śiva*), was pleased to receive tribute at this place from the *Kāḍava* (*i.e.* *Peruṅjiṅga*).

and performed the anointment of heroes and victors. Of Vira-Pāṇḍya's conquest of Kōṅgu, Ceylon and the Chōla country and his performance of the anointment of heroes and victors at Chidambaram, we have already learnt from other records (*Annual Report* for 1912, p. 72). The fact of his having received tribute from the

The Kādava (Peruñjiṅga) pays tribute to him. Kādava (*i.e.* Peruñjiṅga) is new and is of great historical importance as it establishes beyond doubt the subordinate position occupied at the time, by this rebellious chief of the 13th century A.D. The inscription is dated in the 14th year of the king and refers to the *dēvadūna* village of Ariyūr which the people of Maṅgalam had been enjoying wrongfully. The record states that the residents of Peruṅgalūr contending that it was a village of the temple asked for its restoration and eventually perhaps also secured it for the temple. A record from Tiruvaraṅḡḷam (No. 290 of 1914), which incidentally refers to the 10th year of Sundara-Pāṇḍyadēva, might be assigned to Vira-Pāṇḍya who took Īlam and Kōṅgu.

No. 88 from Kāmarasavalli is dated in the 10th year of Jātāvarman Vira-Pāṇḍya and registers that the residents (probably merchants) of the eighteen sub-divisions of the seventy-nine districts (*valanādu*) assembled together and set

Assessment on certain articles of merchandize. apart the income derived by them from certain articles of merchandize such as are sold by measures, weights, folds, etc., to meet the cost of repairs to the temple. The income consisted of  $\frac{1}{4}$  *panam* on each bundle of female cloths,  $\frac{1}{4}$  *panam* on each *podī* of pepper,  $\frac{1}{4}$  *panam* on each *podī* of areca-nuts,  $\frac{1}{4}$  *panam* on each gold piece (*poṇ*) tested by rubbing, two *kāṣu* on each *podī* of rice, one *kāṣu* on each *podī* of paddy and one *kāṣu* on each head-load.

37. About 20 inscriptions of the collection belong to Vira-Pāṇḍya or Tribhuvana-chakravartin Vira-Pāṇḍya without any characteristic titles. These come from the Pudukkōṭṭai State. The Peruṅgalūr record (No. 194 of Appendix B.) which is dated in the 29th year of this king registers a document called *āsiriya-pramānam*—a term which occurs also in the later Vijayanagara records Nos. 200 and 201 of Appendix B.—given

Records of Vira-Pāṇḍya or Tribhuvanachakravartin Vira-Pāṇḍya.

by two chiefs of Vattāṇḍārkōṭṭai to the residents of Peruṅgalūr. The inscription is damaged. It appears as if the chief agreed to pay a fixed quantity of paddy to the residents of Peruṅgalūr village for protecting him (against his enemies). Of the fifteen epigraphs of this king which come from Tiruvaraṅḡḷam the majority refer to a chief named Śēmappillai also

Śēmappillai surnamed Araśagaṇḍarāmaṇ, a subordinate of the king.

called Araśagaṇḍarāmaṇ (the destroyer of kings) and his dependants (*mudaliḡal*) Valittunai-Perumāl alias Vilāḍarāyar

and Buvaṇaśiṅgadēvaṇ. Most of the munificent gifts registered in these inscriptions were made for the recovery of Śēmappillai who was evidently suffering from some sickness. It is said that new festivals were started in the temple under the name Araśagaṇḍarāmaṇ-*śandi* and Araśagaṇḍarāmaṇ-*tirunāl* on the day of Śatabhishaj which was the star of his nativity (Nos. 302 and 291 of 1914). Flower gardens and groves were granted bearing the names Araśagaṇḍarāmaṇ-*tirunandavaṇam* and Araśagaṇḍarāmaṇ-*tiruttōppu* (No. 268 of 1914) and lamps were presented with the name Araśagaṇḍarāmaṇ-*tiruvilakku* (Nos. 264 and 270 of 1914). Provision was also made for the proper conduct of worship and offerings to the god. Kitchens and shrines were also built (Nos. 301 and 305 of 1914)—all for the welfare and prosperity of Śēmappillai who it may be gathered from Nos. 307 and 267 of 1914, was an influential chief of the king. No. 297 refers to a district called Perunatkiḷi-Chōla-nādu which must have been so named after the ancient Chōla king Perunatkiḷi who is mentioned both in the Tamil classical works where he gets the epithet 'Rājasūyamvēṭṭa' which means 'one who performed the *Rājasūya* sacrifice,' and in the Tiruvālaṅḡādu plates. The same territorial division is again referred to in No. 302. It may be noted that the rule of the ancient Chōla kings Killi, Nalaṅkilli, etc., is similarly preserved in such territorial names as Kiliyūr, Nalaṅkillinallūr, Kili-nādu, etc. (Nos. 667 of 1909 and 67 of 1914).



Two other inscriptions of Tiruvaraṅḡḷam (Nos. 288 and 292 of 1914) which are much damaged refer to compacts among fighting chiefs binding themselves not to quarrel any more. The compromise thus entered into might show that the times required united efforts to protect their interests against an outside enemy.

38. Jaṭavarman Parākrama-Pāṇḍya who, to judge from the characters of the inscription, appears to have belonged to the 14th century A.D., is represented by a single record (No. 352 of appendix B) from Kuṇṇāṇḍārkōyil in the Puḍukkōṭṭai State. This inscription is a document registering the sale of a piece of land to Vyāpakaśiva, a disciple of the Mudaliyārs of the Naḍuvil-maḍam at Tiruvāṇaikkāval which belonged to the lineage of Lakshādhyāyar. The *maṭha* at Tiruvāṇaikkāval to which the Śaiva teacher Vyāpakaśiva belonged appears to be different from the Nārpaṭṭeṇṇāyiravaṇ-maḍam referred to in my *Annual Report* for 1909, page 104.

39. Kōṇēriṇmaikonḍāṇ is a title applied both to Chōla and Pāṇḍya kings. Eight records in which the king is called by this name were copied. Two of these have already been ascribed to Rājārāja Jaṭavarman Sundara-Pāṇḍya and two others to the Chōla king Kulōttuṅga-Chōla.

III. No. 283 from Tiruvaraṅḡḷam and Nos. 350 and 360 from Kuṇṇāṇḍārkōyil in the Puḍukkōṭṭai State register grants made in connection with Sundara-Pāṇḍya-*sandi* established in the name of the king. As such they may have to be attributed to one or other of the kings of the name, Sundara-Pāṇḍya, known so far. An inscription from Madura (No. 4 of 1915) of the time of Kōṇēriṇmaikonḍāṇ mentions a rock called Pañchavaṇpārai on the Śirunalai hill. It is not at all unlikely that there is here a reference to one of the natural caverns and Pañchapāṇḍava beds of the 1st and 2nd century B.C. (see paragraph 2 above), in the Pāṇḍya country.

#### VIJAYANAGARA KINGS.

40. As many as 85 records of this line of kings were secured during the year under review. From the earliest of them (No. 369 of appendix B) which belongs to the reign of Bukka I and is dated in the cyclic year Nāla corresponding to Śaka 1298 (= A.D. 1376-77), we learn that a certain chief of Kō-nāḍu dedicated a fifth share of the profits accruing to him as *kāṇiyākshi* and *araṣu* in the Iraṇḍumalai-nāḍu, to the temple at Kuṇṇāṇḍārkōyil. He also registered his will that in case no issue was born to him, the remaining four shares would also be enjoyed by that same temple. Nos. 244 and 285 of 1914 belong to the reign of Kampa. The first of these which is dated in Ānanda (= A.D. 1374-75) apparently refers to the conferring of the *pāḍikkāval* right on the king (?) by the inhabitants of Tiruveṅḡavāsal in consideration of his having granted a remission on lands under the breached tanks of that village.

Bukka I.  
Conferring of the *pāḍikkāval* right on prince Kampa.

41. Harihara II is represented by one inscription (No. 11 of 1915) which comes from Śrīśailam. It records that in Śaka 1326 (the last year of his reign known so far) Harihara built the Mukha-maṇḍapa of the temple of Mallikārjuna and supplies a long *praśasti* of the king in Sanskrit, ornate prose. Harihara receives here the attributes *Rājavyāsa* and *Rājavālmiki* evidently in consideration either of his high intellectual attainments or of the impetus he gave to the advancement of learning and literature. He is also praised as the ear-ornament of the goddess, the Kārṇāṭa empire and is stated to have caused the Vēda-Bhāshya, i.e., the commentary on the Vēdas to be written, the institutions of the Vaidikaṣ (Brāhmanas) to be established on firm basis and to have supported both the Śaiva and Vaiṣṇava creeds

Harihara II.

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alike. The titles such as "the establisher of the Pāṇḍya race," "the friend of the Chēra family," "the protector of the Chōla kings," etc., cannot, however, indicate any historical facts. That he drove the Turushkas (*i.e.*, the Muhammadans) who were hated (?) by all people, may reasonably be attributed to him.

42. One of the records of Virūpāksha I from Kuṇṇāṇḍārkōyil (No. 368 of 1914) refers to an assembly composed of certain specified groups of people (*kūttam*) such as those attached to Tiruvarāṅgam (Śrī-raṅgam) and Tiruvāṇaikkāval (Jambukēśvaram), of the three recognised classes of *pallis*, of the four or six sub-divisions of professionals, of artisans (*rathakāra*) (*Annual Report* for 1909, p. 95) and of other castes and caste-leaders living in the three districts. On this occasion the *Kalla-Vēlaikkārars* sought refuge and were assigned the duty of guarding their lands and lives from injury. In return for this they were permitted to collect from each family of the 18 castes (*padinen-būmi samayattār*) one *paṇam* annually and one ring on each marriage occasion.

43. To Bukka II belong three inscriptions. One of these (No. 365 of 1914) registers the grant of a village to the temple at Kuṇṇāṇḍārkōyil by Naraśiṅgadēva the chief of Pērāmbūr. In addition to the usual terms of the grant it states that the donor agreed to pay all the taxes that would accrue to the king; in return for this he expected the State to protect him from all evils except what may happen directly from the king.

In No. 344 of 1914 we are introduced to Vira-Rāyaṇa-Uḍaiyar, 'the conqueror of every country.' From an inscription at Tiruneduṅḷaḷam copied in 1909 (No. 676) he is known to have been the son of Bhūpati-Uḍaiyar. Our record (No. 344 of 1914) is dated in the cyclic year Vikārin which corresponds to Śaka 1341 and mentions that while Rāyaṇa-Uḍaiyar was ruling that part of the Vijayanagara empire in which Nāṅgupatti is included, a contract of peace was declared between Naraśiṅgadēvar of Pērāmbūr and his followers on the one hand and the residents of Kīlaikurichchi on the other. The inscription states: "Whereas there existed great enmity between us from the time of Śēmar-Naraśiṅgadēva up to the time of Aḍaikkalamkāṭṭa Naraśiṅgadēva, hundreds of men on both sides have been killed and imprisoned; in the time of the last-mentioned chief we met together and settled that henceforward we ought not to act contrary to the interests of each other on account of this long existing enmity." The agreement thus made was now ratified in the presence of some villagers and district people and it was also agreed that as long as the sun and moon exist the enemies of the Pērāmbūr chief would also be the enemies of Kīlaikurichchi and *vice versa* and that no double-dealing would be permitted. Those who act otherwise would sin against the god of Nāṅgupatti. Another damaged inscription (No. 366 of 1914) refers perhaps to a different Rāyaṇa-Uḍaiyar who was the son of Ariyaṇa-Uḍaiyar.

44. Three inscriptions of Dēvarāya II (Nos. 59, 361 and 362 of 1914) have been copied. The first which comes from Tiruvaigāvūr is dated in Śaka 1351 (=A.D. 1429-30) and registers the decision arrived at by the assembled residents of Parāntakanāḍu, the *Valaṅgui* 98 sub-sects and the *Idaṅgu* 98 sub-sects, regarding the various items of taxation that had to be paid to Government (*rājagaram iraimuraimai*) or to the temple, as had been already settled by the inhabitants of the other *nāḍus* in Valudalambattu-uśāvadi. The necessity for adopting this procedure is stated to have arisen thus: "Since the time of the Kannadiyas (Hoysalas?) the district had been declared to be the *jivita-parru* of the (temple?) servants. Collections of taxes were not made by any one single person. The lands were leased out (*aḍavōlai*) to other persons and *puravari* taxes were collected. Thus the whole district came to be ruined." It was decided that some specified lands in the district of Parāntaka-nāḍu which were rent-free were not to be interfered with, by

by classifying them as *pandāra-vāḍai*, *jīvita-parru*, *adaippu*, *otti*, *guttagai* or *sērvai*. The following rates of assessment on other lands were agreed upon :—

Class of land.	Assessment in paddy on one <i>vēli</i> , including <i>arāsupēru</i> , <i>ilakkai</i> , etc.	Other taxes, such as <i>kānikkai</i> , <i>samādāma</i> , <i>paṭṭavattam</i> , <i>kānikkūl</i> , etc., on each <i>vēli</i> .
<b>A</b>		
1 Paddyfields .. .. .	50 <i>kalam</i> of paddy and $\frac{1}{2}$ <i>paṇam</i> .	20 <i>paṇam</i> .
2 Uncultivated waste (brought under cultivation),	40 <i>kalam</i> of paddy.	18 „
3 Forest reclaimed .. .. .	20 do.	2 „
4 கடைபூ lands and lands irrigated by baling water.	20 do.	10 „
<b>B</b>		
5 Plantain and sugarcane gardens in wet land.	....	60 <i>paṇam</i> (including <i>arāsupēru</i> , <i>kānikkai</i> , etc.).
6 Do. in படுகைதாக்கு.	....	50 <i>paṇam</i> .
7 Marshes in which red lotuses are grown	....	40 „
8 Lands producing turmeric, ginger, onions, garlic, etc.	....	25 „
9 Lands producing brinjals (வழுக்கிலை), pumpkins, etc.	....	30 „
10 Lands producing நெல்லு பருத்தி (?), castor seeds, வாகு பருத்தி (?), mustard, Bengal gram, wheat, and குசம்பை ( <i>Carthamus tinctorius</i> ), ஏரிவாய், தாங்கல்வாய் and புழுதி (lands producing) gram (காணம்), lands producing paddy and சாம்பலாடி.	....	20 <i>paṇam</i> (including <i>arāsupēru</i> , <i>nērolai</i> , etc.).
11 Lands producing gram, green pulse, தனிப் பருத்தி, தனி ஆமணக்கு, தினை, பனி வாகு, சாமை, etc.	....	1* <i>paṇam</i> .
12 Lands producing sesamum (taxed for first crop).	....	$\frac{1}{4}$ of the above ?
13 Lands yielding வெலிக்கொழுந்து (?)	....	200 <i>paṇam</i> .
14 Do. ஒளிமுடுகொழுந்து (taxed for first crop).	....	100 „
<b>C</b>		
DRY CROPS ( <i>vānpayīru</i> ).		
Every five areca palms yielding about 1,500 nuts per tree.		1 <i>paṇam</i> (including <i>arāsupēru</i> ).
Every cocoanut palm yielding not less than 40 fruits per tree.	....	$\frac{1}{2}$ <i>paṇam</i> .
N.B.—Tender trees which have not borne fruit, barren trees and trees in the backyards of houses are exempted.		
Every jack tree yielding not less than 20 fruits per tree.	....	Lost.
The surrounding (i.e. other) trees are not taxed		
<b>D</b>		
House and professional taxes.		
Each house of a villager (தாட்டார்) .. .. .	....	3 <i>paṇam</i> (including <i>vilai-āsarudi</i> , <i>vāsal-paṇam</i> , etc.).
Each house of a follower of the <i>tantra</i> (தந்திரி-மார்).	....	1 $\frac{1}{2}$ <i>paṇam</i> .
Each house of .. .. . மக்கள் .. .. .	....	1 $\frac{1}{2}$ „
Verandahs with sloping roofs (i.e., sheds ?)	....	$\frac{1}{4}$ „
N.B.—Unoccupied houses are exempted.		

<sup>1</sup>(1) If the *kārpasāṇa* (i.e. wet) lands, those that die in the planting (*nattuppāl*), those that yield only blighted grain (*śāvi*) and those that are otherwise damaged (*āṭivu*), not being counted; and of the *pūṇṇayir*, (i.e. dry lands), *pāl*, *śāvi* and *āṭivu* being likewise not counted, the remaining holdings are charged at the reduced rate of 8 $\frac{1}{2}$  in 10, it being, however, provided that in the excludable lands where on inspection they are found to have yielded 1 crop, a third of the produce will be charged as *vāṭram* from each holder.

Class of land.	Assessment in paddy on one vēli, including arāsupēru, ilakkai, etc.	Other taxes, such as kāṇikkai, sammādam, paṭṭavaṭṭam kāṇikkūl, etc., on each vēli.
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## E

## Work-shop (புழை) taxes, etc.

Every Setti-proprietor .. .. .	....	3 <i>panam</i> (including <i>arāsupēru</i> , <i>vaṭṭam</i> , <i>kāṇikkai</i> ).
Every principal collector of tolls .. ..	....	4 <i>panam</i> .
Each (Kaikkōla) weaver with one working loom. ....	....	4 "
Each (Kaikkōla) weaver with one loom that does not work (அலைதல்). ....	....	2 "
Every shopkeeper who opens the shop in his house (மனைக்கடை யார்). ....	....	3 "
Every (Saliya) weaver for each loom .. ..	....	9 "
Every judge (தியாயத்தார்) .. ..	....	5 "
Each member on the village Council (மன்றம்). ....	....	1/2 "
Each lace-loom in working order .. ..	....	3 "
Do. not in working order .. ..	....	1 1/2 "
Each blacksmith, carpenter, gold and silver- smith. ....	....	5 <i>panam</i> (including <i>kottu</i> , <i>kīru</i> , <i>arāsupēru</i> , <i>kāṇik- kai</i> ).
Each chief potter .. ..	....	5 <i>panam</i> (including இரிசை ஆயம்).
Each chief barber .. ..	....	4 <i>panam</i> (including கரிவி ஆயம்).
Each chief washerman .. ..	....	4 <i>panam</i> (including கல்லாயம்).
Each கன்னக்காணன் (brazier ?) .. ..	....	6 <i>panam</i> .
Each chief oilmonger .. ..	....	20 " (including கரு ஆயம்).
Each member of the Paraiya caste (exceptions being made in certain specified cases). ....	....	1/2 <i>panam</i> .

It was ruled that any body who collects the taxes otherwise than in the schedule given above, must do so with the consent of the assembled body (*maṇḍala*) of people.

45. An inscription (No. 42 of 1914) of Immaḍi-[Praudhadēva Mallikārjuna], son of Dēvarāya II, which is dated in Śaka 1369, mentions a place called Idavai *alias* Pāndiyanai-venkaṇḍa-Śōla-chaturvēdi-maṅgalam. This surname of Idavai

which means 'the Brahman village of the Chōla (king), who saw the back of the Pāndya (king)', signifies Idavai to have been the place at which a battle must have been fought between the Chōla and the Pāndya in which the latter showed his back to (i.e. was defeated by) the former. Rai Bahadur V. Venkayya in his article on the Ambāsamudram inscription of Varaguṇa (*Ep. Ind.*, Vol. IX, page 87) remarked: "The expedition against Idavai in the Chōla country and the attack of Vēmbil were apparently acts of aggression on the part of the Pāndya king which eventually led to the battle of Śrīpurambiya (Tiruppirambiyam)." It is evident from the surname under reference that the expedition of the Pāndya king Varaguṇa against Idavai was abortive.

46. The last king of the first Vijayanagara dynasty was Virūpāksha III. From Kuṇṇāndārkkōyil in the Pudukkōṭṭai State comes an inscription (No. 349 of appendix B) which is dated in Śaka 1415 and calls the king "Mallikārjuna-Virūpāksharāya, the son of Dēvarāya II." We know that by this time the kingdom had been usurped by the Sāluyas and that Sāluya Immaḍi-Nṛsiṃharāya was ruling. We are perhaps to conclude that Virūpāksha, if he were alive till then, was assigned by the usurpers a quiet corner of his empire. Still another record (No. 312 of 1914) from Tiruvarāṅgulam in the same State mentions a son of (?) Mallikārjuna and is dated in Śaka 1436 which takes us into the reign of king Krishnadēvarāya. It is not possible to say whether Virūpāksha was living down to so late a period as Śaka 1436.



No. 33 of appendix C bears the date Śaka 1389 (= A.D. 1467-68) and mentions

Sāluva Parvatayyadēva.

the Sāluva chief Parvatayyadēva. It states that he established a feeding-house on Śrīśailam wherein thirty Jāṅgams and thirty Brahmins were fed regularly every day. No. 26 of 1915 mentions still another Sāluva chief, Peda-Malleparāja, son of Yara-Kampayadēva-Mahārāja and Maldēvamma who in Śaka 1407 (= A.D. 1485-86) granted a tank and lands for providing offerings in the temple of Mallikārjuna at Śrīśailam. The former is already known to us from an inscription at Tirupati where he is stated to have built in Śaka 1387 a *mandapa* for the god of Tirupati (*Archæological Survey Report* for 1908-09, p. 167). The latter chief's father Yara-Kampayadēva-Mahārāja also figures in the Tirupati inscriptions (*loc. cit.*). Peda-Malleparāja whose record is dated in Śaka 1407 may have been an elder brother of Śīru-Mallaiyadēva referred to in the same place. These were not Sāluva kings of the direct line to which the usurper Sāluva Narasiṅga belonged.

47. No. 147 of 1914 which is dated in Śaka 1428 (= A.D. 1506-7) belongs to Vīra-Narasimha Bhujabalarāja-Mahārāja the eldest son of Narasā-Nāyaka. The

Vīra-Narasimha Bhujabalarāja.

title Bhujabala-Mahārāja for this king has been referred to in my last year's *Annual Report*, p. 98, paragraph 29. No. 54 of 1915 which bears also the date Śaka 1428 (= A.D. 1505-6) refers to the reign of Immaḍi-Narasa-Nāyaniṅgaru, son of Narasā-Nāyaka and grandson of Īśvara-Nāyaka. The genealogical account given in Krishnarāja's stone and copper-plate records, makes it clear that this Immaḍi-Narasa must be identical with Vīra-Narasimharāja the elder brother and predecessor of Krishnarāja. Another inscription (No. 319 of 1914) which is dated in Śaka 1439 (= A.D. 1517-18) records the gift of 20 *poṇ*, by a certain Monṇai-yappaṇ *alias* Vīra-Narasīṅgarāja-Nāyaka Viḷupparaiyaṇ of Tiruvārūr to the temple of Tiruvaraṅgulam, for the merit of Vīra-Narasīṅgarāja-Nāyaka. This is probably a reference to Bhujabala Vīra-Narasimha who was dead by this time.

48. No. 64 of appendix C from Ahōbalam dated in Śaka 1438 (= A.D. 1515-16) refers to the usual conquests of Krishnarāja in the east (*Archæological Survey Report* for 1908-09, pp. 175 ff). Some time after his first campaign in which the last event mentioned is the *tulāpurusha* ceremony performed at the temple of

Krishnarāja.

Amarēśvara in Dharanikōṭa (Amarāvati), king Krishnarāja is reported to have

started again on his victorious campaign—now against Kalinga. No. 18 of appendix C from Śrīśailam is also dated in Śaka 1438 and mentions the same conquests of Krishnarāja. It is, however, dated five months earlier than the Ahōbalam record and refers to the king as having gone from Dharanikōṭa after performing the *tulāpurusha* ceremony straight to Śrīparvata; to have here built the row of stone *mandapas* which still exist, on either side of the car street; to have given two villages and remitted tolls on *kāvadis*, pack-ponies, pack-bullocks and donkeys which were evidently oppressing the pilgrims and the poorer classes of merchants. Thus the Ahōbalam and the Śrīśailam inscriptions of Krishnarāja taken together supply the valuable information that Krishnarāja on returning to his capital from his first campaign in the east—the one important event of which was the capture of Kondavidu—stayed in his capital only for a very short period before starting again against Kalinga.

A record from Sōgi (No. 457 of appendix B) which bears the same date mentions Immaḍi Basavappa-Vodeya who was the *bhujapratāpa* of the king and registers a gift made for his merit. Evidently Immaḍi Basavappa was a military officer of Krishnarāja who accompanied the king in his victorious campaigns. The governor of Śrīśailarāja under king Krishnarāja was a certain Chandrasēkharayya who had married a daughter of the chief Dēmarasa. His gifts to the temple of Mallikārjuna are recorded in Nos. 14 and 15 of appendix C. No. 14 states that stone statues of Krishnarāja, Dēmarasa and Chandrasēkharayya were placed in a newly constructed *mandapa* of the temple. I was not able to trace these historic statues at Śrīśailam. An interesting information is supplied by No. 272 of appendix B. The residents of the district of Valla-nādu who held the right of *pāḍikkāval* in three specified villages of that district, not being able to pay the due share of *kāḍamai* to Narasā-Nāyakkar who was evidently one of the chiefs owning that district, borrowed the required amount



from the temple of Tiruvaran̄gulaṁ and in return for the same gave up their right of *pāḍikkāval* in favour of the temple. They did not, however, cease to hold the responsibility of discharging the taxes and other minor demands on these villages. In two of his copper-plate records which come from Kumbakonam the king receives the title *urukavi-vaibhava-nivaha-nidāna*, i.e., "the cause for the highly prosperous condition of great poets." This significant epithet is almost literally applicable to Kṛṣṇnarāya as we know that during his reign literature and literary men flourished very largely (*Archæological Survey Report* for 1908-09, p. 185). The wording of these grants especially in the portion where the names of the composer and writer occur are strikingly similar to the same passages in the later Kārṇāṭa records. The writer of the two grants was Sabhāpati and their engraver was Vīraṇāchārya, son of Mallanāchārya.

The great influence of Vaishnavism on the Vijayanagara kings who succeeded Influence of Vaishnavism on the successors of Kṛṣṇnarāya has been noted in my article on the kings of the second Vijayanagara dynasty in the *Archæological Survey Report* for 1908-09, p. 196 f. The large number of records of Sadāśiva found at Ahōbalam and the mention of the numerous gifts of *mandapas*, lands, tanks, gardens and groves made himself or by the chiefs subordinate to him, fully indicate the influence of that religion on the members of the royal family and their relations.

49. The chief minister and the *de-facto* ruler at this time was Aliya-Rāmarāja who is referred to in inscriptions Nos. 65 and 66 of 1915 and 468 of 1914—all dated prior to the year Śaka 1478 in which Rāmarāja is known to have died. In Śaka 1479 his brother Tirumalarājayyadēva appears as chief minister. No. 63 of appendix C mentions the gift of the Vasanta-*maṇḍapa* to the temple of Ahōbalēśvara by Nārasa-

Sadāśiva and his subordinates.

maṅgāru, wife of the *Māhamandalēśvara* Gōbūri Vōbayadēva-Mahārāja of the Kāśyapa-gōtra and the Yajus-śākhā. This chief is not known to us from other inscriptions. The *Māhamandalēśvara* Kondrāju-China-Timmayyadēva-Mahārāja appears in No. 75 of 1915. Koṇḍayadēva-Mahārāja, son of the *Māhamandalēśvara* Rāmarāju Kōṇētirāju, is stated to have handed over to the temple of Ahōbalēśvara the copper-plate *śāsana* of Sadāśiva which registered the grant of Gurijipalli for maintaining the Vaishnava feeding-house (*Rāmānuja-kūṭa*) in the shrine of the Bhāshyakāra (i.e. Rāmānujāchārya). This same Koṇḍayadēva-Mahārāja (Kondrāju) made the request for the grant recorded in the British Museum plates of Sadāśivarāja (*Ep. Ind.*, Vol. IV, p. 2). No. 65 records the gift of a *Dasavanda-mānya* to Āubalārāja (called Kōṇēti-Vōbulrāju in No. 72 of 1915) the elder brother of Koṇḍayadēva-Mahārāja just referred to. He was also the purchaser of a temple-land, mentioned in No. 66. *Māhamandalēśvara* Ganapatidēva-Mahārāja a chief of the solar race and the Kāśyapa-gōtra, the grandson of Kṛṣṇnarāja and the son of Nandirāja appears in No. 59 of appendix C as a subordinate of Sadāśiva. Another chief of the solar race but of the Viśvāmitra-gōtra was Vōbulrāja son of Vōbulrāja and grandson of the *Māhamandalēśvara* Pōchirāja Rāmarāja who gave six *kha* of land by purchase, for providing offerings in the shrine of Nammālvār within the temple of Ahōbalēśvara. A member of the Jūtūri family which belonged to the lunar race, the Ātrēya-gōtra and the Āpastamba-sūtra, like the members of the main family of the Kārṇāṭa kings, was Gōpinātharāja, son of Gōparāja and grandson of the *Māhamandalēśvara* Jūtūri Chatrāja, who built a *mandapa* for Ahōbalēśvara and provided for offerings therein. Again, Udarsayyaṅgāru, son of Rāmarsayyaṅgāru and grandson of Udarsayyaṅgāru of the Kāśyapa-gōtra and Āpastamba-sūtra, who is mentioned in No. 58 of 1915 may have been a member of the solar race and a distant relation of the royal family. So was Timmarāja, son of Vōbulrāja and grandson of the *Māhamandalēśvara* Kurichēti-Baichanadēva-Chōḍa-Mahārāja. He is stated to have been of the Kāśyapa-gōtra, the Āśvalāyana-sūtra and the Rik-śākhā (No. 79 of 1915). In the solar race of the Kāśyapa-gōtra were evidently members both of Rik-śākhā (Āśvalāyana-sūtra) and Yajus-śākhā (Āpastamba-sūtra). To the latter belonged Venkatādrīdēva-Mahārāja, son of Timmarājadēva and grandson of the *Māhamandalēśvara* Apratikamalla Kuruchēti Timmarājadēva-Mahārāja (No. 80 of 1915). Timmarāja, the nephew of Aliya Rāmarāja and the author of the Telugu work

*Paramayōgivilāsamu*, must have been different from this Timmarāja of the Kurichēḍu family. To the main line of the Karnātas again belonged China Avubhalayyadēva-Mahārāja, son of Narasingayadēva and grandson of the *Mahāmaṇḍalēśvara* Nandyāla Śingarayyadēva-Mahārāja (called Śingarāja on the genealogical table in *Archæological Survey Report* for 1908-09, p. 201).

50. An inscription from Ratnagiri (No. 146 of appendix B), dated in Śaka 1466 (= A.D. 1544-45), registers a gift of land to the temple by a certain Timmappa-Nāyaka, son of Śingama-Nāyaka and grandson of Koṇḍama-Nāyaka. He receives a long list of *biṇḍas* some of which like *Basavaśaṅkara*, *Śeṅgūli Maṇṇaraganda* may be noted. The chief is stated to be the agent of the *Mahāmaṇḍalēśvara* Rāmarāja-China-T[im]madēva-Mahārāja. Another record from the same place, dated in Śaka 1467 (No. 191 of 1914), supplies a genealogical account of the Karnāta chiefs of whom the *Mahāmaṇḍalēśvara* Rāmarāja-China-Timmadēva-Mahārāja was apparently one. The genealogy commences with Āravīṭi Bukka mentioning his son Rāma (Rāmarāja I),

Conquests of Viṭṭhala and China Timma in the South. his three sons Timmarāja, Koṇḍaya (Peda-Koṇḍrāja) and Raṅgarāja (Raṅga I) and the four sons of Timmarāja, viz., Nalla-

Timma (Tirumalarāja), Viṭṭhala, China Timma and Pāpa-Timma. These four are stated in the inscription to have been entitled Viravasanta. Under orders from king Sadāśiva and the minister Rāmarāja (Hemrāj) (who was their cousin brother) Viṭṭhala and China-Timma started on a victorious campaign right up to the shore of the southern ocean and made the whole country free from oppressive rulers. In the Śaka year stated above the two brothers together with their relations set up pillars of victory at Rāmasētu (*i.e.* Rāmēśvaram) and Kanyā-Kumarikā (Cape Comorin) in order to establish their fame. It will be observed that the genealogical account given above is quite in accord with what we find on page 201 of the *Archæological Survey Report* for 1908-09. The conquests of Viṭṭhala which he is here stated to have achieved in company with his younger brother China-Timma are also described on pages 195 ff. of the same book. The setting up of the pillars of victory at Rāmēśvaram and Cape Comorin, however, deserves to be noted.

51. Two records from Magimāvinahalli in the Bellary district are both dated in Śaka 1466, and register the foundation of (1) Chikka-Timmāpura-agrahāra by Aḷiya-Rāmarājayya for the religious merit of his daughter Tirumalammā, who 'had become a bride', and (2) of the tank called Kāmasamudra constructed by Bayikāra Rāmapayya (mentioned also in No. 464 of 1914 which belongs to the time of Sadāśivadēva-Mahārāja) for the religious merit of his daughter Kāmanma. Both give a genealogical account and a *prasasti* of a certain Rāmayāmātya of the Parāśara-gōtra. A certain Śingaya had a son, named Bhāvayamantri. His son was Rāmamantri, who married Telugamā. To Rāmaya and Telugamā were born Peda-Timmaya, Timmamantri, Sūra, Bhāskara-Chamūpati and Bhāvaya (or Bāchaya). Of these the last obtained

Rāmayāmātya—his *prasasti*.

from Achyutadēvarāya the country of Koṇḍaviḍu. Having built at that place a

temple for Gōpinātha, he was ruling, it is stated, independently, the whole of the Āndhradēśa. To his elder brother Peda-Timmaya who married Lakkāmbikā was born Rāmayamantri who also obtained from king Achyutadēvarāya the governorship of Koṇḍaviḍu together with the *insignia* of authority such as the parasol of pearls and others. This Rāmayāmātya founded many Brahman villages in the Āndhradēśa and presented them to Brāhmaṇas. In Śaka 1461, for example, he got from king Achyuta the village Oṇṭigōḍu with Kshullakīḍuhalli (*i.e.* Chikka-Kīḍuhalli) and converted it into the Brahman village Timmāpura-agrahāra. As an accessory village he gave Mangimāvinahalli, surnaming it Pinna-Timmāpura. At Timmāpura-agrahāra also called Peda-Timmāpura, he constructed many temples and gave for their upkeep the village of Holagundi with its tanks and gardens. In the name of his daughter (named Achyutamma) the 'great orator' Rāmayāmātya converted the village Hulikunṭa into the Brahman village Achyutammāpura-agrahāra. Here he also constructed a tank called Achyutammāsamudra, and in the three villages Peda-Timmāpura, Pina-Timmāpura and Achyutammāpura, Rāmayāmātya constructed sixteen tanks including the one already mentioned, presented gardens and established Brahmans.



Nothing is known about this Rāmayāmātya of the Pārāśara-gōtra from other inscriptions. It is interesting to learn that his uncle Bhāvaya (or Bāchaya) built the temple of Gōpīnātha at Koṇḍaviḍu. This latter temple was traditionally believed to have been built by a Brahman subordinate of Krishnarāya who deceitfully managed to have all the 72 nobles, the subordinates of the Reddi kings, beheaded in this temple. According to Mr. Sewell (*List of Antiquities*, Vol. II, p. 188), this wicked Brahman builder of the Gōpīnātha temple was Rāmāyā Bhāskarudu. Although the inscriptions in the Gōpīnātha temple itself do not supply us with the name of the builder it is now practically clear from the Magimāvinahalli inscriptions that Rāmāya Bāchaya whose elder brother was Rāmāya Bhāskara constructed that temple. This confirms the statement of the local chronicle from which Mr. Sewell has quoted. Rāmayāmātya, the nephew of Bāchaya, may have to be identified with Rāmāmātya the author of the *Svaramēlakalānidhi* of whom it is stated that he received from Rāmarāja the chief-ship of Koṇḍaviḍu (*Archæological Survey Report* for 1911-12, p. 174, foot-note 2).

A copper-plate record from Anantapur received through the kindness of J. MacIver, Esq., I.C.S., Collector, registers the grant of the village Kanuma in the Gutti-valīta to a number of Brāhmanas who had to perform the *śhōḍaśōpachāra*, i.e., the sixteen kinds of services in the temple, of Channakēśavadēva at Muṇḍimaḍugu on the banks of the river Pinākinī (i.e., Pennar). The grant was made at the request of a certain Appalarāja, son of Krishnarāja and grandson of Timmarāja of the solar race. The genealogical portion of the grant is exactly similar to what we find in the British Museum plates of Sadāśivarāja of Śaka 1478 and in the Bēvinahalli grant of Śaka 1473 noticed below. The date Śaka 1470 of the Kanuma grant makes it the earliest of Sadāśiva's copper-plate grants known so far. The only point that is worth noting in the grant is the statement that equal rights were enjoyed both by the temple and the worshipping priests in the village Kanuma. One half of it which was set apart for the priests was divided into twenty shares while the other half which belonged to the god remained undivided.

52. No. 1 of appendix A kindly sent for examination by Bashir Uddin Ahmed, Esq., Collector of Raichur, is also a grant of the Vijayanagara emperor Sadāśivarāja and of his Karnāṭa minister and brother-in-law Rāmarāja. It is stated that the heroic chief Ainana Malukka, son of the noble Ainana Malukka, requested Rāmarāja to have the village of Bēvinahalli granted to Brāhmanas. Mr. Bashir Uddin writes to me quoting from the guide to Bijapur written by Mr. Henry Cousens that about two miles away to the east of Bijapur is the tomb of Ain-ul-mulk. "It is a square massive looking building surrounded by a very elegantly shaped dome. Within, upon the walls, are

Ainana-Malukka (Ain-ool-Moolk), a Muhammadan subordinate of Sadāśiva.

some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of

Ain-ul-mulk one of the officers of Ibrahim I who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque." The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-mulk whose sympathy for the Brāhmanas deserves to be noticed. In Volume III, page 381 of Briggs's *Ferishta* we find mention made of Mullik Ein-ool-moolk Geelany who was a friend of Rāmraj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana-Malukka referred to in the inscription.

One more inscription of Sadāśiva may be mentioned. It comes from Vellanūr in the Pudukkōttai State and introduces Jātavarman Sundara-Pāṇḍya who took Kō-nāḍu, and also bears the Śaka date 1470 which falls into the reign of Sadāśiva. It mentions the *Mahāmaṇḍalēśvara* Immadi Akkaḷadēva-Sōma-Mahārāja entitled Sāmanta-Nārāyaṇa and Dora-Bhīma for whose merit the grant registered in the inscription was made. It is difficult to explain how Sundara-Pāṇḍya mentioned in the beginning of the record has to be connected with the Vijayanagara king Sadāśiva except on the supposition that the latter in virtue of his rule over Kō-nāḍu which was a part of the Pāṇḍya country may have held the title *Sundara-Pāṇḍya*.

53. The Karnāṭa or the third Vijayanagara dynasty is represented in the year's collection by the four kings Rāma III, Venkata I, Raṅga II and Rāma IV. No. 43

of appendix C which is dated in the Śaka year 1499 mentions two officers of Rāma-rājayyadēva (Rāma III) viz., Dantikaṇṭi Liṅgapanna and Savaram basavappa. At the command of the Śaiva teacher Viraśaiva Śāntabhikṣhāvṛitti-Ayyavāru, they repaired the bund on the east bank of the river Bhōgāvati which was itself on the west side of the temple of Mallikārjuna and converted it into a flower garden for the use of the temple. This high bund still exists but the flower garden is no longer maintained. From an inscription (No. 70 of 1915), dated in Śaka 1506 (= A.D. 1584-85) we learn that

Raṅga II.

Viraśrī-Raṅgarāyadēva-Mahārāya (i.e., Raṅga II) had his capital at Penugonda.

It has already been noted in paragraph 17. above that his subordinate Koṇḍrāja-Tirumalarāja was ordered by the king to expel the Muhammadan chief Vibhurāmu who had occupied the temple of Ahōbalam. His grandson who is the donee in No. 70 was prince Veṅkaṭarāja-Dēva-Chōḍamahārāja who held the titles *Mūruāyara-Basa-vaśūṅkara*, *Gutti-hannibbara-gaṇḍa* and *Oraiūrī-puravarādhiśvara*. He was the son of Timanna and the grandson of the *Mahāmaṇḍalēśvara* Koṇḍrāja-Timmarāja (i.e. Koṇḍrāja-Veṅkaṭarāja-Tirumalarāja). The epithet *Dēva-Chōḍamahārāja* added to the name of the prince and his title 'lord of Oraiūr, the best of towns' suggests that he might have been connected with the Maṭṭa chiefs (*Annual Report* for 1912, p. 88, paragraph 70). From No. 71 of 1915 it appears that this chief was also the subordinate of Raṅga's successor Veṅkaṭa I. Four records that belong to the reign of Veṅkaṭa I range in date from Śaka 1507 (= A.D. 1585) to 1531 (= A.D. 1609). One of these (No. 67 of 1915) registers a grant to the temple at

Veṅkaṭa I.

Ahōbalam, by a guild of merchants. The inscription states that these were the

recipients of boons from the goddess Vāsava-Kanyakā, that they had increased (in numbers and in influence) by the blessings of the holy Bhāskarāchārya, that they were the chiefs of the excellent city Penugonda (in the Kistna district), that they were born from the ears of the (celestial) cow and that they counted among them 150 *nagara-svāmins* who were most charitable, truthful and devoted to the principles of mercantile business (*varṭaka-dharma*). These attributes are found to be literally true in the case of the flourishing Kōmaṭi community of the present day.

54. Two copper-plates of the Śaṅkarāchārya-*maṭha* at Kumbakonam purport to belong to the reign of Veṅkaṭadēva-Mahārāja and Śrīraṅgadēva-Mahārāja and are dated in Śaka 1630 (= A.D. 1708-9) and Śaka 1663 (= A.D. 1741-2) respectively. The former registers grants of lands in different villages of Southern India, made by

A later Veṅkaṭadēva-Mahārāja and Śrīraṅga-dēva-Mahārāja.

Vijaya-Raṅga-Chokkanātha-Nāyaka for the benefit of the Śaṅkarāchārya-*maṭha* at Gajāṇya-kṣhētra, i.e., Jambukēś-

varam. It states that this *maṭha* was located in the street called *Porvāsikondāṇ* at that village and had been in the possession of the pontiff from early times. The latter statement does not agree with what we find in the records actually engraved on the walls of the so-called Śaṅkarāchārya-*maṭha* now pointed out at Jambukēśvaram. About the 13th century A.D. to which these records may be assigned, the *maṭha* is stated to have been built by a certain Śōlakōṇ and to have been called Nārpattēṇ-nāyiravaṇ-*maḍam*, its presiding priests being direct disciples of Namaśśivāyadēvar of the lineage of the Tiruchchattimurṛattu-Mudaliyars (*Annual Report* for 1909, p. 104). The king Veṅkaṭadēva-Mahārāja during whose reign the grant was made must be identical with that Vira-Veṅkaṭadēva-Mahārāja mentioned in the two copper-plate inscriptions of the Nāyaka queen Maṅgammāl which are dated in Śaka 1623, Vṛiṣha (= A.D. 1701-2) (*Annual Report* for 1911, Part II, paragraph 62).

55. No. 53 of appendix C belongs to the reign of Vira-Rāmadēva (IV) who continued to be still ruling at Penugonda-pattāṇa. This statement militates against

Vira-Rāmadēva.

the supposition that Veṅkaṭa I changed his capital from Penugonda to Chandra-

giri. The inscription records that Bontala Nāgiśēṭṭi, a *Vaiśya* of the Vichchupā-kala-*gōira* built the eastern *gōpura* of the Viraṭṭadra temple at Lāṅgalūṇṭi (i.e., Nāgalūṇṭi) in the Śaka year 1546 (= A.D. 1624). The mention of this *gōtra* which was current among the *Vaiśyas* deserves to be noted.

No. 221 of 1914 of the time of this Rāmadēva, is the earliest of the inscriptions found at Ammaṅkurichchi in the Pudukkōṭṭai State. It is dated in Śaka 1542 and states that for the merit of Virappa-Pūchchaya-Nāyaka, a certain Aṅgāḷamma

constructed a tank and a *mandapa* the latter of which is probably the one on which the inscription is engraved. The chief bore several high sounding *birudas* of which *Sammatti-Nārāyaṇa* is one. No. 220 of appendix B which also comes from the same place, is dated in Śaka 1613 and mentions Virappa-Pūchchaya, the son of Ōbala-Pūchchaya who was the brother of Tirumalai-Pūchchaya. The Virappa-Pūchchaya of this record appears to have been a descendant of Virappa-Pūchchayya-Nāyaka mentioned in No. 221 above, since in this inscription it is distinctly stated that the *mandapa* was built by one of his ancestors.

#### OTHER DYNASTIES.

56. Records of the Hoysala and the Yādava kings copied in the Hadagalli tāluka of the Bellary district belong to kings Vira-Nārasimha I and Tribhuvanamalla Vishṇuvardhana Vira-Ballāla II of the former dynasty and *Pratāpachakravartin* Kandhāradēva (Krishna), Sēvana-

The Hoysalas and Yādavas.

Mahādēvarāya or *Bhujabala Pratāpachakravartin* Vira-Mahādēvarāya and Vira-Rāmachandra of the latter. At the end of No. 494 of appendix B which belongs to the reign of the Chālukya sovereign Tribhuvanamalla Vikramāditya VI, we are introduced to king Vishṇu or Vira-Vishṇu Tribhuvanamalla of the Hoysala race. He is here stated to have taken Tulu, Chakra-kūta, Talavanapura (Talakaḥ) etc., and is, therefore, undoubtedly identical with the great conqueror Vishṇuvardhana, who at the close of Vikramāditya's reign appears to have declared his independence (see Dr. Fleet's *Dynasties, Kanarese Districts*, p. 453 and journal of the Mythic Society, Bangalore, for July 1911, p. 118). A hitherto unknown minister of Vira-Nārasimha I was Bommaya-Dandanāyaka (Nos. 447 and 449 of 1914) and a subordinate of Vira-Ballāla II was Chaudēya-Nāyaka, son of Rānarāṅgabhairava Basaveya-Nāyaka (No. 472 of 1914). Padmaladēvi, one of the queens of Vira-Ballāla II, is mentioned in No. 495 of 1914 as the chief queen (*pat-tadarasi*) governing the village Posa-Padaṅgile (i.e., Hire-Hadagalli). The king is styled *Mahāmandalēśvara* and is stated to have been ruling from his capital Vijaya-samudra surnamed Hallavura, the country comprised in Nonambavādi 32,000, Banavase 12,000, Huligere 300, the two Beluvolas and Māsavādi, right up to Heddoṛe (i.e., the big river).

No. 94 of appendix B which comes from Kāmarasavalli is dated in the fifth year of the Hoysala king Sōmēśvara. It records the settlement of a dispute, made by the king, between the temple trustees and a private individual regarding the possession of the village Vannam alias Madhurāntakanallūr. The king decided that the

*Pratāpachakravartin* Vira-Sōmēśvara.

village should be enjoyed as a *dēvadāna* as had been the case till then. Nos. 176 and 215 are dated in the 21st and 23rd years of the same king. The former mentions the setting up and the consecration of the image of Tirukkāmakkōttam-udaiya-Periya-Nāchchiyār in the temple of Tirumāṇikkamalai-Nāyaṇār at Ratnagiri. The latter mentions the great minister Śinganna-Dandanāyaka, son of the *Mahāpradhāna* Śingaradēva-Dandanāyaka, as having set up the goddess Tiruppalliyarai-Nāchchiyār in the temple of Tiruvaiyārudaiya-Nāyaṇār at Sēmbāttūr in the Pudukkōttai State. This Śinganna-Dandanāyaka must be different from his namesake who was the son of the *mahāpradhāna* Kumāra-Gaṇḍarakōva Sōmaya-Dandanāyaka (No. 72 of 1895).

57. The first year of reign of the Yādava king Kandhāradēva (Krishna) is fixed by Dr. Fleet (*Dyn. Kan. Distrs.* p. 526) to be Plavaṅga corresponding to A.D. 1247-48. But No. 525 of appendix B states that his 12th year was Piṅgala

The initial date of the Yādava king Kandhāradēva.

and his 13th Kālayukta. Consequently, it looks as if the year Parābhava during the last months of which Krishna succeeded to the throne, was generally counted to be his first year.

58. The two Kākatiya records (Nos. 27 and 36 of appendix C) copied at Śrīśailam belong to the reign of Pratāparudradēva-Mahārāja and are dated in Śaka 1234 and

Two Kākatiya records of Pratāparudradēva. 1235. The former mentions the chief minister (*mahāpradhāni*) Vēpēti Kommaya while the latter states that the king had his capital at Ōruṅgallu (Warangal).



59. No. 20 of appendix C from Śrīśailam is dated in the Śaka year 1299 (= A.D. 1377-8) and opens with a genealogy of the Reddis, in Sanskrit. It states that in the fourth caste was born a king named Pōla. His son was Prōla who married Annamāmbā, a daughter of Doddaya. To these were born Mācha, Vēma, Dodda, Anna (spelt Anka by mistake) and Malla. Of Vēma the record states: "Ignorant rulers (of the earth) set up fragile pillars of victory in order to establish (their) fame; the glorious king Vēma of unsullied wisdom unlike other ordinary kings of this earth erected two everlasting pillars of fame—viz., the stepped pathways—at Śrīgiri (i.e., Śrīśailam) and Ahōbalagiri." Vēma also granted *agrahāra* villages to Brāhmanas, on either banks of the rivers Kuṇḍi (i.e., Guṇḍlakamma), Kṛishnā and the Gōdāvarī. His son was Jaganobbagaṇḍa Anna-Vēma who as already noticed built at Śrīśailam the hall named Vīraśīrō-maṇḍapa. The statement at the end of the Telugu portion that the

A genealogy of the Reddi kings of Koṇḍa-  
viḍu.  
Anna-Vēma.  
the merit of his father Annaya-Reddi  
suggests that though he was the son of Vēma, he had a high regard for his father's brother Annabhūpa (see table on page 23 of the *Annual Report* for 1900) and respected as his own father. The writer of the grant was Bālasarasvatī which sounds more like a title than a proper name. A long list of the titles of Anna-Vēma are recorded on a pillar adjoining No. 20 of appendix C. Apart from some of the hereditary titles, we are informed that he belonged to the Vellacheri-yotra, that he was the lord of the eastern ocean and that he destroyed Rājamahēndra, Niravadyapura and other fortresses on land (*sthala-durga*). Mallaya who caused this record and No. 20 of 1915 to be written on stone is stated to have been the son of Pañchabhiksham Rāmanātha or Rāmaya who supervised the work of building steps to the Pātāla-gaṅgā under king Vēma.

Kāṭaya-Reddi Vēmā-Reddi, the son-in-law of Annavōta-Reddi, is mentioned in No. 84 of appendix C, as making a gift of the village of Kaluvachēru surnaming it Komaragiripura, to the temple of Ahōbalēśvara, for the merit of his overlord and brother-in-law Komaragiri-Reddi. The inscription gives a long list of the villages situated throughout the Telugu country which had been granted to Brāhmanas and temples for the merit of Komaragiri-Reddi and his wife. All the villages appear to have been renamed Komaragiripuram and are, as a group, referred to under the name Komaragirimaṇḍalam. Incidentally we learn that the wife of Komaragiri-Reddi was Ammaṅgāru, and that Kāṭaya-Reddi Vēmā-Reddi had two wives, viz., Tallasānamma and Mallasānamma (Mallāmbikā). The first of these was the mother of a second Komaragirayya who, it is stated in the record, "was the other (i.e., the earlier) Komaragirayya (Komaragiri-Reddi) re-incarnated." Hence it is apparent that Kāṭaya Reddi Vēmā-Reddi had a son named Komaragiri. This fact is also mentioned in two published inscriptions from Drākshārāmam (*Ep. Ind.* Vol. IV, p. 328). Mallasānamma presented for the merit of Komaragiri-Reddi and his wife Ammaṅgāru a village called Mallavaram to the temple of Mārkaṇḍēśvara at Rājamahēndravara, after covering the latter with gold.

Kāṭaya-Reddi Vēmā-Reddi and his gifts for  
the merit of Komaragiri-Reddi.  
Reddi and his wife. All the villages appear to have been renamed Komaragiripuram and are, as a group, referred to under the name Komaragirimaṇḍalam. Incidentally we learn that the wife of Komaragiri-Reddi was Ammaṅgāru, and that Kāṭaya-Reddi Vēmā-Reddi had two wives, viz., Tallasānamma and Mallasānamma (Mallāmbikā). The first of these was the mother of a second Komaragirayya who, it is stated in the record, "was the other (i.e., the earlier) Komaragirayya (Komaragiri-Reddi) re-incarnated." Hence it is apparent that Kāṭaya Reddi Vēmā-Reddi had a son named Komaragiri. This fact is also mentioned in two published inscriptions from Drākshārāmam (*Ep. Ind.* Vol. IV, p. 328). Mallasānamma presented for the merit of Komaragiri-Reddi and his wife Ammaṅgāru a village called Mallavaram to the temple of Mārkaṇḍēśvara at Rājamahēndravara, after covering the latter with gold.

60. In appendix D of Part I are included photographs (Nos. 339 to 348) of ten Nāyaka chiefs of Madura whose statues together with those of their wives are cut in relief with labels painted on them in the Pudu-maṇḍapa, opposite to the Sundarēśvara temple at Madura. These include the seven successive Nāyaka rulers mentioned on page 200 of Mr. Sewell's *Lists of Antiquities*, Volume II. Nos. 342 and 344, may have been members of the same family who ruled jointly with Periya-Virappa and Lingayya. If this be so, Vīra-Śūdappa-Nāyaka (No. 344) as we find it spelt on the label, would perhaps be a corruption of Viśvappa joint ruler with Lingayya. Kastūri-Nāyaka (No. 345) under name Kastūri Lingayya, is stated to have been an uncle of Lingayya who held the Government for a week (*Lists of Antiquities*, Volume II, page 301). The Nāyaka whose name is illegible (No. 342) may be taken to be that of Viśvanātha II who ruled jointly with Periya-Virappa.

No. 395 of 1914 which is dated in Śaka 1565 (= A.D. 1642-43) registers a grant made to the temple of Śokkanāthasvāmin at Pudūr for the religious merit of king Viśvanātha-Nāyaka Tirumala-Nāyaka. This must be the great Tirumala-Nayaka of Madura, who according to Mr. Sewell died in 1659 A.D. The name Viśvanātha-Nāyaka which is prefixed to Tirumala-Nāyaka might indicate that the latter was considered as the adopted son of Viśvanātha III. Mr. Sewell does not make any mention of this. The prefix may also refer to the founder of the dynasty, i.e. Viśvanātha-Nāyaka.

No. 6 of 1915 copied in Madura is an interesting record of the 18th century that deserves special notice on account of its contents. It refers to the reign of Vijayaṅga Chokkanātha-Nāyaka, and states that the villages of Śāmanattam, Sikkālai, Puṅgaṅkulam, and Śeṅgulam were in the enjoyment, as *survamānya* (tax-free gift), of 64 temple servants who were carrying on their heads the sacred feet of the god Śokkanāthasvāmin (i.e., Sundarēśvara). But during the reign of Vijayaṅga Chokkanātha the officers of the palace (*aramaṇaiyār*) levied certain taxes on these villages. Being unable to bear the hardship they made up their mind to go in a body to commit suicide. One of them actually got upon the *gōpura*, fell down and died. On this the people of the place assembled at the temple to guard its four gates. The officer in charge of the fort, the *maṇiyam* of the place, the *samprati*, the day watchmen (*dinasarikkārur*?) and others met together and summoned the assembled people and the bearers of the god (*śrīpādam-tāṅgi*) and declared that the four villages enjoyed by the latter were, as usual, *survamānya*, free of all taxes. It will be no surprise that the imposition of additional taxes should have driven the servants of the temple to seek redress by committing suicide when it is understood that in A.D. 1710 people were already much oppressed by a terrible famine which continued for ten years till 1720 (Sewell's *Lists of Antiquities*, Vol. II, p. 203). At this time it is stated that Kumāra Kastūri-ṅgayya was the general (*dalavāy*) and Veṅkatakrishnayya the minister (*pradhāna*). The former may have been a member of the ruling family. It has already been noted above that a copper-plate record (No. 4 of appendix A) dated in Śaka 1630 (= 1708-09 A.D.) registers a gift of villages by the Nāyaka king Vijayaṅga Chokkanātha—here stated to be a subordinate of the Vijayanagara emperor Veṅkataḍēva-Mahārāya—for feeding Brāhmaṇas at the *maṭha* of His Holiness the *lōkaguru* Śrī-Śaṅkarā-chārya at Gajāraṇya-kshētra (Jambukēśvaram).

A famine. 1710 people were already much oppressed by a terrible famine which continued for ten years till 1720 (Sewell's *Lists of Antiquities*, Vol. II, p. 203). At this time it is stated that Kumāra Kastūri-ṅgayya was the general (*dalavāy*) and Veṅkatakrishnayya the minister (*pradhāna*). The former may have been a member of the ruling family. It has already been noted above that a copper-plate record (No. 4 of appendix A) dated in Śaka 1630 (= 1708-09 A.D.) registers a gift of villages by the Nāyaka king Vijayaṅga Chokkanātha—here stated to be a subordinate of the Vijayanagara emperor Veṅkataḍēva-Mahārāya—for feeding Brāhmaṇas at the *maṭha* of His Holiness the *lōkaguru* Śrī-Śaṅkarā-chārya at Gajāraṇya-kshētra (Jambukēśvaram).

61. No. 416 of appendix B records a gift of land for the merit of Tirumalai Kāṭṭa Raghunāthadēva by his agent Tambi-udaiya Tēvar. The inscription is dated in the cyclic year Dundubhi which corresponds to A.D. 1664. From Mr. Sewell's account of the Sētupati kings of Ramnad given on p. 228 ff. of his *Lists of Antiquities*, Volume II, we learn that Tambi Tēvar was an illegitimate brother of Śadaiyaka Tēvar *alias* Dalavāy Sētupati. He at first opposed the succession of Raghunāthadēva the nephew of Śadaiyaka Tēvar, to the throne of the Sētupatis but subsequently acquiesced in it through the interference of the Nāyaka king Tirumala-Nāyaka. In 1646 Raghunātha Sētupati *alias* Tirumalai Sētupati was placed on the throne and ruled until 1670. Tambi Tēvar too appears to have accepted the position of an agent under Raghunātha as evidenced by the inscription under reference. Though from what Mr. Sewell says it appears as if Tambi Tēvar died soon after the accession of Tirumalai Sētupati the record under review shows that he lived on until at least A.D. 1664.

62. A copper-plate record from Kumbakonam (No. 5 of appendix A) which is dated in Śaka 1663, Dundubhi (= A.D. 1741-42) pretends to belong to the reign of Śrīraṅgadēva-Mahārāja whose exact place in the Vijayanagara chronology is not known (see above, paragraph 53). The record states that in this year the servants of Vijaya-Raghunātharāya Tondaimānār, evidently the Pudukkōṭṭai chief of that name, (*vide* Sewell's *Lists of Antiquities*, Vol. II, p. 225) agreed to give Bavani Veṅkatakrishnayya of Kāñchīpuram a fee (?) which was apparently due to him from The Tondaimāns of Pudukkōṭṭai.

every one of the said servants. The inscription does not explain the relation that existed between him and these servants. As the plates, however, belong to the Śaṅkarāchārya-maṭha at Kumbakonam whose original seat is believed to have been at Conjeeveram, it is perhaps to be inferred that Bavani Venkatakṛṣṇayya was an agent

Bavani Venkatakṛṣṇayya, an agent of the Śaṅkarāchārya-maṭha.

of the maṭha and that he was directly collecting, on its behalf, the dues from these servants of the Tonḍaimānār. The latest

epigraph of the collection is dated in A.D. 1867-68 and states that the temple dedicated to Brihadāmbā and Hariharanātha at Tiruvaraṅgulam in the Pudukkōṭṭai State was completed and consecrated in this year by Rāmachandra-Mahārāja. This is Rāmachandra-Tonḍaimān the last ruler mentioned by Mr. Sewell.

63. In the above paragraphs reference has been often made to the Śaṅkarāchārya-maṭha at Kumbakonam. Seven copper-plate records which belong to this maṭha had been secured for examination by Mr. S. V. Venkatesvara Aiyar, M.A., Professor, Government College, Kumbakonam. He was kind enough to allow me to take impressions of five of these, while I was recently on tour at that place. These plates are believed to record grants to the pontiffs of the Śaṅkarāchārya-maṭha whose original seat, according to tradition was at Conjeeveram. Even now there is an agent of the maṭha at the latter place supervising the property of the maṭha, which is distributed in different taluks of the North Arcot district. Mr. Venkatesvara Aiyar is editing in the *Ephigraphia Indica* an earlier copper-plate grant which belongs to the same maṭha but is not included in appendix A. It belongs to the 13th century A.D. and mentions the teacher Śaṅkarārya (or Śaṅkarayōgin) who received the grant of a village from the Chōla chief Vijaya-Gaṇḍagōpālādēva, for the purpose of feeding 108 Brāhmanas. It is not clearly stated in the record if the maṭha presided over by the Śaṅkarārya herein

Three generations of teachers of the Śaṅkarāchārya-maṭha of Kumbakonam, mentioned in copper-plates.

referred to, was identical with the Śaṅkarāchārya-maṭha at Conjeeveram. Of the five inscriptions now examined, Nos. 7 and 8 belong to the time of the Vijayanagara king Kṛṣṇarāya. The former is

dated in Śaka 1444 (=A.D. 1522-23) when, the king is mentioned to have encamped on the bank of the Kṛṣṇavēnī (i.e. the Kṛṣṇā river). They register grants of villages made to Chandrachūḍa-Sarasvatī, who was a pupil of Mahādēva-Sarasvatī and to Sadāśiva-Sarasvatī, the pupil of Chandrasēkhara-Sarasvatī. The names Chandrachūḍa-Sarasvatī and Chandrasēkhara-Sarasvatī being identical in meaning, both may be taken as representing one and the same teacher. If this be so, we have three successive pontiffs, viz., (1) Mahādēva-Sarasvatī, (2) his pupil Chandrachūḍa-Sarasvatī or Chandrasēkhara-Sarasvatī and (3) his pupil Sadāśiva-Sarasvatī. Chandrachūḍa-Sarasvatī was a follower of the school of Māyāvādins started by Śaṅkarāchārya and a resident of Conjeeveram. He presided over the *Sārada-maṭha* at that place. Hence we might presume that Chandrachūḍa-Sarasvatī was a member of Śaṅkarāchārya's lineage, provided the name *Sārada-maṭha* is still applied to its present seat at Kumbakonam. The manager of the maṭha at Kumbakonam who was consulted on the point states that the name *Sārada-maṭha* is even now borne by the Śaṅkarāchārya-maṭha at that place and the date of the removal of the maṭha from Conjeeveram to Kumbakonam happened recently about 186 years ago, in the Sādhārāṇa year during the reign of the Marāṭha king Pratāpa of Tanjore. If even this were so it looks suspicious why the name Śaṅkarāchārya is not mentioned even incidentally in any one of the copper-plates under reference. No. 6 which distinctly refers to the maṭha of Śaṅkarāchārya at Kāñchī and to the then presiding teacher Mahādēvēndra-Sarasvatī a pupil of Chandrasēkharēndra-Sarasvatī is of much later date, i.e. A.D. 1686 and records a grant of land made by this teacher to a private person in a village which had been granted to the maṭha by the Gōlkonḍa ministers Akkanna and Mādanna.

Akkanna and Mādanna, ministers of Abul Hassan.

These donors must be identical with the two famous persons of those names frequently mentioned in the popular story

of Rāmādās. They were the ministers of Tānīshā, one of the kings of Gōlkonḍa. Rāmādās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue. Mr. A. Venkatramis's, B.A., L.T., writing of Tānīshā in the *Indian Review* for November 1912, identifies this Tānīshā with Abul Hassan, the last of the kings of Gōlkonḍa who ended his days at Daulatabad being there confined in the fort by the Mughal emperor Aurangzeb.



64. The Dutch journalist Havart supplies some information about Akkanna and Mādanna the ministers of the Qutb Shāhi kings Abdulla Qutb Shāh and Abul Hassan. They were two brothers born of a very poor family who entered service as shroffs in A.D. 1656 on a pay of 10 *gilders* per mensem under Saiyyad Mustāphā a nobleman of Gōlkonḍa known to fame as Mīr Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated

Havart on Akkanna and Mādanna.

by the Dutch journalist to have been an intelligent man whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery which cost Mīr Zumla his high office under the Nabobs of Gōlkonḍa. Mādanna became a very prominent figure in the administration of the kingdom so much so that the Sultān left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani and the vernaculars of the country and lived in a kingly style. As the golden palanquin in which he went out, passed in the streets, people showed, their respect by stopping on the way. He was very kind to the Dutch, and the author of the journal, Havart, says that he had the honour of seeing Mādanna often.

Having served under Abdulla Qutb Shāh (A.D. 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abul Hassan, the successor of Abdulla Qutb Shāh. But they were not to maintain this long. In A.D. 1655 the Mughal king Aurangazeb marched with his army into Gōlkonḍa and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sultān they murdered the two brothers who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people (fig. d. on Plate II). The head of Mādanna was severed from the body and sent to Aurangazeb while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of October 1655 when the Mughal army entered Gōlkonḍa and perhaps before the end of that month. The Sultān Abul Hassan who thought that he would now be safe was himself deposed and confined in Daulatabad in 1657.

From this account which must be assumed as a correct statement of facts reported by a contemporaneous Dutch journalist, we see that the religious episode of Rāmādās and his sufferings has no historical basis.

#### Order—No. 1260, Public, dated 25th August 1915.

Recorded.

2. The Government note with satisfaction that the inscriptions copied and transcribed during the year rose from 438 in 1913-1914 to 620 in the year under review. They trust that the Assistant Archæological Superintendent will devote special attention to the systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the temple at Śrīśailam referred to in paragraph 9 of Part I of the report.

4. The programme of work for the next field season is approved. It is hoped that the Assistant Archæological Superintendent and his staff will succeed in carrying it out completely.

(True Extract.)

C. G. TODHUNTER,  
Ag. Secretary to Government.

To the Assistant Archæological Superintendent for  
Epigraphy, Southern Circle.

„ the Superintendent, Archæological Survey.  
„ the Superintendent, Government Museum.  
„ all Collectors.  
„ the Political Department.  
„ the Government of India, Department of Education (with C.L.)  
„ the „ of Burma.  
„ the „ of Ceylon (with C.L.).  
„ the Director-General of Archæology (with C.L.).

Editors' Table.



# Government of Madras.

HOME DEPARTMENT.

(MISCELLANEOUS)

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**G.O. No. 99, 29th August 1916**

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## Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1915-16.

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GOVERNMENT OF MADRAS  
HOME DEPARTMENT

(Miscellaneous)

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READ—the following paper :—

*Letter*—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

*To*—the Secretary to Government, Public Department (through the Superintendent, Archæological Survey, Madras).

*Dated*—Ootacamund, the 15th July 1916.

*No.*—415.

I have the honour to submit my *Annual Report* for the year ending 31st March 1916.

In compliance with the orders conveyed by G.O. No. 531, Public, dated 21st March 1916, a table of contents has been added. Also in the column "Language and alphabet" of appendices B and C, indications are given, where necessary, of the probable palæographic period of those records in which are found only astronomical details and regnal years without further specification of the era and the cyclic year.

PART I.

OFFICE ROUTINE.

During my absence on privilege leave for three weeks and eight days (G.O. Nos. 708 and 834, Public, dated 5th and 28th May 1915, respectively) the current duties of the office were discharged by my Senior Assistant Mr. G. Venkoba Rao. The latter was granted two months' privilege leave for study in order that he might avail himself of the last chance of appearing for the B.A. examination under the old by-laws of the Madras University and complete the B.A. degree. The Tamil Epigraphical Student Mr. G. V. Srinivasa Rao, B.A., who had finished his probation of two years, was confirmed in his post on 3rd September 1915. Mr. T. Raja Rao, Kanarese Epigraphical Student, appointed on 25th August 1914 (page 2, paragraph 3 of G.O. No. 1260, Public, dated 25th August 1915) resigned his post on the



12th November 1915 on the score of ill-health and hard work on tours. The place which has thus been vacated by him and which has to be filled up by a Kanarese graduate with a fair knowledge of Sanskrit still remains vacant though it has been advertised in the *Fort St. George Gazette*, the Bellary and South Canara District Gazettes and the *Madras Mail*. Evidently the Student Epigraphists whose pay is fixed at Rs. 50—5—75 are not satisfied with the emoluments and prospects offered by the department, compatible with the hard work which they have to do on tours extending from three to four months in a year and the strain to which they are subjected, of transcribing hundreds of inscriptions, putting up abstracts of contents, checking or entering corrections on proofs and often fair-copying manuscripts for the Press. The Government have been addressed on the subject of bettering the position of the Student Epigraphists (my letter No. 136, dated 21st February 1916). In order again, to relieve the senior staff of a part of their duty, viz., proof-reading and fair-copying manuscripts for the Press, by which more time and attention could be made available for the preparation of transcripts of inscriptions and collation of historical results, this office has recommended to Government the appointment of a proof-reader and a typist clerk (my letter No. 133, dated 19th February 1916). It is needless to add that in the interests of the office and the scientific nature of its work, the Government must relieve the senior staff from attending to duties which could easily be discharged by a reader.

The tour clerk was absent on privilege leave for three months from 30th September 1915 and an outsider was appointed in his place.

The special establishment sanctioned for drawing up the Ephemeris ceased to exist on 31st October 1915. Diwan Bahadur L. D. Swamikannu Pillai, under whose able direction this voluminous and useful work has been prepared and completed, has kindly promised to instruct my office personally, as to how to apply the Ephemeris in calculating the dates of inscriptions.

#### PUBLICATION.

2. The publication of *South-Indian Inscriptions* has been fairly progressing. The frequent changes in the personnel of the staff at headquarters during tours and privilege leave arrangements and the supply to scholars of historical notes collated from inscriptions, often requiring much reference and study, have partly contributed to the delay in the issue of Part V of Volume II which as stated on page 2 of my last report, was then already in galley-proof. The Index of Volume II (of 535 pages) which is included in it, is now under revision and it will be possible to submit the bound-proof to Government at an early date.

A good portion of the manuscript for Part III of Volume III has been made ready for the Press and it is hoped that this and the material for the volume of Telugu and Kanarese inscriptions referred to on page 2, paragraph 2 of my last report, will also be sent to the Press in 1916.

#### TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

3. The Aśōkan Edict at Māski in the Hyderabad State mentioned in paragraph 6 on page 4 of my last report, was inspected by me (accompanied by the clerk and the photographer) in July 1915, with the permission of Government (vide G.O. No. 946, Public, dated 16th June 1915) and a detailed report with the full text and translation of the Edict was submitted on 10th August 1915. The Government of His Highness the Nizam having, however, desired to publish the report under its own auspices, the report was forwarded to that Government and has since been issued as No. 1 of the Hyderabad Archaeological Series.

An Andhra inscription of great interest and importance has been discovered at Myākadoni in the Adoni taluk adjoining the Raichur district, where the Aśōkan Edict referred to in the previous paragraph was found. I started from Ootacamund on 25th December 1915 to decipher this ancient record *in situ* and availed myself of the opportunity for also securing copies of some inscriptions at Hulibīdu (Alur taluk, Bellary district), Sidhout and Joti (Cuddapah district) which had been brought to my notice by the Archaeological Superintendent.

The following is the diary of my travelling for the year :—

1915.

- July 15th to 17th.—Ootacamund to Raichur and thence to Hutti.  
 „ 18th and 19th.—Hutti.  
 „ 20th.—Hutti to Maski.  
 „ 21st to 26th.—Maski.  
 „ 27th and 28th.—Maski to Hutti.  
 „ 29th and 30th.—Hutti.  
 „ 31st.—Hutti to Raichur.  
 August 1st.—Raichur.  
 „ 2nd to 4th.—Raichur to Ootacamund.  
 December 25th and 26th.—Ootacamund to Bangalore.  
 „ 27th to 3rd January 1916.—Bangalore.

1916.

- January 4th and 5th.—Bangalore to Adoni.  
 „ 6th.—Adoni to Myākadoni.  
 „ 7th and 8th.—Myākadoni  
 „ 9th.—Myākadoni to Adoni *via* Pedda Tumbalam.  
 „ 10th.—Adoni.  
 „ 11th.—Adoni to Hulibīḍu *via* Kammarchōḍu and back.  
 „ 12th.—Adoni to Guntakal.  
 „ 13th.—Guntakal.  
 „ 14th.—Guntakal to Cuddapah.  
 „ 15th and 16th.—Cuddapah.  
 „ 17th.—Cuddapah to Sidhout *via* Joti and back.  
 „ 18th and 19th.—Cuddapah to Madras.  
 „ 20th.—Madras.  
 „ 21st and 22nd.—Madras to Ootacamund.

Supplemental tour of the Assistant Superintendent to meet the Director-General.

1916.

- February 4th and 5th.—Ootacamund to Madras.  
 „ 6th and 7th.—Madras.  
 „ 8th and 9th.—Madras to Ootacamund.

TOURS OF THE ESTABLISHMENT.

4. The Senior Assistant Mr. G. Venkoba Rao together with the office photographer, started on 8th September 1915, after the final proof of the report for 1914-15 had been passed, in order to examine a Pallava temple and inscription at Panamalai in the South-Arcot district. He thence proceeded to the Ambāsamudram taluk of the Tinnevely district for conducting a regular villagewar survey but had, however, to be recalled on 3rd December 1915 on account of urgent work at headquarters before he had hardly finished two *firkas* of that taluk. A few inscriptions at Anniyūr near Panamalai were also secured by Mr. Venkoba Rao. Among these, it may be noted, is a Telugu document of the time of the Vijayanagara king Krishnarāya which mentions a gift by the famous Telugu poet *Āndhrakavitāpitāmaha* Peddiraja, son of Allasāni Chokkarāja. Mr. P. Visvanatha Aiyar, the photographer, branched off from Panamalai and toured independently from 16th September 1915 to 24th October 1915 visiting some places in the Tinnevely district noted in my programme for 1916. He brought with him 33 photographs, 4 sketches and 49 estampages of inscriptions. In addition to his legitimate office work on tours, either with the assistants or with myself or independently, the photographer was by request of the Local and Municipal Department permitted to accompany Mr. H. V. Lanchester the Town-planning adviser to Government on his tour (16th February to 8th March 1916) to Vizagapatam, Adoni, Guntur, etc., took 60 photographs and supplied that gentleman with two copies of bromide-prints of each of these photographs (G.O. No. 540, Local and Municipal Department, M. Mis., dated 18th March 1916).

Referring to Mr. Visvanatha Aiyar's work Mr. Lanchester writes to me "I take this opportunity of expressing my appreciation of Mr. Visvanathan's energy, intelligence and unfailing courtesy during my tour."

Mr. C. R. Krishnamachari, B.A., the Telugu Epigraphical Student, finished the villagewar survey of the Narasaraopet taluk in the Guntūr district and during a period of nearly four months' touring in that taluk he has visited no less than 205 villages (including hamlets) and copied 185 inscriptions. He has further made an important discovery of two Sanskrit Pallava copper-plate records of about the 5th-6th century A.D. and of another of a family of chiefs who ruled at Amarāvati in the 12th century A.D. After necessary correspondence with the owners and the Collector of Guntūr I hope to acquire these ancient documents by gift or by purchase, for the Government Museum, Madras. On the information supplied by that ever enthusiastic student of Epigraphy, M.R.Ry. J. Ramayya Pantulu, Deputy Collector, Guntūr, Mr. Krishnamachari copied a very interesting inscription on the top of the so-called Telegraph Hill at Bezwada, which confirms the antiquity of the tradition that Bezwada with the surrounding forest tract was the spot at which the legendary combat between the epic hero Arjuna and the god Śiva, related in the *Mahābhārata*, is believed to have happened. A few other inscriptions were also copied at the villages Koṇḍanāyanivaram (Gannavaram taluk, Kistna district) and Santarāvūr (Bapatla taluk, Guntūr district), before Mr. Krishnamachari returned to headquarters on 8th January 1916.

As stated already the villagewar survey of the Adoni taluk, Bellary district, was started by Mr. T. Raja Rao who went there on 30th July 1915. He had finished two of its *firkas* by 11th November 1915, when he returned to headquarters and resigned his appointment. Later on, from 22nd January 1916 to 31st March 1916, the remaining *firka* of Yemmiganur was completed by the acting Kanarese Epigraphical Student Mr. G. V. Rangarajayya. The 192 villages and hamlets, visited by both of them have yielded but a poor collection of 78 inscriptions excluding scraps and damaged fragments. Still the discovery of the Āndhra inscription already referred to and of an important Chālukyan copper-plate found by Mr. Rangarajayya, combined with the few interesting records of the Rāshtrakūṭa and the Western Chālukya dynasties are indeed valuable and the time spent in examining this corner of the Presidency has not proved altogether unprofitable.

The 15 villages visited by the Junior Assistant Mr. K. V. Subrahmanya Aiyar in the second part of his tour, noted on page 3 of my last Annual Report and the 205 inscriptions copied by him on that occasion, had not been included in that report for want of time to paste, tabulate and examine them. They are now incorporated in appendix B. Mr. Subrahmanya Aiyar again, and the Tamil Epigraphical Student spent each about two months on tour in the Chingleput, South Arcot, Tanjore, Rāmnād and Tinnevely districts and copied 271 inscriptions after examining 21 villages. Their collection which consists of ancient Pallava, Chōla and Pāndya records includes among others one document of absorbing interest which supplies detailed information about a temple hospital (ஆதலசாலை) of the time of the Chōla king Vīrarājēndradēva of the 11th Century A.D. (below page 118, paragraph 16).

5. It will thus be clear that most of the touring of the year under review, was directed to the villagewar survey of the taluks. Messrs. Subrahmanya Aiyar, Srinivasa Rao and Visvanatha Aiyar were the only three that were deputed to carry out the sanctioned programme of 1915-16. They had not sufficient time for completing the programme and have been able to examine or copy inscriptions at only 30 villages mentioned therein. Mahēndragiri in the Ganjām district was inspected by the Archæological Superintendent and excellent photographs of the important record on one of the temples there, have been supplied to this office. The remaining 24 villages of the programme of 1915-16 have been repeated again for 1916-17. Thus of the 40 villages and three taluks submitted herewith for the ensuing winter tour 16 villages are new. These latter were kindly brought to my notice by Professor Dubreuil of Pondicherry. Though it may not be possible to work out the programme entirely, still on finishing the inspection of the three taluks mentioned herein, it is hoped that as many places as time will permit, will also be visited. The object, however, in including more villages than could be worked out, is



apparently to collect together the important places with inscriptions brought to my notice from time to time, so that they may not be lost sight of. Three of the villages Nos. 21, 22 and 23 mentioned by Professor Dubreuil are situated in the French territory of Pondicherry and I request that the Government will be pleased to obtain the necessary permission of His Excellency the Governor of Pondicherry, for securing the inscriptions of those places.

#### THE YEAR'S WORK.

6. Apart from the *South-Indian Inscriptions* and the Report on the Aśōkan Edict at Māski referred to in the previous paragraphs, the main part of the work turned out by the office during the year consisted in the drawing up of the *Annual Report*, correcting and checking its proofs at the different stages and the final submission of the advance copy on 1st August 1915. The tours, as noted above, commenced early in July 1915 and closed with the end of March 1916, with the result that during the year under review about 450 villages were inspected and at 149 of these, inscriptions were secured. No less than 174 estampages of the collection had to be rejected (not being included in the appendices), owing to their very fragmentary nature. Further, two hundred and thirty-two inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk have been reserved for examination next year, until copies of all the remaining records of the taluk will have been secured.

7. Appendix A includes seven copper-plate records examined during the year and appendices B and C give detailed extracts of the 824 stone inscriptions examined and transcribed. Also eleven Arabic and Persian inscriptions collected in the Adoni taluk have been kindly examined for me by G. Yazdani, Esq., M.A., Epigraphist to the Government of India for Muhammadan inscriptions, and are included in appendix D. Mr. Visvanatha Aiyar's collection of photographs and sketches appear in appendices E and F and the usual contribution on the dates by Diwan Bahadur L. D. Swamikannu Pillai forms appendix G. Three photo-litho plates, viz., one of the Andhra inscription at Myākadoni and two of the Pallava inscriptions at Mahābali-puram and Paṇamalai, are inserted in Part II for illustrating the writing of these old records.

Tentative transcripts of all the inscriptions included in the appendices A, B and C have been made and in some cases historical notes have also been prepared. Index tickets for the collection of the last year were drawn up; and the transcripts have been distributed into the several files, dynastically and chronologically.

Copper-plate No. 1 of 1913-14 from the Kistna district and Nos. 2 and 3 of 1914-15 from the Guntūr district have been deposited in the Madras Museum with the consent and permission of the owners, obtained, where necessary, through the respective Collectors. No. 12 of 1913-14 acquired by purchase has also been forwarded to the Superintendent, Government Museum.

8. While thus the work of the year mainly consisted of collection and publication on the one hand and the report on the other, a good amount of miscellaneous work was also accomplished. This included (1) detailed notes supplied to the settlement officer, Chittoor, on 25 bundles of inscriptions, of which he sent estampages to me prepared by his own special staff; (2) short accounts, based on inscriptions, of the constitution of village assemblies to the Hon'ble Mr. Kesava Pillai, of the history of Bezwada to Mr. D. V. Hanumanta Rao, Chairman, Bezwada Municipal Council, of the villages Tirukkāttuppalli, Śendalai, Niyamam and Palamānēri to the Hon'ble Sir P. S. Sivaswami Ayyar; (3) translations of certain inscriptions to F. J. Richards, Esq., I.C.S., and Epigraphical notes to the Archæological Superintendent on the records brought to my notice by him and (4) the interpretation of a few 'Pyu' inscriptions and writings on votive tablets forwarded by Mr. Taw Sein Ko, Superintendent, Archæological Survey, Burma.

I am glad to submit that in the discharge of the work briefly described above the several members of my staff have rendered willing and intelligent help in their respective spheres. They have also contributed to the advance of Epigraphy in general, by preparing the following articles for the *Epigraphia Indica*:—Mr. G. Venkoba Rao on "the Dendapalle plates of Vijaya-Bhūpati", Mr. K. V. Subrahmanya



Aiyar on "the Śendalai Pillar Inscriptions" (in Tamil poetry of about the 9th Century A.D.) and Mr. C. R. Krishnamachari on "the Penāṅgalūru grant of Tirumala I". An article on the history of the Kākatīyas contributed by Mr. K. V. Subrahmanya Aiyar to the pages of the *Madras Christian College Magazine* is also of general interest.

My book on *South-Indian Images of Gods and Goddesses* was passed through the press finally and has been submitted to Government for printing and issue.

#### CONSERVATION.

9. Under this head I beg to bring to the notice of Government the following monuments with the request that they may be inspected by the Archæological Superintendent and included in the list of preserved monuments. (1) and (2) are early and interesting epigraphical records and their preservation may not involve any additional cost to Government. It is, however, expected that their inclusion in the list and their periodical inspection by the Superintendent would ensure their safety from the hands of mischievous people :

(1) The Myākadoni boulder bearing on it an Āndhra inscription of about A.D. 150 (appendix B No. 50j and plate I facing page 112 below).

(2) Inscribed pillar with images (representing the scene of Arjuna's penance and fight for the *Pāśupata* weapon), planted on the top of the Telegraph Hill at Bezvada.

(3) The Pallava temple of Tālagiriśvara at Paṇamalai (South Arcot district), with the inscription of the Pallava king Rājasimha engraved on a belt of granite round its base (Plate III facing page 114 below).

(4) The temple of Śiva at Rāyachūṭi in the Adoni taluk (Bellary district) and the Chandramaulīśvara and Rudrakōṭīśvara temples at Brahmadēsam (North Arcot district). The rock-cut temples, beds and Jaina images at Mēlachchēri, Kāvakāḍu, Tondūr and Tirakkōl in the South Arcot district and at Śendāmaram, Malaiyadi-kurichchi and Tirumalaipuram in the Tinnevely district deserve also to be inspected and included in the list of Monuments

10. The following additions were made to the office library during the year under report :—

Indian Review, Volume XVI (3 to 12).

Do. Volume XVII (Nos. 1 and 2).

Indian Antiquary, Volume XLIV (March to December 1915).

Do. Volume XLV (January 1916).

Epigraphia Indica, Volume XII (Parts III to VI).

Epigraphia Zeylanica, Volume II (Part II).

The Journal of Indian Art and Industry, 128 to 131.

Annual Report of the Director-General of the Archæological Survey of India for the years 1911-12 and 1912-13 (Part J).

Annual Report of the Archæological Survey for 1914-15, Southern Circle.

Do.	do.	Eastern	„
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Do.	do.	Western	„
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Do.	do.	Frontier	„
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Do.	do.	Burma	„
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Annual report of the Superintendent of the Muhammadan and British Monuments, Northern Circle, 1915.

Annual Report of the Superintendent, Hindu and Buddhist Monuments, 1914.

Reports of the Archæological Survey of India—Cunningham, Volumes I to XXIV.

Report on Indian Education for 1913-14.

The Madras Medical Register for 1915.

A descriptive Catalogue of the Telugu manuscripts in the Government Oriental Manuscripts Library, Madras.

A Catalogue of Prehistoric Antiquities at Adichchanallur and Perumbair—Alex. Rea.

List of Sanskrit and Hindi manuscripts for 1913-14.

Do. do. for 1914-15.

List of photo-negatives prepared in the office of the Superintendent, Hindu and Buddhist Monuments, Lahore.

A Catalogue of the Museum of Archæology at Sarnath—Daya Ram Sahani.

Classified Catalogue of the Library of the Archæological Department, Frontier Circle.

The Elements of Hindu Iconography—T. A. Gopinatha Rao, Volume I (Parts I and II).

The Three Turki inscriptions from Kashgir.

Ancient India as described by Magasthanes and Arrian—McCrindle.

Indian Chronology—L. D. Swamikannu Pillai.

South Indian Bronzes—O. C. Gangoly.

Indian Prehistoric and Protohistoric Antiquities—Bruce-Foote.

Loan Exhibition of Antiquities—Coronation Darbar, 1911.

Kalidasa, Volumes I to IV—Dr. Foulkes.

Sukranitisara, Volume I—Dr. Oppert.

Sankaracharya's Sarvasiddhanta Samgraha—M. Rangacharya.

Monumental Remains of the Dutch East India Company—Alex. Rea.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1915-16.

*Expenditure.*

						RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	..	5,503	4	8
Establishment	..	..	..	..	..	8,180	3	8
Temporary Establishment for Ephemeris	..	..	..	..	..	560	0	0
Assistant Superintendent's travelling	..	..	..	..	..	701	4	0
Establishment travelling	..	..	..	..	..	1,940	2	9
Contingencies	..	..	..	..	..	2,409	12	9
Famine batta	..	..	..	..	..	23	14	5
Total	..	..	..	..	..	19,318	10	3

*Receipts.*

By sale of photographs	..	..	..	..	..	20	0	0
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12. Stone inscriptions copied at the following places are registered in appendices B, C and D:—

I. *Anantapur district*.—Konakonḍla.

II. *North Arcot district*.—Brahmadēsam, Kaḷattūr, Kīlpulam, Kīlputtūr, Kīlvīdi, Poyyaṇūr, Tirakkōl.

III. *South Arcot district*.—Anṇiyūr, Kaḍattūr, Māmbalappaṭṭu, Mēlachchēri, Paṇamalai, Śrīmushṇam, Toṇḍūr, Vikraṇḍi.

IV. *Bellary district*.—47\* villages in the Adoni taluk, Hulibīḍu and Kam-marchōḍu.

V. *Chingleput district*.—Mīṇjūr, Mēlūr, Nāyar, Śēṅaṇmāl, Taiyūr, Tiru-mukkūḍal, Tirppukkuli.

VI. *Coimbatore district*.—Guḍimaṅgalam and Tirumurugaṇpūṇḍi.

VII. *Cuddapah district*.—Jōti, Sidhout.

VIII. *Guntūr district*.—66† villages in the Narasaraopet taluk, Santarāvūr.

IX. *Kistna district*.—Bezwała, Koṇḍanāyanivaram.

X. *Kurnool district*.—Cheruvu Belagallu.

\* One hundred and forty-five other villages were also examined but contained no inscriptions.

† One hundred and thirty-nine other villages were also examined but contained no inscriptions.

XI. *Malabar district*.—Cannanore, Kalpatti Agraharam.

XII. *Rāmnād district*.—Śannavaṇam, Tirukkalākkudi.

XIII. *Salem district*.—Mallasamudram, Maṅgalam, Paruttippalli, Sittalundūr, Tiruchchengode, Tottipālaiyam.

XIV. *Tanjore district*.—Eṭṭiyattali.

XV. *Tinnevelly district*.—Dārukāpuram, Eruvādi, Kārisāttān, Malayaḍik-kurichchi, Pāraippatti, Śāyamalai, Sugandalai, Teṇmalai, Tirumalaipuram, Vallanād, Vallanād-Agaram, Valliyūr.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy,  
Southern Circle, for the field season of 1916-17.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ālattūr .. .. .	South Arcot .. ..	Reported to contain old temples with inscriptions.
2	Brahmadēsam .. .. .	Do. .. ..	Reported to contain inscriptions
3	Conjeevaram .. .. .	Chingleput .. ..	Many inscriptions not copied in previous years.
4	Kallappatti .. .. .	Madura .. ..	Reported to contain ancient inscriptions.
5	Dadapuram .. .. .	South Arcot .. ..	Reported to contain inscriptions.
6	Ennoyiram .. .. .	Do. .. ..	Do. do.
7	Iyaimpalaiyam .. .. .	North Arcot .. ..	Do. do.
8	Kaṇḍamaṅgalam .. .. .	South Arcot .. ..	Reported to contain old temples with inscriptions.
9	Kaṭṭuvappallaipatti .. .. .	Salem .. ..	Stone in a field containing an inscription.
10	Kiliyānūr .. .. .	South Arcot .. ..	Reported to contain old temples with inscriptions.
11	Kūhar .. .. .	Tanjore .. ..	Old temple containing inscriptions.
12	Mahabalipuram .. .. .	Chingleput .. ..	Copy a newly discovered inscription.
13	Marakāṇam .. .. .	South Arcot .. ..	Reported to contain old temples with inscriptions.
14	Munṇūr .. .. .	Do. .. ..	Do. do.
15	Olagapuram .. .. .	Do. .. ..	Do. do.
16	Ponṇēri .. .. .	Salem .. ..	Stone on the roadside contains an inscription.
17	Ramatirtham .. .. .	Vizagapatam .. ..	Inscription on a Jaina image.
18	Salem .. .. .	Salem .. ..	Old inscription on a boulder in the reservoir.
19	Śiṅgavaram .. .. .	South Arcot .. ..	To copy fully a Pallava inscription by removing a wall.
20	Śūnampattu-Villivakkam .. .. .	Do. .. ..	Reported to contain old temples with inscriptions.
21	Tirukāndji .. .. .	French Territory (South Arcot). .. ..	Reported to contain inscriptions by Mons. Dubreuil of Pondicherry.
22	Tiruvandarkoil .. .. .	Do. .. ..	Do. do.
23	Tribhuvani .. .. .	Do. .. ..	Do. do.
24	Vippazū (west) .. .. .	Kistna .. ..	Temple containing inscriptions.

*B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.*

1	Ambal .. .. .	Tanjore .. ..
2	Avalūr .. .. .	South Arcot .. ..
3	Āyal .. .. .	North Arcot .. ..
4	Bhadrachalam .. .. .	Gōḍavari .. ..
5	Korukkai .. .. .	Tanjore .. ..
6	Kōvilpattu .. .. .	Do. .. ..
7	Kōvil Tirumālam .. .. .	Do. .. ..
8	Kuhaiyūr .. .. .	South Arcot .. ..
9	Nayināmalai .. .. .	Trichinopoly .. ..
10	Paravipuram .. .. .	South Arcot .. ..
11	Perumalai .. .. .	Tanjore .. ..
12	Śembeḍu .. .. .	South Arcot .. ..
13	Tirumakkōṭṭai .. .. .	Tanjore .. ..
14	Tirumānūr .. .. .	Trichinopoly .. ..
15	Tirumakkūḍal .. .. .	Do. .. ..
16	Vellāru .. .. .	South Arcot .. ..
17	Vṛiddhāchalam .. .. .	Do. .. ..

*C.—Detail Survey of inscriptions talukwar.*

Guntūr district—Guntūr taluk.

Anantapur district—Madaksira taluk.

Tinnevelly district—Ambasamudram taluk.

# APPENDIX

## A.—List of copper-plates examined during 1915-16.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The trustee of the Venkatesvara temple at Nandyal (Kurnool district).	Vijayanagara	Virapratāpa Śrīraṅgarāya-dēva-Mahārāja, ruling from Penugonda.	Śaka 1569, Sarvajit, Vaiśākha, śu. 15.	Telugu ..	Returned to the owner.	South-Indian Inscriptions.	Registers that, for the merit of Hazarati Khana Khana-Sahēbulavaru, the <i>nāḍigēru</i> , <i>sihala-paṭṭāya-reddis</i> , <i>tōṇṭa-seṭṭis</i> and <i>karanams</i> of the Peda-Nandyāla-sīma included in Pedakanti-sīma, granted to a certain Timmaya, the son of <i>chapparam-dāsari</i> Saruvaya, specified contribution of fees from the several professional communities of Nandyāla and from about 70 villages of the same sīma for conducting the <i>chapparam</i> -service of the god Venkatesa.
2	Do. do.	Do.	Do. do.	Do.	Do. ..	Do.	Do.	This is a duplicate of No. 1 with a difference in the order in which the several villages are mentioned and in the amounts of contributions.
3	M.R.Ry. Jarubula Venkatesvarlu, village munsif, Santaravuru, (Bapatla taluk, Guntur district).	Pallava ..	Maharaja Vijaya-Skandavarman (II).	33rd year of reign; Hēman-ta-paksha, <i>trītiyā trayō-dāsi</i> .	Sanskrit (in Telugu).	The plates will be acquired for the museum.	Do.	Records that the king gave to Gōlasarman of the Kāśyapa-gōtra, the village of Oṃgōḍu in Kārmā-rāshṭra as a <i>brahma-dēya</i> with the 18 kinds of exemptions.
4	Do. do.	Do.	Pallava-Dharma-Mahārāja Simhavarman.	4th year of reign; Vaiśākha, śu[ <i>kā</i> ]-paksha, <i>pañ-chamī</i> .	Do. ..	Do.	Do.	Registers that the king gave on the occasion of the <i>grahana</i> (eclipse), the village of Oṃgōḍu in Kārmā-rāshṭra, to a certain Devasarman who was a resident of Kuṇḍūr and belonged to the Kāśyapa-gōtra.
5	M.R.Ry. Javvadi Nagayya, Edavalli (Narasaraopet taluk, Guntur district).	Kōṭa ..	Mahāmaṇḍalēśvara Manma, Manma-Kēta or Kōṭa-Kēta, (i.e. Kēta III), 'lord of the city of Dhānyakāṭaka.'	Śaka 1162, Magha, <i>Ardhō-daya</i> .	Sanskrit and Telugu.	Do.	Do.	Registers that the king made a gift of the village Edavalli which was 300 <i>khaṇḍukas</i> in extent, dividing it equally among the Brahmanas of both the Śaṭṣahasra country and the Vēṅgi country. Gifts of land in the village were also made to certain temples.
6	The priest of the Mukhalingasvamin temple at Muktesvaram (same taluk and district).	....	....	Śaka 1712, Saumya, Ashāḍha, śu. 15.	Telugu ..	Returned to the owner.	....	Registers that, for the daily worship and offerings of the god Parasavēdēśvarasvamin at Chennupalle, the <i>kāpus</i> and <i>karanams</i> of that village, with the sanction of the <i>Mahārājāsri</i> Hanarabhal-Kumpini (i.e. the Honourable East India Company) according to the <i>Samad</i> of the prosperous Mr. Rao and with the consent of <i>Rājāsri</i> Guṇṭupalli Narasingarāyanīngaru gave 4 <i>gorrus</i> of land together with their own <i>śelagamāras</i> .
7	M.R.Ry. Rama Reddi, village munsif of Dayyaminne (Adōni taluk, Bellary district).	Western Chalukya.	Vinayaditya Satyāśraya ..	Śaka 614, expired; 12th year of reign current; Ashāḍha, full-moon, summer solstice ( <i>dak-ṣiṇāyana</i> ).	Sanskrit (in Kanarese).	The plates will be acquired for the museum.	South-Indian Inscriptions.	Registers that, at the request of a certain Marddakavi, the king while camping at Talayakhēta-grāma, made a gift of 200 <i>nivartanas</i> of land on the eastern and southern sides of the village of Uḷḷhaḍ in Nalavādi-vishaya, to four Brahmanas. Talayakhēta is stated to have been situated near to the north bank of the river Tagara.



B.—Stone inscriptions copied in 1915 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
87	On the south wall of the central shrine in the Muruganatha temple at Tirumuruganpundi (Avanasi taluk, Coimbatore district).	Koṅgu-Chōla ..	Vikrama-Chōladēva .. .. .	14th year ..	Tamil .. ..	Gift of a flower-garden to the temple of Aludaiyar Tirumuruganpundi-Nayanār by Sōlasīngadēvan. Mentions the temple of Sō[?]ṣaramudaiya-Nayanār.
88	On the same wall .. .. .	....	....	....	Do. ..	Built in on the right side. Records the gift of a land and a house-site to a private individual.
89	Do. .. .. .	....	Kōṇṣṛiṇṇaikaṇḍan .. .. .	....	Do. ..	Built in at the end. Gift of a village in Virasōla-valanadu to the temple of Tirumuruganpundi-Aludaiya-Nayanār in Vada-parisāra-nādu.
90	Do. .. .. .	Koṅgu-Chōla ..	Vikrama-Chōladēva .. .. .	3+1st year ..	Do. ..	A portion at the right end has been lost. Gift of money ( <i>paḷaṅḷāḍḡai-aḥēhu</i> ) for conducting the spring-festival (in the month of Vaigasi) and worship in the same temple.
91	On the east and north walls of the same shrine.	....	....	Dhatu, Purattadi, 5.	Do. ..	Gift of land (as a <i>maṇḍādu</i> ) to a devotee, for executing repairs to the temple. Mentions a tank called Aliyūviradāṅḡonḍan-kulam.
92	On the north wall of the same shrine ..	..	....	Iṣvara ..	Do. ..	Registers the assignment of certain privileges and services in the temple, to three dancing girls ( <i>dēvaradiyār</i> ).
93	On the west wall of the <i>maṇḍapa</i> in front of the same shrine.	Koṅgu-Chōla ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Virarājendradēva.	27th year ..	Do. ..	Damaged. Gift of money for providing 50 pots of water daily, for the sacred bath of the god in the same temple, by a native of Śēvār in Vada-parisāra-nādu. Mentions the coin <i>Aṇai-aḥēhu Śiṛiyakki-paḷaṅḷāḍḡai</i> .
94	On the same wall .. .. .	Do. ..	Vi[ra*]rājendradēva .. .. .	[4]0th ..	Do. ..	Built in at the end. Gift of money ( <i>Śiṛiyakki-paḷaṅḷāḍḡai</i> ).
95	Do. .. .. .	Do. ..	Tribhuvana-chakravartin Virarājendradēva.	Lost ..	Do. ..	Built in. Seems to register a gift of land to the same temple.
96	On the west and south walls of the same <i>maṇḍapa</i> .	Do. ..	Vi[rara]jendradēva .. .. .	*+ 9th year ..	Do. ..	Damaged. Gift of money for oil with which to bathe the god and goddess on Saturdays.
96A	On the same walls .. .. .	Do. ..	Parakēsari-Abhimana-Chōla .. .. .	12th ..	Do. ..	Registers that some special privileges of honour were conferred on certain temple servants.
97	Do. .. .. .	Do. ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōladēva.	Do. ..	Do. ..	Gift of money for offerings by Śiruppuliyan <i>alias</i> Pugalivēḍan, a merchant of Aiyyapoli in Vada-parisāra-nādu, to the temple of Aludaiyar Tirumuruganpundi-Uḍaiyār.
98	Do. .. .. .	Do. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Virarājendradēva	29+6th year ..	Do. ..	Fragment. Mentions Muttasamakkaṭṭu <i>alias</i> Anattamarganḍan-terinda-Kaikkōla and Ilaiyaśamakkaṭṭu <i>alias</i> Virarājendiran-terinda-Kaikkōla.
99	Do. .. .. .	....	Tribhuvanachakravartin Kōṇṣṛiṇṇaikaṇḍan	15 + 1st ..	Do. ..	Gift of the village of Tenkarai Niyamam <i>alias</i> Virarājendranaliūr in Vada-parisāra-nādu, for worship and repairs, to the shrine of Tirukkāmakkōṭṭa-Nāḥchiyar in the same temple, for the merit of Āṇḍakkan.
100	On the south wall of the same <i>maṇḍapa</i> ..	Koṅgu-Chōla ..	Virarājendradēva .. .. .	29 + 5th ..	Do. ..	Unfinished. Refers to (the temple of) Maṇṇiyār-Aludaiyar.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall .. .. .	...	Kōṇērimaikondān .. .. .	[5]th year ..	Tamil ..	Registers a gift of corn ( <i>kanbu</i> ) by a native of Pallōdam <i>alias</i> Adirādirāṣanālūr in Vayaraikkāl-nāḍu, for a flower-garden. Sembiyan Uttaramantri is one of the signatories. Mentions the grain measure <i>Rājakēsari</i> .
102	Do. .. .. .	Koṅgu-Chōla ..	Tribhuvanachakravartin Kō[ōttuṅga-Chō]lādēva.	3rd ..	Do. ..	Gift of paddy for feeding <i>tapasvins</i> . Provision is also made for the years containing an extra month ( <i>adhikamāsa</i> ).
103	Do. .. .. .	Do.	Ra[ja]kēsari varman <i>alias</i> Tribhuvanachakravartin [Vira]-Chōlādēva.	18th ..	Do. ..	Incomplete and damaged. Gift of land for offerings to the shrine of Kshetrapala-Pillaiyar in the same temple. Mentions Rajaparam in Tū-nāḍu.
104	Do. .. .. .	....	Kōṇērimēlkondān .. .. .	....	Do. ..	Incomplete. Seems to make provision for offerings.
105	Do. .. .. .	....	Kōṇērimaikondān .. .. .	....	Do. ..	Damaged and stones missing. Records that two-thirds of the taxes levied from Kulōttuṅgaśōla-maṅgalam were assigned to the temple of Avināsiyāṇḍar and one-third to the temple of Tirumurugaṇ-pūṇḍi-Mahādēva, for offerings.
106	Do. .. .. .	Koṅgu-Chōla	Uttama-Chōlādēva .. .. .	Lost ..	Do. ..	Built in at the beginning and damaged. Seems to register a gift for offerings.
107	Do. .. .. .	Do.	Kulōttuṅga-Chōlādēva .. .. .	13th year ..	Do. ..	Gift of money ( <i>paḷāṇḍulāgai-uḥḥu</i> ) for a lamp, by a native of Paḍakkepalī in Vāḍapariśāra-nāḍu.
108	Do. .. .. .	Koṅgu-Pāṇḍya	Vira-Pāṇḍyadē[va*] .. .. .	3rd ..	Do. ..	Gift of land by purchase, for offerings to the god Ugarayāṇḍar.
109	Do. .. .. .	....	....	4th + * ..	Do. ..	Much damaged. Gift of money to Ugarayāṇḍar.
110	Do. .. .. .	....	....	3rd ..	Do. ..	Damaged. Seems to record a gift of corn ( <i>kanbu</i> ) by the people of Sittiramēli-periya-nāḍu and Pūluva-nāḍu in Vāḍapariśāra-nāḍu.
111	Do. .. .. .	Koṅgu-Chōla	Virarājēndradēva .. .. .	29 + 3rd ..	Do. ..	Gift of money for a lamp by a dancing girl residing at Kōlūmam.
112	On the north wall of the same <i>maṇḍapa</i> ..	Do. ..	[Ra]jadhiraṇja Uttama-Chōla .. .. .	[2] + 1st ..	Do. ..	Damaged. Gift of land in Vikramaśōla-vaḷanāḍu.
113	On the same wall .. .. .	....	Kōṇērimaikondān .. .. .	....	Do. ..	Refers to the setting up of the image of the goddess Tiruppalliarai-Nachchiyar in the temple, and records a gift of land for offerings probably to the same. Mentions the grain measure called <i>Parakēsari</i> .
114	Do. .. .. .	....	Kōṇērimaikondān .. .. .	20th year ..	Do. ..	Gift of paddy for offerings. This paddy had to be deducted from the dues which the assembly of Nallūr <i>alias</i> Amarabuyāṅgara-chaturvēdimāṅgalam in Virasōla-vaḷanāḍu and the residents of Vellāṇṭr had to pay to the king. The word <i>Rajakēsari</i> is engraved at the top of the inscription.
115	Do. .. .. .	....	Do. .. .. .	...	Do. ..	The royal gift referred to above, is herein communicated to the assembly and the residents concerned.
116	Do. .. .. .	Koṅgu-Chōla ..	Kulōttuṅga-Chōlādēva .. .. .	9th year ..	Do. ..	Built in at the end. Gift of gold for offerings to the god Kūttadūṇḍēva in the same temple.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
117	On the same wall .. .. .	Koṅgu-Chōla ..	Rajakēsarivarmaṇ <i>alias</i> Tribhuvanaoha-kravartin Vi[ra*]rājēndradēva.	27th year ..	Tamil .. ..	Gift of money ( <i>Āṇai-aohoku Siriyakkipalañjaldgai</i> ) for providing 60 pots of water for the sacred bath of the god.
118	Do. .. .. .	Do. ..	Rajakēsarivarmaṇ <i>alias</i> Virarājēndradēva	29 + 7th „	Do. .. ..	Records that Vanarāyadēva one of the feudatories ( <i>sāmantar</i> ) made provision for offerings to the god on the day of <i>Sivarat̃ri</i> .
119	Do. .. .. .	Do. ..	Vikrama-Chōladēva .. .. .	13th „ ..	Do. .. ..	Records a gift of money for offerings by a native of Karaian-Adikkilṭṭalam in Vaḍapariśāra-nādu.
120	Do. .. .. .	Do. ..	Rajakēsarivarmaṇ <i>alias</i> Tribhuvanaohakra-vartin Virarājēndradēva	29 + 1st „ ..	Do. .. ..	Gift of money for cake-offerings to Tirumurugaṇ-pūndi-Nayanār on Sundays, by a native of Raja-rājapuram in Naraiya[nūr]-nādu.
121	Do. .. .. .	Do. ..	[Vi]krama-Chōladēva .. .. .	4th „ ..	Do. .. ..	Gift of money for a twilight lamp by a native of Raja-rājapuram.
122	Do. .. .. .	..	Tribhuvanaohakravartin Kōnērim[ō]lkon-dan.	3rd „ ..	Do. .. ..	Incomplete. Records an order of the king restoring to two Brahmanas certain hereditary rights in the temple which they had lost during the time of the king's younger brother ( <i>tambimār</i> ).
123	Do. .. .. .	Koṅgu-Chōla ..	Vi[ra*]rājēndradēva .. .. .	44th „ ..	Do. .. ..	Gift of money for four lamps
124	Do. .. .. .	..	Tribhuvanaohakravartin Kōnērimaikon-dan.	....	Do. .. ..	Incomplete. Seems to refer to the setting up of an image of the goddess in the temple of Tirumurugaṇpūndi-Āḷudaiyar for the merit of Āṇḍakkaṇ Jayāṅḡḍaśōḷi-Āḷviyar.
125	Do. .. .. .	Koṅgu-Chōla ..	Vikrama-Chōladēva .. .. .	11th year ..	Do. .. ..	Gift of money for a lamp to the same temple by a Brahmana named Saivapurandara-chakravartin, attached to the temple of Vallāḷagaṇḍar at Yīṅgai-yūr in Pāndurai-nādu.
126	On a pillar of the same <i>maṇḍapa</i> .. ..	Do. ..	Do. .. .. .	14th „ ..	Do. .. ..	Damaged. Records a gift of money by Āḷagiyana-chi-Āḷvi one of the ladies of the king's <i>vēḷam</i> .
127	On another pillar in the same place ..	Do. ..	Virarājēndradēva .. .. .	29 + 5th „	Do. .. ..	Records the gift of the pillar by a native of Kiran-dēvaṅḡḍi who was one of the <i>puravari</i> officers of the king.
128	Do. .. .. .	Do. ..	Vikrama-Chōladēva .. .. .	3rd „ ..	Do. .. ..	Gift of money for a lamp by a merchant of Śēvūr in Vaḍapariśāra-nādu.
129	Do. .. .. .	Do. ..	Virarājēndradēva .. .. .	29 + 3rd „	Do. .. ..	Records that the pillar was the gift of a merchant of Karaian-Adikkilṭṭalam.
130	On the south wall of the enclosure round the same <i>maṇḍapa</i> ; inside.	Koṅgu-Pāṇḍya.	Jatavarman <i>alias</i> Tribhuvanaohakravartin Sundara-Pāṇḍyadēva.	25th „	Do. .. ..	Damaged. Gift of land and a house-site. Refers to the assembly of Adikkilṭṭalam and to an inscription engraved on the sacred temple ( <i>tirumalai</i> ) of the god by the residents of Perumpalāṇam.
131	On the south and east walls of the Mayaṇ-gupūṇmalaivalliyamman shrine in the same temple.	..	...	....	Do. .. ..	Damaged. States that certain dancing girls ( <i>dēva-radiyār</i> ) made a gift of money to the temple and in return acquired the right of rendering certain specified services in the same temple.
132	On the north wall of the same shrine ..	Koṅgu-Pāṇḍya.	Jatavarman <i>alias</i> Tribhuvanaohakravartin Sundara-Pāṇḍyadēva.	4th year ..	Do. .. ..	Records that the paving of the floor of the Ardhma- <i>maṇḍapa</i> of the shrine of the goddess Irugunū-nḍaimaṅgaiyar in the temple of Tiramurugaṇ-pūndi-Āḷudaiya Nayanār, was made by a native of Āḍippuḷiyūr in the Chōla country (Śōḷa-maṇḍalam).

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
133	On a pillar of the <i>mandapa</i> in front of the <i>Madaviśvara</i> temple in the same village.	....	....	....	Tamil .. ..	In modern characters. Registers the construction of the <i>Maha-mandapa</i> and the renewing of the walls of the <i>Madavi-śvara</i> temple by a native of <i>Nilakkottai</i> .
134	On the north wall of the shrine of <i>Kūppidu-Pillaiyār</i> on a rock near the same village.	Kongu-Chōla ..	Vikrama-Chōlādēva .. .. .	12th year ..	Do. .. ..	Damaged. Gift of money probably for offering sandal paste.
135	On the south wall of the <i>Chōlēsvara</i> temple at <i>Gudimangalam</i> ( <i>Udamalpet taluk</i> , same district).	....	Tribhuvanachakravartin <i>Kōṇēriṇmaikōṇ-ḍap.</i>	15th year, <i>Ādi</i>	Do. .. ..	Fragment. Seems to have registered gift of privileges to the <i>Kaṇmālas</i> of <i>Tēṇ-Kongu</i> .
136	On a stone set up in a field near the same village.	Vijayanagara .	Virapratāpa Vira-Achūtarāya-Mahārāya ..	Śaka 1458, <i>Durmukhi</i> , <i>Arpaśi</i> 27, <i>dēvādasi</i> , Wednesday, <i>Uttara-Phalguni</i> .	Do. .. ..	Gift of the village of <i>Pūlaippādikkalpalai</i> alias <i>Periyamaṅgalam</i> in <i>Tēṇ Pōṅgalūrka-nādu</i> , to a choultry for feeding <i>Brahmapas</i> , by the <i>Chōla Mahāmaṇḍalēsvara Valaiyadēva-Mahārāja</i> , son of <i>Chennaiyadēva-Mahārāja</i> , for the merit of the king.
137	On a slab lying near a bridge in the same village.	....	....	<i>Dundubhi</i> , <i>Kārtti-gai</i> , Thursday, <i>pañchami</i> , <i>Uttaraśadhā</i> , 15 <i>tēdi</i>	Do. .. ..	In modern characters. Registers the gift of a field to a <i>Brahmana</i> , by a private individual on the occasion of his marriage.
138	On a slab set up in the courtyard of the <i>Sirgālinātha</i> temple at <i>Sittalundur</i> ( <i>Tiruchengode taluk</i> , <i>Salem district</i> ).	Vijayanagara .	Virapratāpa Kṛishnarāya-Mahārāya, 'who was pleased to take every country.'	Śaka 1455 (mistake for 1445) <i>Svabhānu</i> , <i>Kārttika</i> 23, <i>pañcīmī</i> , Sunday.	Do. .. ..	Damaged at the end. Seems to register a gift of land at <i>Sittalundur</i> by <i>Sāma-Nayinār</i> , an agent of <i>Triyambaka-Uḍaiyār</i> who was ruling over <i>Eyinūr-chōhavāḍi</i> in <i>Mūlvay</i> . Mentions <i>Elugarai-Pūndurai-nādu</i> .
139	On four pillars of the <i>mandapa</i> in front of the <i>Attanūramman</i> temple in the same village.	....	....	<i>Dundubhi</i> , <i>Āṇi</i> 22, Friday.	Do. .. ..	In modern characters. Registers the gift of these pillars by private individuals who belonged to the villages of <i>Pūliyampattī</i> , <i>Olagappampālaiyam</i> , <i>Devidipālaiyam</i> and <i>Sāmappālaiyam</i> .
140	On a slab set up in the <i>Kaikkōla</i> -street at <i>Tiruchengode</i> (same taluk and district).	Vijayanagara .	Virapratāpa Kṛishnarāya-Mahārāya ..	<i>Chitrabhānu</i> , <i>Āvāṇi</i> 20.	Do. .. ..	<i>Sāma-Nayinār</i> , son of <i>Maṇikka-Nayinār</i> , an agent of <i>Triyambaka-Uḍaiyār</i> , son of <i>Tipparasa-Uḍaiyār</i> , who was governing <i>Mūlvay</i> , appears to have founded a quarter called <i>Sāmasamudram</i> at <i>Tiruchengōḍu</i> and to have fixed the taxes payable by the cultivators and merchants that settled in it. <i>Tiruchengōḍu</i> is called the <i>paḍaiyōḍu</i> of ( <i>Subrahmanya</i> ) the son of <i>Attanārisuramūḍaiya-Tambirānār</i> and was situated in <i>Kilkarai Pūndurai-nādu</i> , a sub-division of <i>Elugarai-nādu</i> .
141	On another slab set up near the tank in the same village.	....	....	<i>Vyaya</i> , <i>Vaiyāśi</i> 24.	Do. .. ..	In modern characters. Records the gift of a load-rest ( <i>śumai-tāṅgi</i> ).
142	On the west wall of the <i>mandapa</i> in front of the central shrine of the <i>Bhānīsvara</i> temple at <i>Paruttippalli</i> (same taluk and district).	....	....	<i>Nandana</i> , <i>Māśi</i> 19.	Do. .. ..	Do. Registers the <i>dēvadāna</i> -gift of a tank for the merit of the agents of <i>Tirumalai-Nayaka</i> , to the temples of <i>Vānīsvara</i> and <i>Ādinārāyaṇa-Perumāl</i> at <i>Parittippalli</i> .



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
143	On the same wall .. .. .	Śaḷva ..	Dharmarāya-Mahārāya, son of Śaḷva Nara- singarāya-Mahārāya.	Śaka 1420, Kala- yukta, Mēsha, Paurṇami, Hasta, Sunday.	Tamil .. ..	Narasana-Nayaka-Uḍaiyar is stated to be an agent of the king and actually ruling ( <i>prithivīrājyaṃpanṇam</i> ) for him. Registers a <i>dēvadāna</i> gift of the village of Suviratapuram, for the merit of Narasana-Nayaka- Uḍaiyar by Viṭṭamarasar his agent, to the temple of Śhanappiśvara-Nayinār at Parittippalli in Parittippalli-nādu in Kuṇṇattūrppaṇṇu surround- ing Muḷvay, in Koṅgu <i>alias</i> Viśāḷa-maṇḍalam.
144	On a pillar in the same <i>maṇḍapa</i> .. ..	Koṅgu-Pāṇḍya	[Sundara]-Pāṇḍyadēva .. .. .	24th year ..	Do. .. ..	Registers the gift of the pillar by Tillai-aḷaganambi of Paruttippalli <i>alias</i> Rajasirha-chaturvēdimāṅ- galam.
145	On another pillar in the same place ..	Do.	[Sundara-Pa]ṇḍyadēva .. .. .	Do. ..	Do. .. ..	Registers the gift of the pillar its capital and the beam, by a private individual of Miṇṇamoli in Pa- ruttippalli-nādu.
146	Do. .. .. .	Do.	Sundara-Pāṇḍyadēva .. .. .	Do. ..	Do. .. ..	Registers the gift of the pillar by a native of Pa- ruttippalli.
147	Do. .. .. .	Do.	Do. .. .. .	Do. ..	Do. .. ..	Do.
148	On the west wall of the Śirgālinātha shrine in the same temple.	Koṅgu-Chōla ..	Virarajendra[dēva] .. .. .	23rd year ..	Do. .. ..	States that Adiyamaṇ Naḍuvilnaṅgaṇ, one of the Pāṇḍi-vēṭṭuvas, ruling Paruttippalli in Naḍaḷva- nādu renovated the stone temple.
149	On the south wall of the same shrine ..	Do. ..	[Rajendra]-Chōladēva .. .. .	Lost .. ..	Do. .. ..	Damaged. Gift of a land to the temple of Śrikaila- samuḍaiya-[Nayanār] at Paruttippalli in Naḍaḷva- nādu.
150	On the south wall of the central shrine in the Adikeśava-Perumal temple in the same village.	Hoysala ..	Sārva[bhāuma]chakravartin Vira-[Rama*]nā- [tha*]dēva.	19th year ..	Do. .. ..	Registers the gift of the gate-post of the Ardhma- <i>maṇḍapa</i> of the temple of Sittiramēḷi-Viṇṇagar <i>alias</i> Adikeśava-Perumal at Paruttippalli <i>alias</i> Rajasirha-chaturvēdimāṅgalam, in Śōla-nādu.
151	On the same wall .. .. .	....	....	....	Do. .. ..	States that one conch, one <i>dūpamaṇi</i> , one <i>ḍeri[ga]</i> and one <i>śēgaṇḍi</i> were presented by a merchant of Vali- kaṇḍapuram, to the same temple.
152	On the south wall of the same shrine ..	Hoysala ..	Sārva[bhāuma]chakravartin Vira-Ramanātha- dēva.	19th year ..	Do. .. ..	Registers the gift of the entrance-posts of the central shrine of the same temple, by a native of Kach- chippalli.
153	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Koṅgu-Pāṇḍya	Jaṭavarman <i>alias</i> Tribhuvana-chakravartin Vira-Pāṇḍyadēva.	15 + 5th ,, ..	Do. .. ..	Damaged. Gift of land to the same temple by one of the <i>mudalis</i> of Paruttippalli.
154	On the west, east and south walls of the Aḷaganāchochiyamman temple in the same village.	Vijayanagara ..	Dēvarāya .. .. .	....	Do. .. ..	Fragment. Seems to record the building of the central shrine from the foundation to the eaves.
155	On the same walls .. .. .	Do. ..	Vijaya-Bukkarāya, son of Harihara-Maha- rāya.	Sarvadhari, Āpi 3	Do. .. ..	Mutilated. Refers to the same.
156	On a slab set up in a field near the same village.	Koṅgu-Pāṇḍya	Jaṭavarman <i>alias</i> Tribhuvana-chakravartin Sundara-Pāṇḍya.	1[9]th year ..	Do. .. ..	Registers the gift of the village of Adirapuram for offerings, to the temple of Vēdanayaka-Perumal at Tirunārāyanapuram in Kaṇai-nādu, by the resi- dents of Puvāniya-nādu on the occasion of Maṣi- tirunāḷ.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On a slab set up near the Alaganachchiyamman temple at <b>Mangalam</b> (same taluk and district).	Chōla .. ..	[Parakēsari]varman <i>alias</i> [Rājendra]-Chōlādēva.	* 8th year ..	Tamil .. ..	Damaged. Registers the gift of the village of Maṅgalam as a <i>dēvadāna</i> to the temple of Rājasekbarā-īśvaramudaiya-Mahādēva built by Kōṅṇilāṇḍar of Mudalināyappallī <i>alias</i> Jayāṅḡḍaśōḷapuram in Vallavaraiyar-nādu. Proclaims that the property of those who steal away the cattle from this <i>dēvadāna</i> or otherwise cause any injury to the village shall become the property of the god.
158	On the south wall of the central shrine in the Chōlēsvara temple at <b>Mallasamudram</b> (same taluk and district).	....	....	.... ..	Do. .. ..	Fragment. Provides for offerings, lamp and worship. Mentions Paruttippallī and Mallaisamudram.
159	On detached stones built into the east, north and south walls of the same shrine and the <i>maṇḍapa</i> in front of it.	Chōla .. ..	[Rājendra-Chōla] .. .. .	Lost .. ..	Do. .. ..	Mentions the temple Ulagalāṇḍan-Vinnager.
160	On the Nandi- <i>maṇḍapa</i> in front of the same shrine.	....	....	Bahudhanya ..	Do. .. ..	In modern characters. Registers that this (Nandi- <i>maṇḍapa</i> ) was (constructed by) a certain Krishṇaśeṭṭi.
161	On the <i>dhvajastambha</i> of the same temple	....	....	Kalayukta ..	Do. ... ..	Do. Gift of this ( <i>dhvajastambha</i> ) by a private individual.
162	On the rock called Pondakkal-Perumālmalai near <b>Tottipalaiyam</b> (same taluk and district).	....	....	Raudri, Puraṭṭāsi 21.	Do. .. ..	Refers to a gift by a private individual.
163	On the north and west walls of the central shrine in the Svayambhunāthasvāmin temple at <b>Kilputtur</b> (Wandiwash taluk, North Arcot district).	Chōla .. ..	Kulōttuṅga-Chōlādēva .. .. .	6th year ..	Do. .. ..	Unfinished. Gift of land by purchase, to the temple of Aludaiyar Tirukkumārīśvaramudaiyar at Irunkalamputtūr in Ponnūr-nādu a sub-division of Venkunra-kōṭṭam which was a district of Jayāṅḡḍaśōḷa-maṇḍalam, by Nālayiravaṇ Sivalaiyaśaṇḍolan Sengēni Ammaiya[p]pan.
164	On the south, east and north walls of the same shrine and the <i>maṇḍapa</i> in front of it.	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōlādēva.	6th ,, ..	Do. .. ..	Registers a previous grant of land made in the fourth year of Vijaiyalaiyadēva, for offerings and worship, to the same temple.
165	On the south wall of the same <i>maṇḍapa</i> ..	Do. .. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (II).	7th ,, ..	Do. .. ..	Sale of land as <i>dēvadāna</i> , to the same temple.
166	Inside the same <i>maṇḍapa</i> .. ..	Vijayanagara ..	Aśhyutayadēva-Mahārāya .. .. .	Vikāri, Friday.	Do. .. ..	States that Ellappar set up the image of Dakṣiṇāmūrti for the merit of Aḍappa-Mallappa-Nā[ya*]kkar and made a grant for its worship.
167	On the west wall of the central shrine in the Venkātēśa-Perumāḷ temple at <b>Tirumukkudal</b> (Madurantakam taluk, Chingleput district).	Chōla .. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōlādēva	11th year ..	Do. .. ..	Registers a gift of 113 sheep to the temple of Venṇaiḱkūttar at Tirumukkudal in or near Nirkunṇam the northern hamlet of Madburantaka-chaturvēdimāṅgalan. a <i>tuṇṇiyūr</i> in Kaḷattūr-kōṭṭam a district of Jayāṅḡḍaśōḷa-maṇḍalam, by a native of Akkaramaṅgalam.
168	On the same wall .. .. .	Do. .. ..	Do. .. ..	Do. .. ..	Do. .. ..	Gift of 90 sheep for a lamp to the temple of Mahā-Viṣṇu in the same village by a native of Vēmbarrūr <i>alias</i> Amaninārayana-chaturvēdimāṅgalam a <i>brahmadēya</i> in Maṇṇi-nādu, a sub-division of Vaḍagarai Rājendrasīṅga-vaṇanādu.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the same wall .. .. .	Chōla .. ..	Parakēsarivarman <i>alias</i> Rajēndra-Chōladēva	5th year ..	Tamil .. ..	Gift of 90 sheep for a lamp to the temple of Tirumuk-kūdal-Ālvar in Madurantaka-chaturvēdimāṅga-lam which was a free village ( <i>taṇiṇṇūr</i> ) in Jayāṅ-gondaśōla-maṇḍalam.
170	Do. .. .. .	Do. .. ..	Do. .. ..	9th ,, ..	Do. .. ..	Gift of 90 sheep for a lamp to the same temple, by the head-man of Kāmavūr Kīlīnālur which was the northern hamlet of Vanavanmahādevi-chaturvēdi-maṅgalam a free village ( <i>taṇiṇṇūr</i> ) in Amūr-kōṭṭam.
171	On the west and south walls of the same shrine.	Do. .. ..	Rajarāja-Rajakēsarivarman <i>alias</i> Rajarāja-dēva.	28th year and 141st day.	Do. .. ..	Gift of gold and land for offerings to the same temple by the great assembly. The record is signed by the accountant of the <i>saṃvatsara-vāriyam</i> committee for that year.
172	On the same walls .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Rajēndra-Chōladēva	7th year and 229th day.	Do. .. ..	Gift of land for the flower-garden called Rajēndra-śōlan.
173	On the south wall of the same shrine ..	Do. .. ..	Rajakēsarivarman <i>alias</i> Kulōttuṅga-Chōladēva (I).	5th year ..	Do. .. ..	Gift of land at Kūḍalur which was the northern hamlet of Tirumukkūdal. Mentions the <i>Sēnāpati</i> Virarajēndra-Iḥanmapāla and the 12 <i>chēris</i> of Tirumukkūdal.
174	On the east wall of the same shrine ..	Do. .. ..	Parakēsarivarman <i>alias</i> Rajēndra-Chōladēva	9th year and 38th day.	Do. .. ..	Gift of 90 sheep for a lamp by Maṇḍinaṅgai the senior wife of <i>Perundanam</i> Rajarāja <i>alias</i> Vāṇavaṇ-Brahmadhiraṇ.
175	On the same wall .. .. .	Do. .. ..	Do. .. ..	4th year and 352nd day.	Do. .. ..	Gift of paddy for offerings and festivals on the New-motn days. Mentions Rajarāja-Vadyamahārājar and the officer Sēmbaṇḍaiyar.
176	Do. .. .. .	Do. .. ..	Do. .. ..	3rd year ..	Do. .. ..	Gift of gold for offerings on the occasion of the <i>Māsi-Makkham</i> festival.
177	Do. .. .. .	Do. ....	Do. ....	Chitrabhānu ..	Do. .. ..	Unfinished. Mentions Maṅgappa-Uḍaiyar.
178	On the west, south and east walls of the same shrine.	Chōla .. ..	Rajarāja-Rajakēsarivarman <i>alias</i> Rajarāja-dēva.	28th year, and 141st day.	Do. .. ..	The great assembly of Madurantaka-chaturvēdimāṅgalam, including the young and the old, met together in the big hall called Sēmbiyanmahādevi-perumaṇḍapam built by the king, and agreed to pay the taxes on certain temple lands from the interest on a specified quantity of gold which they had received from the temple treasury. Kūḍalur is called the northern hamlet of the village. One of the signatories was the accountant of the <i>saṃvatsara-vāriyam</i> committee.
179	On a slab supporting a beam set up in the inner enclosure of the same temple.	Gaṅga-Pallava	Vijaya-Nṛpatuṅga-Vikramavarman ..	24th year ..	Do. .. ..	Gift of gold for a lamp, to the temple of Viṣṇu-bhaṭṭara by Arigaṇḍa Perumaṇar son of Kadupaṭṭi Muttaraiyar. The assembly of Siyapuram in Urukkaṭṭu-kōṭṭam had the charge of the gift.
180	On the south wall of the first <i>prākāra</i> of the same temple.	Chōla .. ..	Parakēsarivarman <i>alias</i> Chakravartin Vikrama-Chōladēva.	[3]rd ,, ..	Do. .. ..	Registers a sale of land to the temple of Tiruvinnagar-Ālvar at Tiruvinnagar in Arūr-nādu by the residents of Palaiyūr <i>alias</i> Rajēndrasōlanallūr in Palaiyūr-nādu, a sub-division of Urukkaṭṭu-kōṭṭam in Jayāṅgondaśōla-maṇḍalam.
181	On the east wall of the same <i>prākāra</i> ..	Do. .. ..	Rajakēsarivarman <i>alias</i> Virarajēndradeva ..	....	Do. .. ..	The record begins with the introduction <i>ṭiṇṇuṇṇi</i> etc., and stops with the name of the king.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On the same wall .. .. .	Chōla .. ..	Rajakesarivarman <i>alias</i> Virarajēndradēva ..	5th year and 348th day.	Tamil .. ..	Registers an order of the king assigning the taxes of Vayalaikkavūr in Kaliyūr-kōttam as a tax-free <i>dēvadāna</i> , to meet the requirements of the temple of Mahā-Vishnukkal at Tirumukkūdal in Madhurantaka-chaturvēdimangalam a free village in Kalattūr-kōttam a sub-division of Jayaṅgondasōla-maṇḍalam. Mentions a number of officers of the king and the seat called Rajēndrasōla-Mavalivanarājan in the palace Sōlakerajan-tirumāligai at Gaṅgaikondaṣōlapuram. Details of the equipment of a hospital ( <i>ātula-sālai</i> or <i>āturasālā</i> ), a school and its pupils connected with the temple, are also given.
183	Do. .. .. .	Do. .. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rajēndra-chōladēva.	16th year and 32nd day.	Do. .. ..	Registers an agreement entered into by certain Vaiṣṇavas of the temple to use the surplus paddy due by them which had been discovered by an enquiry into the accounts of the temple, for reciting the <i>tiruppadiyam</i> in the temple, for the first time. Mentions Sembiyanmahādēvi-perumāṇḍapam in the middle of the village of Madhurantaka-chaturvēdimangalam.
184	Do. .. .. .	Do. .. ..	Rajakesarivarman <i>alias</i> Uḍaiyar śrī-Virarajēndradēva.	2nd year ..	Do. .. ..	Damaged. Gift of two twilight lamps to the temple of Tirumukkūdal-Ālvar, by a Rial maṇa lady of Marudūr in Vaḍagaraṁ Tiruvindalūr-naḍu in Sōla-maṇḍalam.
185	Do. .. .. .	Do. .. ..	[Rajēndra-Chōla I] .. .. .	....	Do. .. ..	Built in at the end. Gives only a portion of the historical introduction of the king.
186	On a detached stone or the <i>maṇḍapa</i> in front of the same temple.	....	....	Pramādiccha, Āvaṇi 15.	Telugu ..	Records the <i>sūdasava</i> of a private individual.
187	On the <i>dhvajastambha</i> of the same temple.	....	....	Bhava, Āḍi 20	Tamil .. ..	Mutilated. Gift of the village of Tirumukkūdal and taxes to the temple of Veṅkaṭeśvarasvamin, by Veṅkaṭappu-Nayaka at the instance of Doḍḍayarasār.
188	On a stone set up in a street of the same village.	Vijayanagara ..	Viraśrī-Bukkapa-Uḍaiyar .. .. .	....	Do. .. ..	Damaged. Registers the remission of all taxes on Tirumukkūdal except the 300 <i>paṇam</i> of <i>jōḍi</i> and <i>tūla-vari</i> .
189	On the north wall of the central shrine in the Chandramaulisvara temple at Brahmadesam (Cheyyar taluk, North Arcot district).	....	Parthivēndr[ādhipati]varman .. ..	4th year ..	Do. .. ..	Gift of gold for offerings and a lamp to the image of Rishabhavahana set up in the temple of Pondai-Perumāṇḍal at Kājamalla-chaturvēdimangalam of Tiruvogambapuram in Dāmar-kōttam.
190	On the same wall .. .. .	Chōla .. ..	Rajarajakesarivarman, 'who destroyed the ships at Sālai.'	11th ,, ..	Do. .. ..	Unfinished. The name of the village is the same as in No. 189 above.
191	Do. .. .. .	Do. .. ..	Parakesarivarman <i>alias</i> Rajēndra-Chōladēva	3rd year and [8] 50th day.	Do. .. ..	Gift of gold for offerings to the temple of Pondai-Mahādēva at Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parākramaśōla-chaturvēdimangalam a village in Dāmar-kōttam a district of Jayaṅgondasōla-maṇḍalam, by Indaladēvi, wife of Vallavarasār Vandyadevar.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
192	On the same wall .. .. .	Chōla .. ..	Rajarāja-Rajakēsarivarman .. .. .	18th year ..	Tamil .. ..	Gift of gold for a lamp to the temple of Pondai-Paramēśvara at Rajamallā-chaturvēdimāṅgalam. The members of the <i>saṃvatsara-vāriya</i> who looked after the <i>grāma-kārya</i> were required to see to the proper maintenance of the lamp; the <i>Śraddhā-mantas</i> having the power to fine them in default.
193	Do. .. .. .	....	Parthivēndrādhīputivarman .. .. .	13th year ..	Do .. ..	Damaged. Mentions Pariyallūr.
194	Do. .. .. .	....	Parthivēndravarman .. .. .	13th year and 120th day	Do. .. ..	Gift of 30 <i>kaṭāṇṇu</i> of gold for a lamp by the arbitrator Mūvayiravaṇ Trairājya-ghaṭika-madhyasthan. It was placed under the charge of the <i>Gaṇavēriya-perumakkal</i> subject to a fine, in case of default, by the <i>Śraddhā-mantas</i> .
195	Do. .. .. .	....	Parthivēndravarman, 'who took the head of the Pandyā.'	2nd year	Do. .. ..	Records that all the lands belonging to the temple were made tax-free by the village assembly of <i>Aiñjashṭakam</i> in lieu of the amount of gold which it owed to the temple. The document is signed by Trairājya-ghaṭika-madhyasthan Mūvayiravaṇ
196	Do. .. .. .	....	....	....	Grantha ..	Registers the building of the temple in Kaliyuga at the spot where Agni, Moon and Rōmaśamuni worshipped the god Pondanātha in the [Kṛita], Trēta and the Dvāpara yugas.
197	Do. .. .. .	....	Parthivēndrādhīpati .. .. .	18th year ..	Grantha and Tamil.	Damaged. Registers a gift of gold to the temple of Pondai-Perumāṇḍigal for performing the <i>abhiśhēka</i> , by Trairājya-ghaṭika-madhyasthan .... Mūvayiravaṇ of Rajamallā-chaturvēdimāṅgalam in Tiruvāgambapuram, a village in Damar-kōttam.
198	Do. .. .. .	Chōla .. ..	[Madirai-kōṇḍa Parakēsarivarman] .. ..	Lost ..	Tamil .. ..	Damaged. Mentions Pondai-Āṇḍar and <i>Gaṇapperumakkal</i> .
199	Do. .. .. .	Do. .. ..	Rajarāja-Rajakēsarivarman .. .. .	16th year ..	Do. .. ..	Gift of land for reciting the <i>tiruppadiyam</i> in the temple.
200	Do. .. .. .	Do. .. ..	Parakēsarivarman [ <i>alias</i> Rājēndra-Chōlādēva.	4th .. ..	Do. .. ..	Damaged and unfinished.
201	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōlādēva	8th .. ..	Do. .. ..	Damaged. Mentions the temple of Pondaiyudai-[yar] at Karaikkōṭṭu-Śrahmadēyam <i>alias</i> Parak-kiramaśōlā-chaturvēdimāṅgalam in Dāmar-nāḍu.
202	Do. .. .. .	Do. .. ..	Madirai-kōṇḍa Parakēsarivarman .. ..	29th .. ..	Do. .. ..	Gift of a gold diadem by a native of Naraṇamaṅgalam, to the temple of Pondai-bhaṭṭārakar at Rajamallā-chaturvēdimāṅgalam
203	Do. .. .. .	....	....	Śaka 830 ..	Do. .. ..	Gift of gold for a lamp by Ilāḍadittan a native of a village in Vadagarai Innambar-nāḍu, a sub-division of Śōla-nāḍu.
204	On the north and west walls of the same shrine.	Chōla .. ..	Rajarājakēsarivarman <i>alias</i> Rajarājādēva ..	27th year	Do. .. ..	Gift of 10 <i>kaṭāṇṇu</i> or 90 sheep for a lamp to the temple of Pondai-Ālvar in Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parakramaśōlā-chaturvēdimāṅgalam a village in Damar-nāḍu of Damar-kōttam which was a sub-division of Jayaṅḍōṇḍaśōlā-maṇḍalam. The gift was left in charge of the <i>Gaṇapperumakkal</i> who looked after the <i>Śrīkārya</i> for the year.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
205	On the west wall of the same shrine ..	....	Parthivēndrādhīpati-varman, 'who took the head of the Pāṇḍya.'	[4]th year	Tamil	Gift of land for offerings and a lamp by Kāṭṭamayya son of Chinnamayya Pergaḍe.
206	On the same wall .. .. .	Chōla .. ..	Rajakēsarivarman .. .. .	17th ,,	Do.	Damaged. Registers a gift of land by one of the members belonging to the temple of Tiruvēgambam at Kachchippēdu, for supplying sandal paste to the god at Rājamalla-chaturvēdimangalam.
207	Do. .. .. .	Rashtrakūṭa ..	Kaṇṇaradēva .. .. .	Do.	Do.	Gift of gold for a lamp to the temple of Pondaiperumāṇaḍigal, at Rājamalla-chaturvēdimangalam in Tiruvēgambapuram a village in Damar-kōṭṭam, by Marudānamai Virasuta Bhōgavardhana Narasimhayya. It was placed in charge of the <i>Gaṇapperumakkal</i> of the temple.
208	Do. .. .. .	....	Parthivēndravarmaṇ .. .. .	6th year	Do.	Gift of land for feeding one Brāhmana well versed in the Vedas. The great men of the assembly of Añjaśaṣatam of Tiruvēgambapuram in Rājamalla-chaturvēdimangalam in Damar-kōṭṭam, placed the charity in charge of the members of the <i>Gaṇavāriyam</i> Committee.
209	Do. .. .. .	....	Lost .. .. .	3rd ,,	Do.	Damaged and incomplete. Mentions Tiruvorriyūr-Sivan.
210	Do. .. .. .	Chōla .. ..	Rājarajakēsarī[varman] .. ..	20th ,,	Do.	Damaged. Gift of gold for a lamp by Indaladēviyar.
211	Do. .. .. .	....	....	Saka [8] 30	Do.	Do. Gift of land for offerings.
212	Do. .. .. .	....	....	Do.	Do.	Gift of 12½ <i>kaḷāṇḍu</i> of gold for a lamp to the temple at Rājamalla-chaturvēdimangalam, by Kanakkāyan Sattan Kaṇavadi (Gaṇapati), a native of Kōṭṭ[ar] in Sēngattū-kōṭṭam.
213	Do. .. .. .	Chōla .. ..	Madiraiḱoṇḍa Parakēsarivarman .. ..	Doubtful	Do.	Gift of 20 <i>kaḷāṇḍu</i> of gold for a lamp by Śōlaśikhamani-Pallavaraiyan of Nelvēli in Inga-naḍu. The <i>Ērivāriyapperumakkal</i> were in charge of this gift.
214	Do. .. .. .	....	....	20th year	Do.	Unfinished. Gift of land for conducting worship four times a day.
215	Do. .. .. .	....	Parthivēndr[ādhipati]varman .. ..	Lost	Do.	Damaged. Seems to register a gift of land for a flower-garden and for worshippers.
216	On the west and south walls of the same shrine.	Chōla ..	Rājarajakēsarivarman <i>alias</i> Rājarajadēva ..	29th year and tenth day.	Do.	Do. Gift of 90 sheep for a lamp.
217	On the south wall of the same shrine ..	Do. ..	Madiraiḱoṇḍa Parakēsarivarman .. ..	[3]7th year	Do.	Unfinished. Gift of 14½ <i>kaḷāṇḍu</i> of gold for a lamp by one of the members of the <i>Āḷunganattār</i> of Rājamalla-chaturvēdimangalam in Tiruvēgambapuram, a village in Damar-kōṭṭam.
218	On the same wall .. .. .	Do. ..	Do. .. ..	33rd ,,	Do.	Gift of 12 <i>kaḷāṇḍu</i> of gold for a lamp to the temple of Pondaiperumāṇaḍigal, by Alagaśarmakramavittan, son of Kaḍal-kīlār Maṇisivabhaṭṭa-Sarvakrattakkal, one of the <i>Āḷunganattār</i> of Rājamalla-chaturvēdimangalam.
219	Do. .. .. .	....	Lost .. .. .	26th ,,	Do.	Damaged. Gift of gold for a lamp by a member of the <i>Āḷunganattār</i> .

B.—Stone inscriptions copied in 1915—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the same wall .. .. .	....	....	....	Tamil .. ..	Gift of two <i>kalāñju</i> of gold for feeding two Brahmanas on New-moon days, by Nallulāṅ Peruman a native of Vullivayal.
221	Do. .. .. .	....	....	....	Kanarese .. ..	Records that four stones were placed on the niyidi ( <i>niśīdi</i> ?) of Mallapa[ka]ra Cheruvayya.
222	Do. .. .. .	Chōla .. ..	Madiraiakonḍa Parakēsarivarman .. ..	25th year ..	Tamil .. ..	Gift of gold for a lamp by a native of Maṅgaḍu. The <i>Guṇapperumakkal</i> had to see to the burning of it.
223	Do. .. .. .	....	Mahārāja 'who took the head of Vira-Paṇḍya.'	2nd .. ..	Do. .. ..	Gift of 15 <i>kalāñju</i> of gold for a lamp by a merchant of Tiruvēgambachcheri in Rājamalla-chaturvēdimangalam.
224	Do. .. .. .	Chōla .. ..	Madiraiakonḍa Parakēsarivarman .. ..	17th .. ..	Do. .. ..	Gift of 25 <i>kūḷi</i> of land for offerings and sundries to the shrine of Pondai-Dakṣiṇāmūrti, by a resident of Saṅkarappaḍi in Rājamalla-chaturvēdimangalam. Mentions the channel called Paramēśvara-vaykkāl.
225	Do. .. .. .	Do. .. ..	Parakēsarivarman, 'who took Madirai (Madura) and Iḷam (Ceylon).'	40th .. ..	Do. .. ..	Unfinished. Mentions Kaṅkudi in Maḷa-naḍu on the northern bank of the Kaveri.
226	Do. .. .. .	Do. .. ..	Madiraiakonḍa Parakēsarivarman .. ..	16th .. ..	Do. .. ..	Fixes remuneration to the accountant of the tank by the assembly of <i>Aiñjashatāsam</i> .
227	Do. .. .. .	Gaṅga-Pallava	Vijaya-Kampavarman .. .. .	2[0]th .. ..	Do. .. ..	Gift of 1 <i>kalāñju</i> of gold for supplying water to the temple of Tiruppondai-Perumanadigal at Rājamalla-chaturvēdimangalam, by a member of the <i>Aluṅganattār</i> of Kavadippakkam in Paḍuvūr-kōttam.
228	Do. .. .. .	....	....	Śaka 830 ..	Do. .. ..	Damaged. Gift of 12½ <i>kalāñju</i> of gold for a lamp.
229	Do. .. .. .	Chōla .. ..	[Madiraiakonḍa Parakēsarivarman] .. ..	1[3]th year ..	Do. .. ..	Damaged and incomplete.
230	Do. .. .. .	Do. .. ..	Rajakēsarivarman .. .. .	27th .. ..	Do. .. ..	Damaged. Gift of gold for feeding a Brāhmaṇa and for a lamp to the temple of Tiruppondai-Perumanadigal. The donor is the same as in No. 224 above.
231	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	4th .. ..	Do. .. ..	Do. Gift of 15 <i>kalāñju</i> of gold for a lamp.
232	Do. .. .. .	Do. .. ..	Do. .. .. .	Do. .. ..	Do. .. ..	Do. The donor was a native of Vāyinaṇallūr in Puliyaṅ-kōttam.
233	Do. .. .. .	Do. .. ..	[Madiraiakonḍa Parakēsarivarman .. ..	Lost .. ..	Do. .. ..	Built in at the end. Gift of land for <i>śrīḍali</i> .
234	Do. .. .. .	Do. .. ..	Madiraiakonḍa Parakēsarivarman .. ..	Do. .. ..	Do. .. ..	Built in at the end. Gift of gold for a lamp.
235	Do. .. .. .	Do. .. ..	Do. .. .. .	25th year, solar eclipse.	Do. .. ..	Gift of 15 <i>kalāñju</i> of gold for a lamp to the temple of Pondai-Mahādēva-Bhaṭṭara at Rājamalla-chaturvēdimangalam in Tiruvēgambapuram in Damar-kōttam, by Kilinallūr Kilavaṇ <i>alias</i> Sēmbiyaṅ Kilanattukkōṇ of Kilinallūr in Kilār-kūṛram, a sub-division of Sōla-naḍu. The assembly and the residents ( <i>ūrōm</i> ) of Vadiyūr in Nirvēlūr-naḍu a sub-division of Uṇṇukkattū-kōttam agreed to supply the oil for the lamp. Mentions Vaḷḷavaraiyar.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the same wall .. .. .	....	....	....	Tamil .. ..	Sale of land by the great men of the <i>mahāsabhā</i> of Rājamalla-chaturvėdimangalam in Tiruvėgambapuram. Mentions Umbala-nādu in [Sōlla-nādu.
237	Do. .. .. .	Chōla .. ..	Rajakēsarivarman .. .. .	20th year ..	Do. .. ..	Gift of land for feeding a Brāhmaṇa in the temple of Pondai-Perumanadigal, by one of the members of the <i>Aluṅṅattār</i> of Tiruvėgambapuram in Rājamalla-chaturvėdimangalam.
238	Do. .. .. .	Do. .. ..	Madi[raikoṇḍa Parakēsarivarman] .. ..	[5]th „ ..	Do. .. ..	Built in at the right end and damaged. Gift of 90 sheep for a lamp.
239	Do. .. .. .	Do. .. ..	Madiraikoṇḍa Parakēsarivarman .. ..	....	Do. .. ..	The right end of the inscription has been much damaged. Registers an agreement made by the village assembly for some service connected with the temple.
240	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	[10]th year ..	Do. .. ..	Built in at the end. Gift of gold for a lamp.
241	Do. .. .. .	....	Parthivēndrādhivarman .. .. .	12th year and 18th day.	Do. .. ..	Gift of land by Viśuddhamati-Panditar, for bathing the god. The great men of the <i>kōyil-vāriyam</i> had to supervise this.
242	Do. .. .. .	..	Parthivēnd[rādhi]varman .. .. .	13th year ..	Do. .. ..	Built in at the right end. Gift of 15 <i>kaḷañju</i> of gold for a lamp.
243	Do. .. .. .	Chōla ..	Parakēsarivarman [ <i>alias</i> ] Rājendra-Chōladēva.	5th year and 230th day.	Do. .. ..	Damaged. Gift of 90 sheep for a lamp to the temple of Pondai-Mahadēva in Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parākramaśōla-chaturvėdimangalam in Tiruvėgambapuram a village in Damar-kōṭṭam. Mentions Mandaragauravanār Kundadēviyar [wife of] Vallavaraiyar Vandyadēvar.
244	On the west wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. .. ..	Parakēsarivarman <i>alias</i> Uḍaiyār śrī-Rājendra-dēva.	5th year ..	Do. .. ..	Sale of land to the temple of Bhavarudrasomēśvara-dēva on the southern bank of the river Veṅka (Vėgavati) by the assembly of Parākramaśōla-chaturvėdimangalam in Damar-nādu which was a subdivision of Damar-kōṭṭam in Jayanṅṇḍaśōla-maṇḍalam.
245	On the south wall of the same <i>maṇḍapa</i>	Do. .. ..	Parakēsarivarman <i>alias</i> Uḍaiyār śrī-Rājendra-Chōladēva.	25th year and 330th day.	Do. .. ..	Registers a gift by Madiśudan Ādittan, a native of Śiruvayal, for the big <i>bali</i> -offering to be made on Sundays and for other services.
246	On the same wall .. .. .	Do. .. ..	Do.	3[0]th year ..	Do. .. ..	In continuation of No. 245. Much damaged. Records a sale of land to the temple of Pondaiyudaiya-Mahadēva at Parākramaśōla-chaturvėdimangalam.
247	Do. .. .. .	Do. .. ..	Raja[kēsarivarman <i>alias</i> ] Rajadhira-jadēva	33rd „ ..	Do. .. ..	Built in at the end. Sale of land for a <i>maṭha</i> called Pavittiramānikkamaḍam situated in the temple.
248	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Uḍaiyār śrī-Rājendra-Chōladēva.	3[0]th „ ..	Do. .. ..	Built in at the end.
249	Do. .. .. .	Do. .. ..	Raja[kēsarivarman <i>alias</i> ] Uḍaiyār śrī-Rajadhira-jadēva.	32nd „ ..	Do. .. ..	Built in at the end and damaged. Introduction commences with <i>śrīśaśrīśaśrī</i> . Mentions the Saptamātrikas of the village.
250	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Uḍaiyār śrī-Rajadhira-jadēva.	[3]1st „ ..	Do. .. ..	Built in at the beginning. Sale of land to the temple. Mentions the temple of Śōlakēraḷa-Vinnagar-Ālvar.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
251	On the same wall .. .. .	Chōla .. ..	Parakēsarivarman <i>alias</i> Raja[dhi]rājadēva	31st year ..	Tamil .. ..	In continuation of No. 250. Damaged. Seems to register a sale of land to a <i>maṭha</i> in the temple of Pondai-udaiya-Mahādēva at Parākramaśōla-chaturvēdimangalam.
252	Do. .. .. .	Do. .. ..	Rajarājadēva .. ..	31st .. ..	Do. .. ..	Gift of a golden diadem.
253	On the east wall of the same <i>mandapa</i> ..	Do. .. ..	Parakēsarivarman <i>alias</i> Udaiyār śrī-Rajendra-Chōladēva.	26th .. ..	Do. .. ..	Gift of land by purchase made in the 23rd year of the king, for offerings to the temple of Subrahmanya-dēva <i>alias</i> Śōlakēraṇādar, by a native of Karik-kuḍi hamlet of Verriyūr in Śōla-maṇḍalam. Mentions the villages Śīru-Nenmali, the northern hamlet of Parākramaśōla-chaturvēdimangalam; Ariyūr and Mummaśōlapuram in Karivēdu-naḍu, a sub-division of Damar-kōttam and Mukkaiṇṇadalam a <i>brahmadēya</i> in Paḍuvūr-naḍu, a sub-division of Paḍuvūr-kōttam.
254	On the same wall .. .. .	Do. .. ..	Do. .. ..	22nd .. ..	Do. .. ..	Mutilated at the end. Gift of gold (converted into land) for a lamp by a lady of Vayalar in Kayirambēdu-naḍu, a sub-division of Kāliyūr-kōttam in Jayāṅgaśōla-maṇḍalam, to the temple of Pondai-Mahādēva in Karaikkōttu-Brahmadēyam <i>alias</i> Pa[rā]kki[rā]maśōla-chaturvēdimangalam in Damar-naḍu, a sub-division of Damar-kōttam.
255	Do. .. .. .	Do. .. ..	[Rajendra-Chōla I] .. .. .	....	Do. .. ..	End lost. Provides for daily offerings and for feeding hundreds of Śrī-Vaiṣṇava pilgrims coming in big groups from Tiruvēṅgaḍa-malai (i.e., Tirumalai).
256	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Udaiyār śrī-Rajendradēva.	5th year ..	Do. .. ..	A portion of the inscription is covered by a tree. Registers a public sale of land to the temple of Urittiśōlai-Mahādēva situated on the southern bank of Veṅka at Parākramaśōla-chaturvēdimangalam in Damar-naḍu, a sub-division of Damar-kōttam in Jayāṅgaśōla-maṇḍalam, by the assembly of Venkulattūr <i>alias</i> Paramēśvara-chaturvēdimangalam in Kaḷomala-naḍu, a sub-division of Kāliyūr-kōttam.
257	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Udaiyār Rajendradēva.	3rd year and 133rd day.	Do. .. ..	Mutilated. Mentions the bank Rajamallapperuvadi and records a gift of land. Another record in continuation is dated in the 8th year and [6] 6th day of Rajendradēva combined with <i>dvādasi</i> , <i>pūṣam</i> and Thursday and provides for feeding Brahmanas.
258	On the north wall of the same <i>mandapa</i> ..	Do. .. ..	Parakēsarivarman <i>alias</i> Udaiyār śrī-Rajendradēva.	4th year ..	Do. .. ..	Portions lost at the beginning. Registers a sale of land to the same temple by the assembly of Venkulattūr in Kaḷomala-naḍu, a sub-division of Kāliyūr-kōttam which was a district of Jayāṅgaśōla-maṇḍalam.
259	On the same wall .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Udaiyār śrī-Rajadhirājadēva.	30th year and 165th day.	Do. .. ..	Registers a sale of land by the assembly of Karaikkōttu-Brahmadēyam <i>alias</i> Parākramaśōla-chaturvēdimangalam.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall .. .. .	Chōla .. ..	Rajakēsarivarman <i>alias</i> Uḍaiyār śrī Rajadhiraḷadēva.	26th year and 120th day.	Tamil .. ..	Registers that the assembly which met under a tamarind tree, sold land for a water-shed for quenching the thirst of king Uḍaiyār śrī-Rajendra-Chōḷadēva and queen Viramahadēviyār who were deceased, by the <i>Śaṇḍapati</i> Madurantakan <i>alias</i> Parakēsarivelār who was the brother of the queen.
261	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōḷadēva.	48th year, Māśi, <i>śu. di.</i> Monday, Sittirai (Chitra).	Tamil (of about the 12th Century A.D.).	Registers an agreement made by certain Śiva-Brahmanas of the temple of Pondai-uḍaiyār at Dinachintāmaṇi-chaturvēdimaṅgalam in Damar-naḍu, a sub-division of Damar-kōṭṭam, with the <i>kōyil-māhēśvara kāṅgāni-śeyvār kōyil-vāriyapperumakkal</i> and the <i>karapattār</i> , for burning two lamps from the interest on gold received from a native of Parottikkūḍi a sub-division of Mī-Sēngili-naḍu in Dinachintāmaṇi-vaḷanaḍu of Sōḷa-maṇḍalam.
262	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Uḍaiyār śrī-Rajadhirajadēva.	34th year	Tamil .. ..	Gift of gold for offerings to the image of Paśupatamūrti when taken out in procession for <i>śrībali</i> , in the temple of Pondai-uḍaiyār-Mahadēva, by a native of Niyaman in Puḷaṅ-kōṭṭam which was a district of Jayaṅḡḇaśōḷa-maṇḍalam.
263	Do. .. .. .	Do. .. ..	Do. do.	32nd „ ..	Do. .. ..	Sale of land for offerings to the image of Tiruchchirāmbalamuḍaiyār in the same temple. Mentions the temple Tiru-Ayōtti-Āḷvar. The introduction commences with the words <i>Śēṣaṅḡaṭṭuṇṇi</i> .
264	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Uḍaiyār śrī-Rajendra-Chōḷadēva.	27th „ ..	Do. .. ..	Gift of money for <i>nūlēyru</i> by a native of Mivanam in Puliyūr-naḍu a sub-division of Arumōḷidēva-vaḷanaḍu in Sōḷa-maṇḍalam, for which a land granted to the temple of Pondaiyudaiyār-Mahadēva at Parākramaśōḷa-chaturvēdimaṅgalam was made tax-free. Also registers a gift of gold for a lamp. Mentions the tanks Kundavaippēri and Sundara-ḷōḷappēri.
265	On the north wall of a <i>mandapa</i> in a field adjoining the same temple.	Do. .. ..	Tribhuvanaśakravartin Chōḷadēva (III).	3rd „ ..	Do. .. ..	Unfinished. Registers the grant of a land from Karaikkōṭṭu-Brahmadēvan <i>alias</i> Dinachintāmaṇi-chaturvēdimaṅgalam in Damar-naḍu a sub-division of Damar-kōṭṭam in Jayaṅḡḇaśōḷa-maṇḍalam, which was the <i>ṇivita</i> of Uḷḷavūr Kamban Vāṇadairayan. Mentions Kaḍappēri and Śambuvarāyappēraṅgu.
266	On the same wall .. .. .	Do. .. ..	Do. do.	27th „ ..	Do. .. ..	States that Āḍavallāṅ Gaṅgaikōṇḍāṅ <i>alias</i> Irūṅḷōḷaṅ gave the village Irūṅḷōḷavilāḡa for <i>gōpura</i> , offerings and lamp.

B.—Stone inscriptions copied in 1915—*cont.*

24

No. 99, HOME (MISCELLANEOUS), 29TH AUGUST 1915

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On stones built into the wall of the Kalyanavarada temple in the same village.	Chōla .. ..	[Rajakesari]varman <i>alias</i> Uḍaiyar śri-Rajadhirājadēva (I).	....	.. ..	Seems to register a gift of land. Another fragment in the same place mentions an Āditya-griha.
268	On stones lying in the courtyard of the Selliyammaṇ temple in the same village.	....	....	....	Do. .. ..	Fragments. One of the fragments refers to Mayipalakulakalapperundera in Sōlakulavallinallūr and seems to register a public sale of land.
269	On the west and north walls of the central shrine in the Rudrakōṭṭisvara temple in the same village.	Chōla . . . .	Rajakesarivarman <i>alias</i> Chakravartin Kulōttunga-Chōlādēva.	21st year ..	Do. .. ..	Sale of land to the temple of Rudrasōlai-Mahādēva at Jinachintamani-chaturvedimaṅgalam in Damar-nādu a sub-division of Damar-kōṭṭam in Jayaṅgondasōla-maṇḍalam. Among the boundaries are mentioned Rajamallapperuvadi and Sōlapandiya-peraru and the temples Kailasamuḍaiya-Mahādēva and Perumundapattu-Mahāvishṇukkal.
270	On the north wall of the same shrine ..	Do. .. ..	Parakesarivarman <i>alias</i> Uḍaiyar śri-Rajendra-dēva.	9th .. ..	Do. .. ..	The assembly of Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parakramasōla-chaturvedimaṅgalam in Damar-nādu a sub-division of Damar-kōṭṭam in Jayaṅgondasōla-maṇḍalam met in the temple of Pondai-Uḍaiyar and ordered the public sale of land to the temple of Śri-Rudrasōlai-Mahādēva situated on the southern bank of the river Veṅka.
271	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do .. ..	Rajakesari[varman <i>alias</i> Chakravartin] Kulōttunga-Chōlādēva (II).	3rd .. ..	Do. .. ..	Incomplete. Registers the grant of Anapayanallūr which was separated from Rajendrasōlanallūr, as a <i>dēvadāna</i> to the temple of Rudrasōlai-uḍaiya-Mahādēva at Karaikkōṭṭu-Brahmadēyam <i>alias</i> Dinachintamani-chaturvedimaṅgalam in Damar-nādu a sub-division of Damar-kōṭṭam in Jayaṅgondasōla-maṇḍalam. The order was made by the king when he was seated on the throne below the pearl canopy in the <i>abhishēkamaṇḍapa</i> of his palace at Vikramasōlapuram, at the instance of Kulōttunga-sōla-Savarṇachirāja.
272	On the east wall of the same <i>maṇḍapa</i> ..	Vijayanagara .	Vira-Kumara-Kampana-Uḍaiyar, son of Bokkana-Uḍaiyar.	Śaka 1285, Śobhakṛit, Dhanus, <i>su. di.</i> 11, Wednesday, Purnavaṣa.	Do. .. ..	Registers gift of taxes for maintaining lamps, to the temple of Rudrasōlai-Uḍaiyar at Karaikkōṭṭu-Brahmadēyam in Damar-nādu, a sub-division of Damar-kōṭṭam in Jayaṅgondasōla-maṇḍalam. The gift was made on the order of Pōvindarasar the agent of the <i>Mahāpradhāni</i> Somaya-Pannayaka.
273	On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Tiru-Agnisvara temple at Kadalur (Villupuram taluk, South Arcot district).	Do. .. ..	Śrīśrīrinatha .. .. .	....	Do. . . .	Mutilated. Provides for a lamp to the temple of Tiruvagnisvaramuḍaiya-Nāyanmār at Kadalūr.
274	On detached stones built into the same shrine.	Pāṇḍya .. ..	Jaya-varman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year ..	Do. .. ..	Fragments. Refer to a grant of certain taxes to the temple of Kulajēga[ra]-Chōlīsivaramuḍaiya-Nayanar at Pallavan-pattinam. Munayadaraiyan is the name of one of the signatories.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
275	On a stone built into the roof of the central portion of the same <i>mandapa</i> .	....	....	...	Tamil .. ..	The stone was the gift of Vānavanmadēviyudaiyaṇ Tennavadaraiyaṇ.
276	On a stone lying in the court-yard of the same temple.	Vijayanagara .	Achhyutayadēva-Mahārāya .. .. .	Vikṛita . .	Do. .. ..	Registers the gift of the village Attippiravadai <i>alias</i> Namaśśivāyanallūr made for the merit of Irumadi Tirumalai-Nāyaka to the temple of Tiruvakkiśura-mudaiya-Tambirāṇar at Kaḍalar on the occasion of the Maha-saṅkramaṇa.
277	On another stone in the same place ..	....	....	Kalayukta ..	Tamil (verse) ..	Registers the gift of 1,000 <i>kūḷi</i> of land by Pulavaṇ Akalaṅkaṇ for worship in the temple of Akkiyaṇḍār.
278	On a few detached stones in the same place	Chōḷa .. ..	[Rajarāja I] .. .. .	....	Tamil .. ..	Fragments. Mention Paḷampattāṇam.
279	On some other stones in the same place ..	....	....	....	Do. .. ..	Registers gift of gold for a lamp to the temple of Tirukkaṇḍisvaradēva. Mentions Paḷampattāṇam in Paṭṭiṇa-nāḍu. Another inscription provides for offerings to the temple of Tirukkaṇḍisvarattu-Āḍavallār.
280	On five other detached stones lying in the same place.	Vijayanagara ..	Achhyutaiya-Mahārāya .. .. .	Vikṛita ..	Do. .. ..	Registers the gift (referred to in No. 276 above) made on the occasion of the Maha-saṅkramaṇa under orders from Namaśśivāya-Nāyakkar, for the merit of Irumadi Tirumalai-Nāyakkar, to the temple of Tiruvakkiśvaramudaiya-Tambirāṇar.
281	On five other stones lying in the same place.	....	Parthivēndrādhipativarmaṇ .. .. .	11th year ..	Do. .. ..	Registers the gift of a lamp by the <i>nagarattār</i> . Other fragments relate to a gift of land for offerings to the temple of Tirukkaṇḍisvaramudaiya-Mahādēva.
282	On a stone lying in a field near the same village.	....	....	....	Do. .. ..	Registers the gift of 200 <i>kūḷi</i> of land to the <i>maṭha</i> called Tiruvāsagaṇ-tirumadam.
283	On the north wall of the central shrine, in the Bhuvanēśvara temple at Vikra-vandī (same taluk and district).	....	....	Yuvan .. ..	Do. .. ..	Damaged. Mentions Sēṅgaṭṭu-pargu.
284	On the same wall .. .. .	Vijayanagara ..	Sadaśīvarāya .. .. .	Śaka 14** ..	Do. .. ..	Mentions Vaiyyappa-Nāyaka, Timmappa-Nāyaka and Krishṇappa-Nāyaka and the village Vikkirapaṇḍi.
285	On the north, west and south walls of the same shrine	Chōḷa .. ..	Rajakēsarivarman <i>alias</i> [Kulōttu]ṅga-Chō-ladēva.	32nd year ..	Do. .. ..	Fragments. Register the gift of land (?) for a lamp to the temple of Chēdikula-chintāmaṇi-Īśvara-mudaiyar. Below this is another inscription which records the gift of money to compensate the loss of utensils and to burn a lamp in the same temple which is stated to be in Buvanīmāṇikkapuram, a city ( <i>nagaram</i> ) in Puraiyūr-nāḍu which was a sub-division of Guṇḍaikoṇḍasōḷa-vaḷanāḍu.
286	On the same walls .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōḷadēva.	4th year ..	Do. .. ..	Fragments. Contain only the historical introduction and the date.
287	Do. .. .. .	Do. .. ..	Do. do.	....	Do. .. ..	Fragments. Stop with the mention of the king.
288	On a stone set up in the court-yard of the same temple,	....	Sakalaloka-chakravartin Rajanārāyaṇa Vikrama-Pāṇḍya.	....	Do. .. ..	Registers the <i>sarvaṁānya</i> gift of the premises ( <i>tirumadivēlāgam</i> ) to the temple of Chēdikula-chintā-misura-mudaiya-Nāyaṇār.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On the north and west walls of the central shrine in the Varadarāja-Perumāḷ temple in the same village.	Vijayanagara ..	Vira-Narasimharāja, son of Bhujabhadra-Maharāja.	Śaka 1431, Śukla, Karkāṭaka, <i>su. di. 5</i> , Friday, Hasta.	Tamil .. ..	The king bears Śaṣuva <i>śirudus</i> . Registers the gift of a village to the temple of Perumāḷ Varadarāja at Vikramaṇaṇḍi in Viḍar-paṇḍu a sub-division of Oymāṇ-vaṇaṇḍi in Palakurra-kōṭṭam which was a district of Jayanḡṇḍaśola-maṇḍalam, by the Mahāmaṇḍalēśvara Pottiyadēva-Chōlamaharāja.
290	On the east and north walls of the central shrine in the Agastyeśvara temple in the same village.	Do.	Immaḍi-Veṅkaṭapatidēva-Maharāja ..	Tai, 11, Uttara-śāḍḍha.	Do. .. ..	Built in both in the middle and at the bottom.
291	On a tombstone near the Park-sergeant's quarters in the fort at Cannanore.	....	....	August 1740 ..	Dutch .. ..	Referred to in Mr. J. J. Cotton's <i>List of inscriptions on tombs or monuments in Madras</i> , No. 1437, page 258.
292	On a stone set up in front of the Viṣva-nāthasvamin temple at Kalpatti-Agraharam (Palghat). Narasaraopetta taluk, Guntur district.	....	....	....	Vaṭṭeluttu and Malayalam.	A copy of No. 205 of 1895.
293	On a Naga-pillar set up in front of the Rāmaṅgaśvamin temple on the hill at Ikkuru.	....	....	Śaka 10[8]8, Āśvayuja, <i>su. 10</i> , Thursday.	Telugu .. ..	Registers that, for the merit of the Mahāmaṇḍalēśvara Kulōttuṅga-Rājendra-Chōḍerāja, a certain Malli-Nayaka gave 3 <i>kha.</i> of (dry) land and 2 <i>marṭus</i> of wet land, for offerings and 1 <i>kha.</i> of land with two cows and 55 sheep for a perpetual lamp, to the god Mallikharjuna consecrated by him on the hill at Ikkuru. Records also a gift to the same temple by the chief, Mahāmaṇḍalēśvara Mallayadēva-Maharāja.
294	On a broken slab in the court-yard of the Śaṅkarēśvarasvamin temple at Rompi-cherla.	....	....	....	Do. .. ..	The beginning of the inscription is lost. Registers a gift of land to the god [Saṅ]kharēśvaradēva at Rompi[cherla] which had been given as a <i>nāyaṅkara</i> by Śaṣuva Timmarasayyaṅgaru, to a certain Mikkili-Nayaniṅgaru.
295	On a slab set up at the entrance of the same temple.	....	...	Lost .. ..	No. .. ..	Damaged. Records that Mal-Nayaka, son of Dōra Prōle-Nayaka of Manmakala, built at Rompi-cheru, the temple of the god Śaṅkhara-Mahadēva, dug a tank for the use of that temple and endowed it with some utensils used in worship, one of which being a (metallic) mirror weighing 3 <i>palams</i> . The donor's grandfather Pedda-Malle-Nāya[*]ka is also stated to have built the temple of Mallikharjuna evidently at the same village.
296	On a second slab in the same place ..	...	....	Śaka 1479, Pīṅgala, Māgha, <i>śa. 14</i> , Monday, Mahāśivarātri.	Do. .. ..	Gift of land to the temple of Śaṅkaralinga by an agent of the Mahāmaṇḍalēśvara Kōṇara Kōṇḍrājaya.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a pillar in the Vēṇugōpalasvāmin temple in the same village.	....	....	Doubtful ..	Sanskrit (in Telugu).	Much damaged. Refers to the consecration of the temple of Gopāla at Rōmpicherla by a member of the Vaḍlamūdi family.
298	On a second pillar in the same temple ..	Kakatiya ..	<i>Mahāmaṇḍalēśvara</i> Pratāparudradēva-Maharaja.	Śaka 1242, Bandri, Śrāvāṇa, <i>Suddha</i> Monday.	Telugu ..	Registers that Kōṇḍapēddi-Mamehinigaru, the controller of the palace [?], granted lands at Rōmpicherla and Guḍipāḍu to the temple of Ananta-Gōpināthadēva of Rōmpicherla, for the merit of the king.
299	On the broken Garuḍa-pillar of the same temple.	Kōṭa .. ..	Bhīma, husband of Sōmāmbā or Sōmaladevi.	Śaka 1187, Phal-guṇa, <i>śu.</i> 5, [Thursday].	Sanskrit and Telugu.	Beginning lost and much damaged. Registers the genealogy of a Brahman family of ministers who served under the Kōṭa kings of Dhānyakataka. Vallabha, the minister of Kōṭa-Bhīma established at Rōmpicheruvu (Paṅkatatakāpura) the temple of Ananta-Gōpinātha in the name and for the merit of his deceased father Ananta. Gifts of lands, wells and tolls are also recorded. The first few lines state that the gifts were made for the victorious rule of Mallaya-Nayaka, son of Jayapa-Nayudu.
300	On the same pillar .. .. .	....	....	....	Telugu .. ..	Registers a gift of land made by a certain Vallabha-Freggaḍa, in favour of Lakshmapadāsu, the manager ( <i>śrīkārya</i> ) of the temple of Ananta-Gōpinātha. Also refers to gifts of money and of goats for the maintenance of lamps in the same temple. Mentions a certain Rāmadāsu, a disciple of the Śrī-Vaiṣṇava teacher Nallandichakravarti.
301	On a stone near the compound wall of the same temple.	....	....	....	Do. .. ..	This compound wall was the gift of Channaya, a servant of Veṅgaḷa-Nayudu.
302	On a stone lying on the road-side in the same village.	....	....	Śaka 1461, Vikārin, Chaitra, <i>śu.</i> 3.	Do. .. ..	Unfinished. Mentions certain Reḍḍis and the village [Rōm]picherla.
303	On a stone near the culvert to the east of the same village.	....	....	Lost. Uttara-yana-Samkrānti.	Do .. ..	Mutilated. The introductory passage is similar to what occurs in the records of the Kōṭa chiefs. Mentions Gaṇapaddēva-Maharaja for whose merit a gift of land was made, evidently by his son, to the temple of Keśavadēva of Kōṇḍamutru.
304	On a slab set up on the bund of the Reḍḍacheruvu tank, in the same village.	....	....	Śaka 1746, Svabhānu, Māgha, <i>śu.</i> 3.	Do. .. ..	Unfinished. Refers to the tank at Rōmpicherla originally constructed by the Reḍḍis and to its ruined condition.
305	On the monolithic <i>dāvajastambha</i> in the Āñjanēya temple at Santagudipadu.	....	....	Śaka 1649 ..	Do. .. ..	Damaged. This pillar was made for the temple of Gopālasvāmin of [Guḍi]pāḍu by a certain merchant [Peda]-Venkataya.
306	On a pillar in the Sōmēśvarasvāmin temple in the same village.	....	....	Śaka 1346, Krōdhin, Māgha, <i>śu.</i> 2, Monday.	Do. .. ..	Records that in this year a certain Tirumalu presented the stone [required for the making?] of three pillars.

## B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
307	On another pillar in the same temple ..	....	....	....	Telugu .. ..	Gift of the pillar by Malana and Tirumalanāta.
308	On a slab set up in a field to the west of Santamagaluru.	Kakatiya ..	<i>Mahāmaṇḍalēśvara</i> Pratāparudraśiva-Mahārāja.	Kshaya (= Śaka 1248), solar eclipse.	Do. .. ..	Damaged. Seems to record a gift of land to the temple of Gopinathadeva at the village whose name cannot be read with certainty on the stone. The donor was Kolani Rudradeva, the <i>mahāpradhāni</i> of the king.
309	On a slab lying in a field to the east of the same village.	.. .	....	Śaka 1187, Krōdhana, Kārttika, <i>dhūla</i> Pāñchaddasī (16), Monday.	Do. .. ..	Gift of land below the tank of Ganapasamudra at Maṅgularu to the <i>Aruga-maṭha</i> of Mallinathadeva on Śrīparvata i.e. the Śrīśailam hill; see <i>Annual Report</i> for 1916, page 93, paragraph 16.
310	On a slab lying in another field to the east of the same village.	Kakatiya ..	<i>Mahāmaṇḍalēśvara</i> Pra[ta]parudrade[va]-Mahārāja.	Lost .. . solar eclipse.	Do. .. ..	Mutilated. Gift of land to the temple of [Go]pinatha at I[skā]pa[ḷ]i.
311	On a stone lying in a field at Kamēpalli.	Telugu-Chōḍa..	Kamachōḍa-Mahārāja .. .. .	....	Do. .. ..	Registers that the king gave some land to a certain Ketajīya of Kamēpalli.
312	On the Garuḍa- <i>stambha</i> in the Hanuman temple at Kakani.	Kakatiya ..	Ganapati .. .. .	Śaka 1168 (expressed by a chronogram). Vaisākha.	Sanskrit and Telugu.	Damaged. Records that a certain Ramārya also called Rama-Peddi, set up an image of Kēśava at the Brahman village called Kakanda. Several gifts made to the temple are recorded; one of these, was for the merit of Ganapa[ma]devī. Another was the gift of tolls ( <i>magama</i> ) by the great-men of the village, on the day of the lunar eclipse, in the year Rakshasa.
313	On a stone set up near the Gaṅgadevi-image at Vuppalapadu.	....	....	Śaka 1485, Rudhīroḍgarin, Vaisākha, <i>ba.</i> 30, [Sunday].	Telugu .. ..	Grant of land to the shrine of Gaṅgadevamma.
314	On a slab set up near the Hanuman temple at Minnakallu.	Vijayanagara ..	Virapratāpa Vira-Sadaśivadeva-Mahārāja, ruling at Vijayanagara.	Śaka 1468, Parābhava, Jyēṣṭha, <i>su.</i> [15], Monday.	Do. .. ..	Gift of the village Minnikallu in Vinukonda-śma belonging to Kōṇḍaviṭi-durga, to Annamayyaṅgaru, son of Taḷlapāka Tirumalayaṅgaru; see <i>Annual Report</i> for 1916, page 96, paragraph 19, end.
315	On a slab set up in a street, in the same village.	[Telugu-Chōḍa]	<i>Mahāmaṇḍalēśvara</i> Kannaradeva .. ..	....	Do. .. ..	Gift of land to the temple of Mallikarjuna at Mriṇṭikallu, as a <i>vr̥tti</i> to Rudra-Paṇḍita.
316	On a Nāga-pillar set up in front of the Chandrasekharasvāmin temple at Tangedumalle.	Telugu-Chōḍa..	<i>Mahāmaṇḍalēśvara</i> Kannaradeva-Chōḍa, son of Kama-Chōḍa.	Śaka 1037, Jaya, Chaitra, solar eclipse.	Sanskrit and Telugu.	Registers that the hereditary minister Māra, son of Śvara-Nayaka, dug two tanks at Koppagrāma on the eastern side of Śrīśaila and built also a temple of Somaśvara. Chōḍa-Ballideva, the younger brother of Kannaradeva, gave to that temple the village Bidepalli close to Koppara (i.e. Koppagrāma, mentioned above). A certain Rudraya-Nayaka, son of Guṇasagara and the <i>sēnāpati</i> of Pro[ḷa*] is stated to have confirmed the grant of this village and to have established in the same temple a certain Kamaya-Paṇḍita who was well versed in the Saivagama.

**B.—Stone inscriptions copied in 1915—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab lying in front of the same temple.	....	....	Śaka 1360, Kalyukta, Magha,	Telugu .. ..	Damaged. Seems to register the gift of a Nandi and the grant of a land for (the worship of) this Nandi-keśa.
318	On the top tier of basement, of the south wall of the Sambhusvāmin temple at Edavalli.	Velanāṇḍu ..	<i>Mahāmaṇḍalēśvara</i> Kulottuṅga-Chōḍa Goṅkarāja.	Śaka 107[9], Uttarāyana-Saṅkrānti.	Do. .. ..	Registers the construction of the temple of Sva[ya*]mbhū-Brahmēśvara at Edavalli, by a certain Bhaṇḍana-Bhīma Potiṣeṭṭi and also the gift of 55 sheep for a lamp, to the same temple.
319	On another tier of the same basement ..	....	....	..	Do. .	Built in at the right end. Gift of land to the temple of Svayambhudeva by a certain Vaṅkyarāju-Kamarāju, for the merit of the <i>Mahāmaṇḍalēśvara</i> Kōṭa-Kētarāja.
320	On a pillar in the Kalyāṇa-maṇḍapa of the same temple.	....	....	Śaka 1[1]79, Durmati (wrong), Bhadrāpāda, <i>baḥḥu</i> 2, Sunday.	Do. .. ..	Records the building of the Mukha-maṇḍapa of the Svayambhudeva temple by Tirumaladeva-Maharāja for the merit of his father the <i>Mahāmaṇḍalēśvara</i> Vedagirirāja and a grant of land for maintenance, to the four masons who built the maṇḍapa.
321	On a stone lying near the Kōḍaṇḍarāmasvāmin temple in the same village.	....	....	....	Do. .. ..	Fragment. Beginning lost. Mentions grants of land made by private persons for the merit of Gaṇapati-deva-Maharāja.
322	On a stone lying behind the same temple	....	....	Śaka 1343, Plava, Vaiśākha, <i>śu.</i> 10, Thursday.	Do. .. ..	Damaged. Registers that a merchant granted a well and a flower-garden for the benefit of (the goddess) Mādhavidēvammaṅgaru.
323	On a slab set up in front of the same temple.	....	....	Śaka 1813, Khara, Mēsha, Chaitra, <i>śukla</i> 7, Wednesday, Punarvasu, Mithunā-lagna = A.D. 1891 April 16.	Do. .. ..	Consecration of the new Viṣṇu temple of Kōḍaṇḍarāmasvāmi, by a merchant.
324	On the Garuḍa-stambha of the Venugopasvāmin temple at Uppumaguluru.	Telugu-Chōḍa ..	<i>Mahāmaṇḍalēśvara</i> Balli-Chōḍarāja ..	Śaka 1133, Magha, <i>śu.</i> 7, Thursday.	Do. .. ..	Broken at the bottom. Gift of land.
325	In the same place .. .. .	....	....	Āṣāḍha, <i>śa.</i> 11, Thursday.	Do. .. ..	Records that Bōlnēningāru <i>alias</i> Gōpalavardhana returned from a victorious campaign against the Pāṇḍya and granted evidently some land for worship, to the temple of Chennakeśava-Perumā.
326	On a pillar in the Kalyāṇa-maṇḍapa of the Kōḍaṇḍarāmasvāmin temple at Koppāram.	..	....	Śaka 1245, Rudhirōḍgarin, Chaitra, <i>śa.</i> 3, Mēsha-Saṅkrānti.	Do. .. ..	Registers the gift of voluntary contributions by the Kōmaṭi merchants, oil-mongers, Brāhmanas and the professionals of Koppāra, for the upkeep of worship in the Varada-Gōpinātha temple at that village. The gift was made for the merit of king Pratāpa-Rudradeva-Maharāja and his officers ( <i>lōmka</i> ).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On the Naga-pillar set up in front of the same temple.	Telugu-Chōḍa ..	<i>Mahāmaṇḍalēśvara</i> Kannaradēva-Chōḍa ..	Śaka 1037, Jaye, Chaitra, solar eclipse.	Sanskrit (in Telugu).	Registers that Mara, son of Išvara-Nayaka the hereditary minister of the king, constructed two big tanks, built a temple for Sōmēśvara and a pond at Koppara-grāma. The king visited the god Sōmēśvara and granted to him the village Koppara-grāma; so also prince Chōḍa-Balli, the younger brother of the king, gave Bidepalli near Koppara. The grants were confirmed by the <i>Mahāmaṇḍalēśvara</i> Kādīyārāja, a subordinate of Vishnuvardhana, at the request of Mara. The Kālamukha ascetic Mallikarjuna of Paluru was placed in charge of the Sōmēśvara temple. On another face of the same pillar are recorded gifts of lamps evidently to the same temple and of sheep required to maintain these lamps.
328	On a stone set up in front of the same temple.	....	....	Śaka 1474, Paridhavin, Karttika, <i>su.</i> 11, Thursday.	Telugu..	Records that the 18 castes ( <i>varnas</i> ) of Koppara agreed to give to the Baghupati temple at that village, the grain consumed by each family in one day in the year, together with 2 <i>vis</i> of jaggery from each sugar-cane mill, in order to conduct the <i>Dasami</i> -festivals of that temple.
329	On a pillar in the Kalyāṇa-maṇḍapa of the Tripurāntakeśvara temple in the same village.	....	....	Paridhavin, Karttika, <i>śuddha</i> 1, Monday.	Do. ..	The gift of this pillar was made by Māṅgaṇṭha Annaya and its decorations by Sayana.
330	On a pillar set up in the courtyard of the Virabhadrasvāmin temple, in the same village.	Kakatiya ..	<i>Mahāmaṇḍalēśvara</i> Ganapatidēva-Maharāja	Śaka 1145, Uttarayana-Saṅk-rānti.	Do. ..	Records grants of land made to private persons by Ekki-Nayudu, Rudri-Nayudu, Pinna-Rudri-Nayudu, and Prōli-Nayudu, sons of Prōli-Rautu the <i>Tantrapāla</i> of the king.
331	On a slab lying in the same place ..	Do. ..	Do. ..	Śaka 1140, Uttarayana Saṅk-rānti.	Do. ..	Registers another private gift of lands made by the same four sons of Prōli-Rauta the <i>Tantrapāla</i> of the king.
332	On a Naga-pillar set up in a grove at Lingamgunta.	....	....	Śaka 10[6]0, Vishuva-Saṅk-rānti.	Do. ..	Damaged. Gift of land for offerings [to a temple], by Kasi-Nayaka of Lingamuvīḍu for the merit of Velanāṇṭi Gonkarāja.
333	On a broken Nandi-pillar set up in front of the Ramalingasvāmin temple at Ravipadu.	Kakatiya ..	<i>Mahāmaṇḍalēśvara</i> Rudradēva-Maharāja.	Śaka 1199, Bahudhanya, Vaiśākha, <i>śuddha</i> , 3, Thursday.	Do. ..	Registers that for the merit of the king Rudradēva Samanta Poti-Nayayudu constructed the temple of Sūrēśvara in the name of his father at Rāvuru and built the <i>trikūṭa</i> shrines and <i>maṇḍapas</i> . He also gave some wet land for offerings in a village in Anumakondī-nāḍu. A garden with various fruit trees and flower-plants was also presented. The inscribed pillar was set up at the instance of Pōṭaya and Mārāya the sons of Pōṭinēḍu who receive a long list of <i>birudas</i> .
334	On the Hanumān slab at Vipparla ..	....	....	....	Do ..	Beginning is lost or buried in the paved floor. Registers a gift of land to Chennakēśavādēva of Nāḍiṇḍla.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On a slab set up near a <i>mandapa</i> in the Kapoteśvara temple at Chejarla	Vijayanagara ..	Virapratapa Krishnadevaraya-Maharaya ..	Śaka 1440, Iśvara, Jyēsthā, <i>ba.</i> [30], (Friday), solar eclipse.	Telugu .. ..	Partly damaged. Mentions a gift by Salva-Timmarasayyāgaru. Registers exemptions granted on the properties of temples and of Brāhmanas who did service in them. The daily expenses for offerings incurred in the Kapoteśvara temple are also recorded.
336	On a Nandi-pillar set up near the <i>dhvaja-stambha</i> of the same temple.	Do. ..	Virapratapa Krishnadeva-Maharaya ..	Śaka 1440, Iśvara, Magha, <i>ba.</i> 14, Monday.	Do. .. ..	Slightly damaged. Mentions the two chief ministers of the king, viz., Saluva-Timmarasayya and Rayasam Kodamarasayya. The latter granted exemptions in the villages Chēñjerla, Bittalapura and Kapōtapura for the worship of Kapoteśvara and constructed two [tanks?] named Timmasamudra and Kondasamudra respectively after his father and himself.
337	On a slab set up in front of the Mar-kandēya shrine in the same temple	....	....	Śaka 1551, Śukla Śrāvāṇa, <i>śu.</i> 15, Friday.	Do. .. ..	Registers that Jūpalli Liṅgamanayanīgaru confirmed the lands and the privileges enjoyed by the temple and its servants, after acquiring Chēruñjerla as his <i>ijāra</i> .
338	On a pillar set up in front of the Tripurāntakasvāmin temple at Nekarikallu.	...	....	Sarvajit, Āshāḍha, <i>ba.</i> 2.	Do. .. ..	A certain Akkana granted a parasol, chauris and a banner ( <i>ālavattam</i> ) to the temple of Tripurāntaka at Nagirikallu, for the merit of his father. He also set up the bull ( <i>Nandiśvara</i> ).
339	On a pillar set up in front of the Nṛsiṃhasvāmin temple in the same village.	....	...	Śaka 1347, Viśvāvasu, Vaiśākha, <i>baḥula</i> , <i>daśami</i> (10), Saturday.	Do. .. ..	This pillar ( <i>garuḍagambhamu</i> ) was set up for the merit of his parents, by a certain Sōmana.
340	On a slab set up in the same place ..	....	....	Śaka 1254 (in words), Śrīmukha, Vaiśākha, <i>Sita</i> (i.e., bright) <i>pañcāmī</i> , Sunday.	Sanskrit and Telugu verse.	Records that at the request of Gōpalayya of Pañchalīpura, the king Budoha, gave 50 <i>puṭṭis</i> of land to the temple of Śanta-Narasimhadeva at Nagarakallu, Siṅgavibhu increased the grant to 100 and now the whole village Nārasimhyapura enjoyed by the temple, is due to the meritorious act of king Ana-Vēma.
341	On another slab set up in the same place.	Vijayanagara...	Virapratapa Sadāsivadeva-Maharaya, ruling at Vijayanagara.	Śaka 1476, Pramādiḥa (i.e., Pramadin), Magha, <i>suddha</i> 7, Ratha-saptamī.	Telugu .. ..	Registers the re-endowment of the village of Nārasimhyapura in Bellāṅkoṇḍa-sima, which had been lost during the past changes in rule ( <i>rājavidēvaram</i> ), to the temple of Lakshmi-Nṛsiṃha, by the <i>Muhāmandalēśvara</i> Jilleḷla Veṅgalayyadeva-Mahārāja. It is stated that an able minister of the king at this time was the <i>Mahāmandalēśvara</i> Rāmarāja Yaram-Tirumalarajayyadeva-Mahārāja.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a slab set up near the Pōleri image in the same village.	....	....	Śaka 1017, Dhatri, Phal- guna, <i>bahula</i> , <i>pañchamī</i> (5).	Telugu .. ..	Much damaged. The titles of the king at the beginning of the inscription refer to him as born of the Mahār[atta] family and as the lord of Kalu-kadapura. Mentions his feudatory, a certain Kalikāla-Chōḍagaṇḍa and a grant of land made by him to the goddess [Nūm]khanamma probably Pōleri, near whose shrine the inscribed slab is found. The date refers to another inscription on the slab, which is, however, completely damaged. It also mentions Kalikāla-Chōḍagaṇḍa and his minister Chōḍapa-Seṭṭi.
343	On a slab set up in front of the Rāma-lingasvāmin temple in the same village.	....	....	Śaka 1802, Kali 4[98]1, Vikrama, Magha, <i>su.</i> 5, Thursday.	Do. .. ..	Registers that the temple of Mallēśvara and Bhramarūmbikā were established at Nakerakallu by a certain Koṇḍalrāyaningaru.
344	On the huge Nandi-pillar set up in front of the Mallikarjunasvāmin temple at Challagundla.	....	....	Śaka 1740, Bahudhanya, Phalguṇa, <i>śuddha</i> 14, Monday, Vriṣabha- lagna.	Do. .. ..	Registers the repairs, etc., made to the temple of Rāmalīngēśvarasvāmin at Challagundla in Bellāṅkoṇḍa-sīma, by the merchant Paṣumarti Pāpayya.
345	On a broken stone lying near the Virabhadrasvāmin temple at Rupenagundla.	....	....	....	Do. .. .	Broken at the top. Grant of land for the repair ( <i>marahāmatu</i> ) of the tank east of Rūpenagundla.
346	On a slab lying near the small tank at Chīmalamarri.	....	....	Śaka 1606, [Rudhirōḍgarin], Makha, <i>su.</i> [5]. .....	Do. .. ..	Much damaged. Mentions the Muhammadan chief Hajarati Malakaji Mahamandu-khan Sahebu and a grant made to him for having constructed a tank at Chīmalamarri in Bellāṅkoṇḍa-sīma.
347	On the Garuḍa-pillar lying in front of the Vallabharāyasvāmin temple at Pamidipadu-Agraharam.	....	....	Śaka 1077, Jyeshṭha, <i>śuddha</i> 5.	Sanskrit and Telugu.	Gives an account of a Brahman family in which was born an astronomer named Kaṇḍana or Candirāju. He established a temple for Channakēśavadēva at Paṇḍipāḍu and gave land for worship and lamps, for the merit of the kings Goṅka and Rajendra-Chōḍa. The latter also granted the tolls of Paṇḍipāḍu and the tax on marriages for the benefit of the temple.
348	On a stone built into the north wall of the Mallēśvarasvāmin temple at Mulakaluru.	Velanāṇḍa ..	<i>Mahāma[nḍalēśvara*]</i> [Ku]lōttuṅga-Chōḍa Go[nka].	....	Telugu .. ..	Built in on the left side. Seems to record a gift of sheep for a lamp by a Reḍḍi.
349	On a stone forming the threshold of the inner entrance into the Rāmalīngasvāmin temple at Satuluru.	....	....	Śaka 1082, Uttarāyana- Śaṅkrānti.	Do. .. ..	Gift of 55 sheep for a lamp by a lady, to the temple of Rāmīśvaradēva at Chāṇchaluru.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
350	On the Nandi-pillar in front of the same temple	Velunāṇḍu ..	<i>Mahāmaṇḍalēśvara</i> Goṅkarāja.	Kulōttuṅga-Chōḍa-	Śaka 1057, solar eclipse.	Sanskrit and Telugu.	Gifts of land and lamps to the temple of Rameśvara-dēva at Chāñchalūru in the Koṇḍapadumati country.
351	On a slab set up near a well in the same village.	....	....	....	Śaka 1790, Vibhava, Magha, <i>ba.</i> 5, Monday.	Telugu .. ..	Records the digging of the stone well and the planting of a garden.
352	On another slab lying in the same place ..	....	....	....	Śaka 1798, Dhātri, Aśadhā, <i>śu.</i> 2, Saturday.	Do. .. ..	Gift of land for the repair of the same well.
353	On a Nāga-pillar lying before a deserted temple at Kundurru.	Vijayanagara	Virapratāpa Kṛṣṇadēva-Mahārāja	....	Śaka 1445, Chitrabhānu, Vaiśakha, <i>ba.</i> 3, Monday.	Do. .. ..	Incomplete. Gift of land for lamps and offerings to the temple of Puruṣhottamadēva at Kuṇḍorru in Vinikōṇḍa sīma, by Sarvayyadēva-Chōḍamahārāja, son of the <i>Māṇḍalēśvara</i> Alamandala Yarayyadēva-Chōḍamahārāja who bore the title <i>Tribhuvanadīrudula venṇu-sambeta</i> . Śālva-Timmarasayya the prime-minister ( <i>Mahāpradhāna</i> of the king is also mentioned.
354	On a slab set up in a field in the same village.	....	.. .	....	Śaka 1445, Chitrabhānu, Vaiśakha, <i>śu.</i> 3, Monday, solar eclipse.	Do. .. ..	Gift of land by the same chief to a certain Sōmā-līṅgam Dōḍḍamallayya of Kuṇḍurru.
355	On a Garuḍa-pillar lying in a channel at Elchuru.	....	....	....	Śaka 1457, Manmatha, Bhādrapada, <i>śu.</i> 15 Full-moon.	Sanskrit and Telugu.	Registers that a certain Vohulayyāṅgaru made a gift of all his possessions to the god Tiruveṅgalappa and built a tank called Venkaṭanātha at Eṛohūru in Vinikōṇḍa-sīma.
356	On a slab set up in a field at Kopperapadu.	....	....	....	Śaka 1446, [Parthi] [va*], Magha, <i>ba.</i> 5, Saturday.	Telugu .. ..	Records the setting up of an image of Hanuman by a certain Peddānāyāṇḍu of Tummala.
357	On a stone built into the north wall of the Rāmalingasvāmin temple at Vaidana.	....	....	....	Śaka 1142, Vikrama, Pushya.	Do. .. ..	Damaged. Mentions a certain Malledevi and her gift (?) for the merit of her parents.
358	On a stone built into the south wall of the same temple.	....	....	....	....	Do. .. ..	Built in at the bottom. Begins with a <i>prāsaṅgi</i> of the [Kōṭa] chiefs of Dhānyakāṭaka, who were the enemies of the <i>sāmantas</i> of the Chōḍa-Chālukya kings.
359	On a slab set up near the tank at Muktesvaram.	....	....	....	Śaka 1601, Kālayukta, Vaiśakha, <i>śu[dhā]</i> , Full-moon, lunar eclipse.	Do. .. ..	Registers that at Muktesvaram the <i>mokhāsa</i> village of . . . Ajam Bālalu Ahammadu Alam-khan, the sluice of the tank was built by an agent of Teju-khan for the merit of the Hazaret.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On a stone set up near the Kāmasvāmin temple in the same village.	....	....	....	Telugu.. ..	Consists of a single line with symbols of sun and moon carved below and states: "this is the mānya-land of Tejū-khan's masjid (masjid)."
361	On a piece of a broken pillar lying near a Kōmati-merchant's house in the same village.	....	..	Śaka 1031 ..	Sanskrit (in Telugu).	The king's name is lost. Refers to Viaddanpura (i.e., Vaidana) a town in Kamma-rāshṭra.
362	On a stone lying in a field at Chennupalli-Agraharam.	....	....	Siddharthin, Phālguna, <i>su.</i> 10.	Telugu . ..	Records that this is "the mānya-land given by Ballala-Khān to the masjid (masjid)."
363	On the Nandi-pillar set up in front of the Parasavēdisvara temple in the same village.	Telugu-Chōḍa	Nanni-Chōḍa, son of the Mahāmaṇḍalēśvara Tribhuvanamalladēva-Chōḍa-Mahārāja.	Śaka 1075, Viśuva-Saṅkrānti.	Do. ..	Records gifts of land to the temple of Sōmīśvaradēva (evidently the one mentioned in the next inscription) by the king, for the merit of his mother Machaladevi, by his brother Kannaradēva and by some merchants. Also registers service-grants made to the servants of the same temple.
364	On the same pillar .. .. .	Do. ..	Mahāmaṇḍalēśvara Tribhuvanamalladēva Pottepicchōḍa-Mahārāja.	Śaka 1073, Viśuva-Saṅkrānti.	Do. ..	The merchant ( <i>vaīśya</i> ) Kosanaya-Setṭi, son of Vasaya-Setṭi of the Kubera family at Penugonda, constructed a tank on the western side of Koṭyadōna and at the further end of the tank-bund built the temple of Sōmīśvaradēva and consecrated it. He presented the tank and a village to the temple, for maintaining the usual services.
365	On a slab set up near the same temple ..	Do.	Mahāmaṇḍalēśvara Kannaradēva-Chōḍa-Mahārāja.	Śaka 10[9]8, Durmati (mistake for Durmukha), Kārttika, <i>śukla</i> 2, Sunday.	Do. ..	Gift of land and tolls to the Kommīśvara temple at Kaṭēpalli by a certain Sūraparāju.
366	On a pillar lying in the tank at Pedā-Ambatipudi, hamlet of Guntupalli.	....	....	Śaka 1227, Krōdhin, Pūshya, <i>bahula</i> 14, Saturday.	Do. ..	Registers gifts of land in various villages to the temple of Lakshmi-Gōpinātha at Ammalapūndi, by Lokarāju, a servant of Itā[ya]ghadapu Śripurushadēvarāju.
367	On the same pillar .. .. .	Kakatiya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja ..	Śaka 1208, Pārthiva, Viśuva-Saṅkrānti.	Do. ..	Gift of land for the worship of Lakshmi-Gōpinātha at Ammalapūndi, for the merit of the king, of Chagirāja and of Lakmadēvi.
368	Do. .. .. .	....	....	Śaka 1480, Kālayukta, Māgha, <i>su.</i> 5, Thursday.	Do. ..	Registers that a certain Tipparāju of Kaṭēpalli repaired and reconsecrated the temple of Gōpinātha at Amalampūṇḍi.
369	On the top beam of the entrance into the Saṅkarasvāmin temple at Konidena.	....	....	....	Do. ..	Seems to register a gift of lamps and money by private individuals to the temple of Sakalīśvara-B[h]āṭara at Yeruvūru.
370	At the bottom of the right hand column of the same entrance.	[Telugu-Chōḍa]	Mahāmaṇḍalēśvara Chōḍamahārāja ..	....	Do. ..	Gift of goats for a lamp by the queen (f. Bolla[ma], to the temple of Saṅkhara-Mahādēva.

**B.—Stone inscriptions copied in 1915—cont**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On a pillar in the Mukha-maṇḍapa of the same temple.	...	....	Śaka 137[6], Śrīmukha, Śrāvaṇa, <i>su.</i> 11, Monday.	Telugu ..	Gift of land to the temple of Śaṅkaradēva by a certain Parvata-Redḍi of Muḍivemula for offering puddings.
372	On another pillar in the same place ..	..	....	..	Do. ..	Gift of land to the same temple by Vatiśiṣṭu-Gurudasu, for the merit of his parents.
373	On a slab set up in front of the Āṇjanēyasvāmin temple in the same village.	....	....	Śaka 1374, Āṅgīrasa, Ā- śhādha, <i>su.</i> 15, Monday.	Do. ..	Records that Muḍivemula China-Ippā-Redḍi exempted the taxes on <i>ērṣṭriyam</i> lands, marriages, etc. in Koṭṭedona and other villages of Vinikonda-sima, which belonged to him.
374	On a slab set up at the foot of the ascent to the Chennakēśavasvāmin temple in the same village.	..	....	Śaka 1357, Rakshasa, Śrā- vaṇa, <i>su.</i> 10, Sunday.	Do. ..	Registers that Bhaṇḍaru Gaṅgana a deputy of Saṅgaṇḍodeya issued a charter for markets ( <i>santu-śāsana</i> ) and granted some rent-free land.
375	On a stone lying near the Māḍigapalle (quarter) in the same village.	....	....	Śaka 1[1]89, Prabhava, Āśhādha, <i>ba.</i> 15, Friday.	Do. ..	Much damaged. Registers that certain temple priests ( <i>Jīya</i> ) of Koṭṭadona gave some land to certain other priests.
376	On a stone near the Śiva temple on the top of the hill in the same village.	....	....	....	Do. ..	Records that a certain Guṇḍapanēni Prōlinēṇḍu, constructed the temple ( <i>nagaru</i> ) of Pāpavināśa-dēva.
377	On a stone near the Āṇjanēya temple at Zonnatali.	[Velanāṇḍu] ..	Mahāmaṇḍalēśvara [Kulō]ttunga-Chōḍa- [Goṅkaraḥa].	... Uttarāyana- Saṅkrānti.	Do. ..	Much damaged. Registers the building of a tank by a Brahmana and a gift of lamps by him to the temple of Tripurāntaka. The [1] 7th regnal year of a certain king is faintly visible in the 3rd line.
378	On a broken pillar lying in front of the Channakēśavasvāmin temple at Kolalapudi.	....	....	Śaka 1188, Prabhava, Vaiśākha, <i>suddha</i> 3, Thursday.	Do. ..	Broken at the bottom. Registers that the temple of Komāra-Gōpinātha at Kōnalapudi in Kammanāṇḍu, was consecrated for the merit of Paṇḍaraju, Vallabharaju and others whose ancestors claim a long list of historically interesting <i>birudas</i> . They were of the Durjaya race, lords of Kollipakapara and rulers of the <i>Shajshasra</i> country on the south side of the river Krishnavēni (i.e. Krishna). See <i>Ephigraphia Indica</i> , Volume VI, page 224.
379	On the same pillar .. .. .	....	....	Śaka 1487, Akshaya, Magha, <i>su.</i> 12, Friday.	Do. .	Records that Śingaraju of Kollapudi, built at that village for the merit of his parents Basavaraju-Mallamaraju and Gaṅgaroma, the central shrine of the Ādikēśava temple and the connected pavilions, consecrated the goddesses Bhū and Lakshmi, set up the Garuḍa-pillar and also constructed the Nilakanthēśvara temple.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On a pillar set up in front of the Virabhadrasvāmin temple at Dronādula.	....	....	Hēyalambi, Karttika, <i>śu.</i> 15, Monday.	Telugu .. ..	Records that the great men of Bhikāvṛitti- [ <i>maṭha</i> ] at Śrīśaila and other places, having deputed the <i>voḍayas</i> and <i>śaktas</i> , these met at the pavilion of the Virēśvara temple at Dronādula. At that time the three, <i>Virapūṇḍarikas</i> , Kotavirayya and two others with the consent of the assembly granted the subscriptions which they had the right to collect from the <i>tambāḷas</i> , to the Virēśvara temple, for offerings and lamps.
381	On a slab set up in the same place ..	....	....	....	Do. .. ..	Registers that the <i>Mahāmāṇḍalēśvara</i> Pallināṭivira Anuṅgundēva-Mahārāja made a grant (P) to the temple of Kēśavaḍēva at Drōṇādī in the Kammanāṇḍu country of which he was the ruler.
382	On a stone set up outside the compound of the same temple.	....	....	Babudhanya, Phalguna, <i>śu.</i> 1.	Do. .. ..	Gift of land to the village goddess Yakkaladevi at Drōṇādī by the <i>Mahāmāṇḍalēśvara</i> Śrinātharāja-Venkaṭadrideva-Mahārāja who held the title the lion to the elephants, <i>i.e.</i> , enemy chiefs ( <i>arivāḍṛaṇasimhyā-rāvu</i> ).
383	On a broken stone lying behind the Āñjanēyasvāmin temple in the same village.	....	....	Lost .. ..	Do. .. ..	Much damaged. Refers to a certain [Cha]nnama <i>pēraṇṭālu</i> who entered fire ( <i>i.e.</i> , committed <i>suttē</i> ) after the death of her husband.
384	On the right door-post of the entrance into the Sōmēśvarasvāmin temple in the same village.	Velanāṇḍu ..	<i>Mahāmāṇḍalēśvara</i> Kulōttuṅga-Chōḍa-Go- [h]karāja.	Śaka 107[7], Uttarāvāṇa-Saṅkranti.	Do. .. ..	Gift of land by the kings <i>Mudiseli</i> .. . . . preḡḡaḍa, to the Mahāḍēva (Śiva) of the Sōmēśvara temple at Drōṇādī.
385	On a stone column set up in front of the Drōṇādulanma temple in the same village.	....	....	Śaka 1318, Bhava, Jyē- shṭha, <i>śa.</i> 7, Friday.	Do. .. ..	Refers to the stones ( <i>bārālu</i> ?) presented by Taṅḡeḍa Nayiniṅḡaru.
386	On a pillar set up near the image of Hanu- mān at Maruturu.	Vijayanagara ..	Virapratāpa Mallikārjuna .. .. .	Śaka 137 [6], Śrīmu[kha], Bhadrāpāda, <i>śu.</i> 15, Sun- day.	Do. .. ..	Much damaged. Gift of taxes called <i>śrōṭṛiya-kaṇḍalu</i> . Mentions Māruturu.
387	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 16[3]3, Vi[kṛi]ti, Śrā- [vapa*], <i>śu.</i> 1 [1].	Do. .. ..	Damaged. Registers a gift by Narasārāja of Marṭu[ru*].
388	On a slab set up near a well at Kaṇḍla- guṇṭa, a hamlet of Chagallu.	....	....	Śaka 1447, Sar- vajit, Āsha- dha, [ <i>śu.</i> 3], Sunday.	Do. .. ..	Registers that a certain Channama-Nayaniṅḡaru settled the distribution of land under the tank north of Kaṇḍlakunṭa, three parts being set apart for the Velamas, gods and Brahmanas and two for those who guarded the country.
389	On a pillar of the Kalyāṇa-maṇḍapa in the Mūlāsthānēśvara temple at Naden- dla.	....	....	Śaka 1**8, Par- thiva, Vaiśā- kha, <i>śu.</i> 15, Sunday.	Do. .. ..	Gift of an image of Pārvatī and of a golden necklace to the god of Mūlāsthana by [Vili]-Pōtinēḍu, for the merit of his parents.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
390	On the same pillar .. .. .	....	....	Śaka 107[5], Uttarāyana- Sankranti.	Telugu .. ..	Gift of a lamp by a merchant to the Mahādēva of Mūlasthāna at Nādiṇḍla.
391	On another pillar of the same <i>maṇḍapa</i> ..	Kōṭa ..	<i>Mahāmaṇḍalēśvara Jagamechchuganḍa</i> Gaṇa- patidevarāju.	Śaka 1180, Bhādrapada, ḍa. 6, Friday.	Sanskrit and Telugu.	Registers that the king who was the son of Bayyala- devi granted 2 <i>kēsari-viśālū</i> on each <i>māḍa</i> realised on the whole-sale disposal of certain articles at Nādiṇḍla, to the temple of Mahādēva at Mūlas- thāna.
392	On a stone built into the platform of the <i>Talambrālu-maṇḍapa</i> of the same temple.	....	....	....	Telugu .. ..	Fragment. The bottom portion which is preserved records (1) a grant [of land] to the temple of Sōmēśvara-Mahādēva, for offerings; (2) the resolution of the Telika-thousand community the lords of Bejavāḍa—regarding the jewellery of a deceased wife and (3) the gift by a merchant of 55 sheep for a lamp to the temple of Chōḍēśvara at Nādiṇḍla.
393	On a pillar set up in front of the Vēmu- lamma temple in the same village.	Koṇḍapaḍmaṭi ( <i>Giripaśohima</i> )	<i>Mahāmaṇḍalēśvara</i> Manma-Maṇḍa, a subor- dinate of Kulōttuṅga-Chōḍa.	Śaka 1061, Āś- vija, dark half, Indra's day (i.e., 12th <i>tithi</i> ), Monday.	Sanskrit and Telugu.	Gift of land to the goddess Karmamōṭi (i.e., Cha- munda) at Nādiṇḍla. The Telugu portion men- tions a gift of 55 sheep for a lamp and registers the distribution of land among numerous temple servants consisting of <i>Sānulu</i> , <i>mānulu</i> and <i>vidyā-</i> <i>mantulu</i> . See <i>Epigraphia Indica</i> , Volume VI, pages 274 and 275.
394	On a stone lying in front of the Nandi- kuṇṭa-Vināyaka temple in the same village.	Do.	<i>Mahāmaṇḍalēśvara</i> Buddharāju .. ..	Śaka 1093, Viś- huvu-Sankran- ti.	Telugu .. ..	Mutilated. Gift by the king and (his brother) Maṇḍarāja, son of Maṇḍarāja, for the merit of their parents. See <i>ibid.</i>
395	On a mutilated slab lying in a field in the same village.	....	....	Śaka 1046, Māgha, bright half, 5th <i>tithi</i> .	Telugu (verse and prose).	Begins with the eulogy of the Vaiśyas born of the Kuhēra race. A certain Kamana (or Kāmi-setṭi), son of Kosani-setṭi of Penugonda and of the Mok- kola family built a temple for Viśvēśvara at Nādiṇḍla. Another inscription in continuation of this is dated in Śaka 105[0], Bhādrapada, <i>suddha</i> 12, Thursday and records a gift of sheep for a lamp by the same Kāmi-setṭi.
396	On the same slab .. .. .	....	....	[Chalukya]-Vik- rama year, 46. ... Sankranti.	Telugu .. ..	Much mutilated. Refers to the <i>daṇḍanāyaka</i> Anan- tapāla and a gift of land at Mayindamvō[lu*].
397	On a mutilated slab (now used as a survey stone) in a field in the same village.	Koṇḍapaḍmaṭi..	<i>Mahāmaṇḍalēśvara</i> Budharāja .. ..	Uttarāyana-San- kranti	Do. .. ..	Gift of land west of Nādiṇḍla for maintaining a feeding-house in which 15 Brahmanas were to be fed every day.
398	On another mutilated stone in the same field.	Do.	<i>Mahāmaṇḍalēśvara</i> Manma-Maṇḍayarāja, subordinate of Kulōttuṅga-Chōḍa.	....	Do. .. ..	Gift of land for offerings to the temple of Sakalēśvara, consecrated on the hill in the tank Aluva-cheruvu, on the south-west of Nādiṇḍla.

B.—Stone inscriptions copied in 1915-- cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the door-post of the entrance into the Ramaliḡgasvāmin temple at Kesana-palli.	....	....	Śaka 138[9], [Vi]lambi, Pu- shya, <i>ḡa.</i> 1, Friday.	Telugu .. ..	Much damaged. Mentions Kēsanipalle.
400	On a stone lying in a field in the same village.	....	....	Śaka 1651, Vik- arin (wrong) Viśakha, <i>śu.</i> 7, Wednesday.	Do. .. ..	Damaged. Mentions [Ya]llareḡḡi, son of Mallareḡḡi.
401	On two stones built into the Pōturāju shrine at Kanuparru.	....	....	Śaka 1189, Vai- śakha, <i>suddha</i> 13, Vadda- vāramu ( <i>i.e.</i> , Saturday).	Do. .. ..	Gift of tolls by Maramarāju, Prolamarāju, [Jamu] Darapa-Nayudu and Marintudu to the temple of Gopinātha for the merit of king Pratāparudradeva-Mahārāja.
402	On a pillar set up in front of the Āñjanēya shrine at Appapuram.	....	....	Śaka 1327 (in words), Par- thiva, Magha, <i>suddha</i> 11, Thursday.	Do .. ..	Registers that Kaṭari Vallabhi-ṡeṡṡi of Varidala- <i>ḡṡṡa</i> and the lord of Ayyavālipura, built a tank called Govardhana-samudrum and constructing on its bund a temple for Kēśava-Perumal, got some land granted to the temple below that tank, by king Peda-Kōmaṡi-Vēma.
403	On the slab called <i>Baṡḡḡrammudṡi</i> at Govindapuram.	....	....	....	Telugu (Archaic) ..	Mentions Challiśvara.
404	On a pillar set up near the Rāmasvāmin temple at Kavuru.	....	....	Śaka 105[9], Uttarāyana- Sankrānti.	Telugu) ..	Damaged. Registers that a certain Redḡi of the Kōḡḡapaḡḡaṡi country built a temple for the god Śōmēśvaradeva at Goniyapṡḡḡi and gave some land to it below a tank built by himself. He also gave sheep for a lamp.
405	On a Nandi-pillar standing in a street at Purushottamapattanam.	[Kākaiya] ..	<i>Mahāmaḡḡalēśvara</i> Gaṡapātidēva-Mahārāja	Śaka 11[71*], Kilaka, Pauṡhya, <i>suddha</i> 10, Monday, Uttarāyana- Sankrānti.	Do. ..	Gift of the village Oddapṡḡḡi to the temple of Śam- karīśvara-Mahādeva at Kotyadona by Ekkaya, the younger brother of [Bhā]ḡkara who was the great minister ( <i>pradhāni</i> ) of the king.
406	On the Garuḡa-pillar set up in the main street of the same village.	....	....	Śaka 1321, Pra[ma]ḡḡi, Magha, <i>ḡa.</i> 6, Friday.	Do. ..	This pillar ( <i>Garuḡa-gaṡḡha</i> ) of god Lakṡhmi-Nara- siṡha was the gift of a native of Ātukūru.
407	On a slab set up in front of the Malles- vara temple at Babbepalle.	Telugu-Chōḡa..	Tiru[kali]dēva-Chōḡa-Mahārāja, son of Tiru- [ka*]ḡidēvarāju.	..	Do. ..	Registers that the king built at Pabbapalli a temple for Tirukaliśa- Mahādeva in the name of his father and granted lands and a small tank to it.
408	On the Garuḡa-pillar set up in front of the Vēnuḡḡalāsavāmin temple at Punuru.	....	....	Śaka 130[9], Prabhava, Śrāvāna, <i>ḡa.</i> [8], Śrijayanti.	Do. ..	Registers that a certain Nūṡkareḡḡi-Bukkarāyanin- ḡāru granted lands to the temple of Gopināthadeva at Pāṡṡru.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
409	On the same pillar .. .. .	....	...	....	Telugu ..	Gift of land to the same temple by <i>Mahāmaṇḍalēśvara</i> Pūṣapaṭi Gaṇapatirāja for the merit of his parents Ramarāja and Lakṣmadēvi.
410	On a broken pillar lying in the compound of the Virabhadrasvāmin temple in the same village.	Telugu-Chōḍa..	<i>Mahāmaṇḍalēśvara</i> Bhimadēva Kēśavadēva-Chōḍa-Mahārāja, son of Chōḍadēva-Mahārāja and Kalyāṇamahādēvi.	Śaka 1157, Chaitra, <i>suddha</i> 5, Sunday, Mēsha-Saṅk-rānti.	Do.	Registers the apportionment of land in Pūnuru to the <i>Mahājānas</i> of that village which was granted [to them] by Anuṅgudēva-Mahārāja with the consent of Gaṇapatidēva-Mahārāja.
411	On the door-post of the entrance into the Tripurāntakēśvara temple in the same village.	...	....	Śaka 1451, Sarvadhari, Pūshya, <i>ba.</i> 3, Sunday.	Do. ..	The temple of Tripurāntaka-līṅga was built by a certain Basivinēṇḍu for the merit of his parents.
412	On a stone built into a well in the same village.	Telugu-Chōḍa	....	Mēsha-[Saṅkran-ti.]	Do. ..	Mutilated. Mentions a Chōḍa-Mahārāja.
413	On a stone lying in front of the Vēṇugō-pālasvāmin temple at Eddanapudi.	....	....	Śaka 1366, Raktakshin, Āṣāḍha, <i>śu.</i> 14, Monday.	Do. ..	Gift of land to the temple of Rāmachandra at Nūnta-lapāḍu by a certain Timmacāyanīṅgaru.
414	On a stone lying in front of the Śiva temple in the same village.	....	....	....	Do. ..	Registers that a certain Anne[pe]ggada granted Eddanapūḍi as an <i>agrahāra</i> and fixed its boundaries.
415	On a stone set up in front of the Madana-gōpālasvāmin temple at Enamḍala.	Vijayanagara ..	Virapratapa Sadaśivadēva-Mahārāja, ruling from Vidyānagara.	Śaka 14[87], Krōḍhana, Āśvīja, <i>śu.</i> 1[1].	Do. ..	Registers a gift of land at Yānamadala in Vinikōḍa-sīma for the merit of Kumāra-Vēṅka[ṭa]rājayya, son of the <i>Mahāmaṇḍalēśvara</i> Vēṅkaṭēśva[ra]rāja, by his agent Daḷuvāyi Vēṅkaṭēsa. Mentions the <i>Mahāmaṇḍalēśvara</i> Rāmarāja-Tirumalārājayya-dēva-Mahārāja.
416	On a stone set up in a street of the same village.	....	....	Śaka 1810, Śarvadhari, Chaitra, <i>suddha</i> 9, Wednesday.	Telugu (verse)..	Registers that a certain Vēṅkaṭamantri, consecrated the temple of Sitāramadēva at Yānamadala, Maddinēni Naresinibhāṣu presented the procession-al images and gave 3 acres of land. On some pillars of the temple of Sitārama at Enamḍala the same donor under the name Buchchi-Vēṅkayya is described as having established that temple.
417	On the door-post of the entrance into the Mallēśvara temple in the same village.	Vijayanagara ..	Harihararāja .. .. .	Śaka 132[2], Vikrama, Māgha, <i>śu.</i> 10, Monday.	Telugu.. ..	Records that Chinnakurti Annama-Nāyanīṅgaru made a gift of land to the temple of Doḍḍa-Maṇa-thadēva of Kurundoṅu, for offerings.
418	On a slab set up in front of the Orogant-amma shrine in the same village.	....	....	Śaka 1415, Prāṇāḍīḥa, Māgha, <i>ba.</i> 3[0], Monday.	Do. ..	Gift of one <i>aḍḍa</i> on each <i>puṭṭi</i> (of grain) for maintain-ing the worship and festivals of Vōruṅgaṇṭi-Amma at Pina-Yenumadala, by a certain Mēḍaramēṭṭari Rāmāyāṅgaru.
419	On a stone set up in a street at Gorijavolu.	Vijayanagara ..	Virapratapa Sadaśivadēva-Mahārāja, ruling from Vijayanagara.	Śaka 1468, Parābhava, Śrāvana, <i>ba.</i> 12, Thursday.	Do. ..	Gift of the village Gorāṇjavrōlu in Kōṇḍavīti-sīma to the Śrī-Vaiṣṇava teacher Tiruvēṅgaṇāthayya-ṅgaru, son of Tallāpaka Tirumalāyāṅgaru at <i>Svāmi-puṣhkariṇi</i> tank, in the presence of Tiruvēṅgaṇātha (i.e., the god Vēṅkaṭēsa at Tirupatī).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
420	On a Hanuman slab at Vankayalapadu.	Vijayanagara ..	Vijayaraya .. .. .	Śaka 1363, Durmati, Kārtika <i>śu.</i> 11, Thursday.	Telugu . .	Damaged. Registers the consecration of the image of Hanumanta-Perumal for the merit of the members of the royal family.
421	On a slab set up near the <i>Chalivendardevi</i> in the same village.	....	....	Śaka 1693, Vikṛiti.	Telugu verse ..	Records that Krishnama-setṭi built the well, planted a garden and repaired the water-shed. Another slab set up in the same place also registers this fact in Telugu verse. A third stone lying there states that the poet Narasa-Pāṇḍita who composed the verses on the three slabs, was rewarded with a pair of golden-bangles by Krishnama-setṭi.
422	On a pillar set up near the <i>Peddaohervu</i> tank in the same village.	Vijayanagara ..	Achyutaraya .. .. .	Śaka 1462, Śarvarin, Chaitra, Full-moon.	Sanskrit and Telugu.	Registers that Chinnamāmba, the sister of Rāmāya-māntri Baḥa, --the minister of the Karnaṭa king Achyuta and the wife of Pratapa-Yalla, built a temple of Śiva called Parvatanātha at Santalūru, converted Vaṅkalapadu into an <i>agralāra</i> under the name Rāmachandrapura and constructed near it the tank, Gōpināthasamudra. In the Telugu portion she is called the sister of Rāmāya Bhaskaramātya.
423	On a Naga-stone set up in front of the Addankamma temple at Edlapadu.	....	....	Śaka 1458 (for 1478), Nala, Magha, <i>śu.</i> 15, Sunday.	Telugu.. .	Registers that a dependent (?) of Basuvapātra got an image of Adīśakti whose native name was Nañcharamma, made and consecrated for the merit of his parents.
424	On a stone lying near a well at Viśvana-thuni-khandrika.	....	....	Vikrama, Vai- śakha, <i>śu.</i> Full- moon.	Do. . .	Records that the shepherd ( <i>golla</i> ) Viraya of Garikipadu, dug a well in a field of Viśvanādhani Kharu-dike, planted a garden and performed the thread-ceremony ( <i>Upanayanam saḍḍugu</i> ) of a Brahman boy.
425	On a pillar in the Mukha-maṇḍapa of the Channa-Malleśvara temple at Jaladi.	....	....	Śaka 1428, Kāhaya, Magha, <i>śu.</i> 14.	Do. . .	Gift of land at Jaladi by certain private individuals to the temple of Chenna-Mallikharjuna-līṅga at that village.
426	On a pillar in the Mukha-maṇḍapa of the Channakēśavaśvāmin temple in the same village.	....	....	Śaka 1396, Jaya, Chaitra, <i>śu.</i> 30, Saturday, solar eclipse.	Do. . .	Gift of land by a certain Kirtiraju-Immaḍaraju to the temple of Gōpināthadeva at Jaladi.
427	On the Garuḍa-pillar set up in front of the same temple.	....	....	Nandana, Nija- Bhadrapada, <i>śu.</i> 10, Monday.	Do. . .	Registers the gift of the <i>Garuḍagambhamu</i> to the temple of Gopinātha at Jaladi by a certain Machinēṇḍu on behalf of Ko[ṇi]ñjeṭi Nagineṇḍu.
428	On a rock in a field at Jaggapuram, hamlet of the same village.	....	....	Śukla, Śra[va*]- ṇa, <i>śu.</i> 1. . .	Do. . .	Gift of land at Jaladi, to Bhagavatula Kōṇṣaraya of Virivūru by the <i>Mahāmaṇḍalēśvara</i> Rāmārāja-Tirumalarajayyadeva-Mahārāja.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On a stone in the north wall of the Sōmēśvarasvāmin temple at Eluru.	....	....	Śaka (mistake for Kaliyuga) 4564 (mistake for 4590) Saumya, Jyēsthā, <i>ba.</i> 2, Friday.	Telugu .. ..	Mutilated. Registers a gift of land at Vērūru in Kondavīti-sima to the temple of Chandraprabhāñjanōśvara of that village by the <i>Mahāmañḍalēśvara Tribhuvana-birudula vennu</i> Sambeta Alamandala Kākulani Dēva-Chōḍa-Mahārāja; see below Nos. 430 and 434.
430	On a stone in the wall to the left of the entrance into the same temple.	....	....	Do.	Do. .. ..	Gift of land to the temple of Sōmēśvaradeva at the same village by the same chief.
431	On a Nandi slab set up near the same temple.	....	....	Śaka (mistake for Kaliyuga) [4]925 (evidently for 4295) Uttarāyana-Saṅkrānti.	Do. .. ..	Registers that Parichchēdi Chikka-Bhimarāja of Vērūru made a gift of land to the temple of Mūlāsthana-Sōmanāthadeva for offerings.
432	On the Naga-pillar set up in front of the Virabhadra temple in the same village.	....	....	Lost; solar eclipse.	Sanskrit and Telugu.	Much damaged. Refers to a line of kings or chiefs commencing with Bhima, who were the lords of Kollipaka, the rulers of the <i>Shūtsuhasra</i> country on the southern side of Krishna, etc. In this family was a certain Guṇḍa who made gifts of land to Brāhmanas of various <i>gotras</i> . Below this is a later record which registers the lands enjoyed by certain head-karnams. Mentions the <i>Mahāmañḍalēśvara</i> Parichchēdi-Bhima.
433	On the same pillar .. .. .	Vijayanagara ..	Virapratāpa Kṛishṇadēvarāya-Mahārāja ..	Śaka 14[43] [Vishu], Karttika, <i>su.</i> 15, Monday.	Do. .. ..	Much damaged. Gift of land by Nāḍindla-Gōpa, the sister's son of the great minister Pratapa Śaḷuva-Timmarasayya, to the temple of Sōmēśvara at Vērūru; Gōpa was appointed to rule the Kondavīti country by his uncle, Śaḷva-Timma, cf. <i>Epigraphia Indica</i> . Vol. VI. p. 112.
434	On a pillar of the Mukha-maṇḍapa in the Channakēśavasvāmin temple in the same village.	....	....	Śaka (mistake for Kali-yuga) 4564 (mistake for 4590), Saumya, Jyēsthā, <i>ba.</i> 2, Friday.	Telugu.. ..	Gift of tax-free land at Vērūru in Kondavīti-sima, to the temple of Teluṅgurāya at Śrīkakolamu by the <i>Mahāmañḍalēśvara Tribhuvana-birudula vennu</i> Sambeta Dēvachōḍa-Mahārāja. See above Nos. 429 and 430.
435	On another pillar of the same maṇḍapa ..	....	....	Do.	Do. .. ..	Gift of land at Vērūru by the same chief to the temple of Channakēśava-Perumāl at that village.
436	On the left column of the entrance into the same temple.	....	....	Śaka 1443, Chitrabhānu, Śrāvana, <i>su.</i> 11, Monday.	Do. .. ..	Registers that a certain Venkaṭayōgi constructed the Bhōga-maṇḍapa of the Chennakēśavarāya temple at Vērūru and that the chief Śūrineni Abbā-Nayanaṅgaru gave to this Venkaṭayōgi a piece of land in the same village on the day of the lunar eclipse.
437	On the right column of the same entrance	....	....	Vyaya, Bhādrapada, <i>ba.</i> 7, Wednesday, Rōhini.	Do. .. ..	Registers the gift of this pillar for the entrance into the mukha-maṇḍapa of Che[n]nakēśavarāya at Vērūru, by a certain Yarramarāja of Cheṅgalamāṭi.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
438	On a pillar lying near Viśveśvarasvāmin temple at Gottipadu.	....	....	....	Telugu .. ..	Gift of the pillar by a certain Mallu of Rajamahendravaram, for the merit of his parents. He was a devotee of Kālikadevi and Kamaśvara.
439	On a Naga-stone set up in front of a Kōmaṭi merchant's house at Chirumamilla.	Velanāṇḍu ..	<i>Mahāmaṇḍalīśvara</i> Kulottunga-Chōḍa Goṅkarāja, a subordinate of Rajendra-Chōḍa.	....	Do. .. ..	Damaged. Gift of land. A number of temple servants who received shares are enumerated.
440	On the same stone .. .. .	Do. ..	<i>Mahāmaṇḍalīśvara</i> Kulottunga-Chōḍa-Goṅkarāja.	Śaka 1083, Vishuvu-Saṅkrānti.	Do. .. ..	Damaged. Seems to record a gift of lamp. Another record on the same face of the pillar whose date is lost, mentions a gift of lamps made to the temple of Anantīśvaradēva at Chirumamidi.
441	On the Naga-slab set up near a Vinayaka shrine at Tubadu.	Do. ..	Chōḍa (son of) Velanāṇḍi Goṅka II .. ..	Śaka 1054, Kārttika, <i>śuddha</i> 13, Sunda	Telugu (verse and prose).	Begins with the eulogy of a certain Kapa of the fourth caste. Mentions Buddhavarma who conferred the insignia of royalty on Siṇḍapa-Nayaka. The grandsons of the latter served under Maṇḍa and gained a victory at Mannēru on behalf of their overlord, and received from him the villages Tūmbarru and Ātukūru. Next came Kapana who served under Chōḍa (son of) Velanāṇḍi Goṅka and set up the temple of Mahēśvara at Tūmbarru. He gave to that temple, named Bhīmēśvara, land which included shares for the several services, the writer of the record, Brāhmanas, etc.
442	On a slab set up in front of the Hanumān image at Kondakavuru.	....	....	Śaka 1313, Bahudhanya (wrong), Poshya, <i>śu.</i> 14, Wednesday.	Telugu .. ..	Registers that Timmarasayya, the minister ( <i>pradhāni</i> ) of Krishnadēva-Mahārāja, gave the village Kondakavūru to the temple of Trikoṭīśvara for worship and festivals.
443	On a Naga-pillar set up in the street at Timmapuram.	Velanāṇḍu ..	Kulottunga-Chōḍa Goṅka .. .. .	Śaka 1083, Uttarāyana-Saṅkrānti.	Telugu (verse and prose).	Saranaya, a favourite servant of the king, made certain charities at the village of Jēvaramu for the merit of the king and his wife Kamidevi, such as the consecration of the temple of Goṅkīśvara, the construction of tanks, gift of lands, etc.
444	On a Nandi-pillar set up in front of the Śiva temple at Degaramudi.	Telugu-Chōḍa ..	Nannichōḍa-Mahārāja, son of Tribhuvanamalladēva-Chōḍa-Mahārāja and Māchala-devi.	Śaka 10[8]2 ..	Telugu .. ..	Registers the gift of Dēngayabūdi east of Kotyadona in Kammanāḍu, to the temple of Tribhuvanamalla-Mallikarjuna-Mahadēva through the priest Mailajya-Pandita, for worship and festivals.
445	On a stone in the wall close to the entrance into the fort at Kondavidu.	...	....	....	Telugu verse ..	Registers the eulogy of Rāmaya-Bhāskara, the minister of king Achyutadēvarāja and the builder of the Gopinātha temple and town at the foot of the hill.
446	On the monolithic lamp-column set up in front of the Gopināthasvāmin temple in the same village.	Vijayanagara ..	Virapratāpa Vira-Śrīraṅgarāyadēva-Mahārāja II.	Śaka 1499, Īśvara, Kārttika, <i>śu.</i> 1[1].	Telugu .. ..	Gift of the village of Gorijavōlu <i>alias</i> Śrīraṅgarāyapuram as a tax-free <i>agrahāra</i> to a certain Virūpāksha.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a pillar of a <i>dargā</i> -pavilion in the same village.	....	....	Śaka 1926, Tarana, Magha, <i>su.</i> 10, Saturday.	Telugu .. ..	Gift of this (central) pillar for the mukha-maṇḍapa of the Nagarśvara temple at Konḍaviḍu, by the merchant Narahari-setṭi of the Puchchakola-gōtra and the chief of Penunḡonda.
448	On another pillar of the same pavilion ..	....	....	Do.	Do. .. ..	Gift of this (central) pillar for the same maṇḍapa, by the merchant Suggi-setṭi of Nudurumbādu who belonged to the Yerasetṭi-gōtra and was the chief of Penunḡonda.
449	On the third pillar in the same place ..	....	....	Do.	Do. .. ..	Gift by Chavvi-setṭi of Bo[da]rukuta-gōtra.
450	On the fourth pillar in the same place ..	....	....	Do.	Do. .. ..	Gift of the pillar by Katakama-setṭi of Yenḍaluru, who belonged to the Venukula-gōtra.
451	On a beam of the same pavilion .. ..	....	....	Do.	Do. .. ..	Gift by the merchant Vira[malli]-setṭi of Yanukola-gōtra for the merit of his father, uncles and mother.
452	On another beam of the same pavilion ..	....	....	Do.	Do. .. ..	This beam ( <i>tārapaṭṭe</i> ) was the gift of the merchant Kroḷi Gaṅgi-setṭi of Vivarisiṭṭa-gōtra, for the mukha-maṇḍapa of the same temple.
453	On the third beam of the same pavilion ..	....	....	Do.	Do. .. ..	Gift by the merchant Māraṭūri Pōlama-setṭi of [A]ppanaṅgakula-gōtra.
454	On a boulder near the <i>vāgu</i> at Ellamanda	Vijayanagara ..	Virapratapa Sadāśivadeva-Maharaya ..	Śaka 1477, Rakshasa, Srāvaṇa, <i>su.</i> 11, Thursday.	Do. .. ..	Registers certain privileges (P) granted to the residents of the village Yallamanda in Konḍaviṭṭisima, by the chief Siddirāju Timmarājayyadeva-Maharāja on behalf of the Mahāmaṇḍalēśvara Yara Tirumalarājayyadeva-Maharāja.
455	On a stone lying in a field at Guravaya-palem, a hamlet of the same village.	....	[Mahāma]ṇḍalēśvara Kulō[ttuṅga-Chōḍa- <i>ra</i> ].	Śaka 1075, Srimukha, Uttarāyana-Saṅkrānti.	Do. . . .	Gift of a tank constructed by himself at Peṭṭūru, to the temple of Trikoṭiśvara-deva, by a certain Buddana.
456	On a slab lying in a field at Munumaka.	....	....	Śaka 1145, Uttarāyana-Saṅkrānti.	Do. .. ..	Damaged. Seems to record a gift of land at Muluvumbaka to the temple of Amareśvara-Mahadeva by a certain Siddhirāja, for the merit of his parents and of Gaṇapati-deva-Maharāja.
457	On a stone built into the platform of the Hanumān temple at Ganapavaram.	....	....	Durmukhi, Chaitra, <i>su.</i> 5, Thursday.	Do. .. ..	Gift of this Gaṇḍa-pillar by the merchant Kami-setṭi.
458	On a mutilated stone lying near the Someśvarasvāmin temple in the same village.	....	....	Śaka . . . . . Srāvaṇa, <i>su.</i> 3, . . . . .	Do. .. ..	Seems to record a gift by Akkasala Kamoju, for the welfare of the people and for the merit of Kulōt-tuṅga-Rajendra-[Chōḍa]. Mentions the Jaina temple Chandra [pra *]ḥha-Jinalaya.
459	On the Kirātārjuna-pillar set up on the top of the Indrakila hill at Bezvada (Bezvada taluk, Kistna district).	....	....	....	Sanskrit prose in archaic Telugu (of about the 9th century A.D.).	The inscription has to be read from the bottom. Registers the setting up of the pillar by a certain Trikoṭibōyi of Peeche[va]ḍa. See below page 148 paragraph 77.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
460	On a pillar set up in front of the Brahmesvara temple at Kondanayanivaram.	....	<i>Mahāmaṇḍalēśvara</i> Viranarayana Choḍa-Baddigadeśvaraja.	Śaka 1188, Karkāṭaka-Saṅkrānti.	Sanskrit and Telugu.	Unfinished. The Sanskrit portion refers to a gift of land at <i>Veleti-janapada</i> to the temple of Brahmesvara, by the king who was the son of Choḍa-Dōraya and grandson of Viranarayana Baddiga.
461	On the same pillar .. .. .	....	Udaya-Manma .. .. .	Śaka 117[1], Saumya, the Sun being in conjunction with Budha (Mercury).	Do.	Gift of land and 25 cows for maintaining a lamp in the temple of Brahmesvara.
462	Do. .. .. .	Pallava ..	Narayana, brother of Naga of the Bhāradvāja-gōtra.	Śaka 1178, Makara (Nakra)-Saṅkrānti.	Do.	Gift of land and cows for the same purpose.
463	Do. .. .. .	Do. . . .	Nagadeva .. .. .	Śaka 1157, Uttarāyana-Saṅkrānti.	Sanskrit (in Telugu).	Gift of land and cows for the same purpose. Traces the king's descent from Śiva and refers to the founder Kaḍvetṭi, the donor of seven villages.
464	Do. .. .. .	....	....	Śaka 1180, the Sun being in Mēsha.	Sanskrit and Telugu.	Gift of land and cows to the same temple by the merchant Muppi-setṭi of Utakula-gōtra, for maintaining a lamp.
465	On the top beam of the inner entrance into the same temple.	...	....	Śaka 1165, Āshāḍha, <i>su.</i> 12.	Do.	The beginning and the end are built in. Gift of 25 cows for a lamp to the temple of Prasanna-valabha-Kesaradeva at Goṅṭura, by the merchant Paruva Anni-setṭi of Pōṇḍlikula-gōtra.
466	On a stone set up in front of the Rāma-līṅgasvāmin temple at Santaravuru, (Bapatla taluk, Guntūr district).	[Kakatiya] ..	Gaṇapatideva-Maharaja .. .. .	Śaka 1167, Viśvāvasu.	Telugu .. .	Gift of land by Karonamu Maraya to the temple of Rāmanāthadeva at Rāvuru, for the merit of his parents and the king.
467	On a pillar of the Kalyana-maṇḍapa of the same temple.	....	....	Śaka 1417, Anala, Phalguṇa, 5. (called Phapi-tiṭhi) the Sun having passed Vriṣha (Taurus), Friday. The Telugu portion gives the same Śaka year, but Rākhaṣa, Phalguṇa, [ḍa.] 5, Friday.	Sanskrit and Telugu.	Records that a certain Gandhe-Pōṭaya set up a <i>līṅga</i> called Mallēśvara or Mallikarjuna in the Rāma-līṅga temple at Rāvuru.
468	On the same pillar .. .. .	....	....	Śaka 1418, Nala, Chaitra, [ḍa.] 14, Monday. Śivarātri.	Telugu .. .	Registers that a certain Gandhe-Nāgama did the plastering for the temple of Rāmēśvaradeva of Rāvuru in connection with its re-consecration.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a pillar in the verandah of the Channakēśavāsvāmin temple in the same village.	Gajapati ..	Purnshōttamadēva .. .. .	Śaka 1418, Nala, Vaisākha, <i>śu.</i> [11].	Telugu .. ..	The Chief Hindurāya-Surathani ( <i>i.e.</i> , the Sultan among Hindu kings) Sarvēpalli Timmāreddi made a grant of land for offerings to the goddesses Lakshmi and Bhū, on the occasion of their consecration.
470	On a second pillar in the same place ..	....	....	Śaka 1575, Jaya, Āshādha, <i>ba.</i> 30, Monday.	Do. .. ..	Damaged. Registers that on this day "in the second quarter of the night the earth shook and all temples crumbled. Hence at Santarāvuru. . . ."
471	On the same pillar .. .. .	....	....	Śaka 1[4]18, Nala, Vaisākha, <i>śuddha</i> 11, [Friday].	Do. .. ..	Records the consecration of the goddesses Lakshmi and Bhū in the Channakēśavarāya temple at Ravūru by Gandhe-Pōtaya for the merit of his parents. See No. 469, above.
472	On the lamp-column set up in front of the same temple.	....	....	Śaka 1403, Plava, Nija-Āshādha, 11, (the first <i>Ēkādasī</i> ).	Sanskrit and Telugu.	States that Śūramu Tirumali-Reddi consecrated, for the first time, the god Chennakēśavarāya at Ravūru for the merit of his parents.
473	On a stone built into the compound wall of the same temple.	....	....	Śaka 1366, Raktakshi, Pushya, <i>ba.</i> 2, Sunday.	Telugu .. ..	A certain Chennayya of Ravūru built the surrounding wall (of the temple) for the merit of Teluṅgu-rāya-Mahārāya.
474	On another stone in the same place ..	....	....	Śaka 1366, Raktakshi, Pushya, <i>ba.</i> 7, Thursday.	Do. .. ..	Gift of the stone ( <i>bāra</i> ) by a certain Attōṭṭa Immaḍi-Nāyudu, for the merit of his parents.
475	On a stone set up outside the same temple	Vijayanagara ..	Virapratāpa Sadaśivadēva-Mahārāya, ruling from Vijayanagara.	Śaka 1467, Kīlaka, Āshādha, <i>śu.</i> 1, Thursday.	Do. .. ..	Much damaged. Registers that Mūrti-Rāmārājayya, the agent of Rāmārājayya, who was "the agent for the whole empire of the king," was ruling Kōṇḍaviḍu and under the command of the king and Rāmārājayya remitted the taxes on barbers in the four towns Vinikōṇḍa, Bellamkōṇḍa, Adṛāṅki and Ammanambrolu included in that country.
476	On the second stone set up in the same place	Saluva ..	<i>Mahāmaṇḍalēśvara Kaṣṭhāri-Sāluva</i> Teluṅgu-rāyadēva-Mahārāya.	Śaka 1350, Kīlaka, Āśvīja, <i>śu.</i> 15, Sunday, lunar eclipse.	Sanskrit and Telugu.	Registers that the king declared tax-free, the lands owned by the gods and Brāhmanas at Ravūru, for the merit of himself and of his parents Samburāya and Nāgalidēvamma.
477	On the third stone set up in the same place.	Vijayanagara ..	Virapratāpa Sadaśivadēva-Mahārāya ..	Śaka 1477, Rakshasa, Magha, <i>śu.</i> 1[5].	Telugu .. ..	Gift of tolls [in kind] and in coin collected at the village of Santa-Ravūru, to the temples of Channarāya and Rāmāya-līṅga at that village by the <i>Mahāmaṇḍalēśvara</i> Rāmārāja-China-Śrīraṅgarāja-Jaggārājayyadēva-Mahārāja.
Bellary District, Adoni taluk.						
478	On a slab set up in the Courtyard of the Āñjanēya temple at Bassarakodu.	[Yadava] ..	<i>Rāyanārāyaṇa Praudhapratāpa[ohakravarti]</i> n Rāmachandradēva.	Śaka 1200, Bahudhānya, Jyēṣṭha, <i>śu.</i> 1, Thursday.	Kanarese ..	States that the king was ruling at his capital Dēvagiri as a feudatory of [Śaka]rāja ( <i>i.e.</i> the Muhammadan king). A certain <i>Mahāmaṇḍalēśvara</i> Bhīmadēva-Rāne who was ruling over Sindavāḍi, Āḍavāni and other districts, gave the village Basurukōḍu as a free grant to the <i>Mahāmaṇḍalēśvara</i> Virā-Bommarasa.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
479	On a rock in a field at Alasandigutti	....	....	Śaka 8 [9] 4, Pra[mō]da, Uttarayapa, Śuddha Pausya. ....	Kanarese and Telugu.	Gift of 4 <i>punnasa-muttaru</i> of land to the temple of Mahadeva at Alasandagurki, by a certain Mallaparasu. One line in Telugu at the end of the inscription states that other private persons also granted an <i>Umbali</i> [to the same temple].
480	On a rock in a field at Sambukallu	Yadava ..	Ramachandrade[va] .. .. .	....	[Kanarese] ..	Damaged and mutilated.
481	On a stone set up in the Lingamayya temple at Baichageri .. .. .	.. .	....	Śaka 882, Vikarin, Magha, Śuddha, 3, [tadige], Monday.	Kanarese ..	While Bi[iye]pa was ruling the Sindavadi-one-thousand country, a son of Revapayya of Chaudakoda gave 4 <i>matla</i> of land by the royal measure ( <i>rdjandna</i> ) to a certain Dechayya.
482	On a stone in a field near the same village	.. .	....	Yuvan, Magha, su. 16.	Do. ..	Damaged. Seems to record a gift of land at Bayichageri by Channamarapa-Nayaka under orders of Kamapa-Nayaka.
483	On a slab set up in front of the Chavadi at Kapati.	....	....	Śaka 1458, Khara, Śaviya, sa. [5], Saturday.	Do. ..	Registers that one half of the village Karpati alias Hariharapura was granted to the temple of Tiruvengulanatha by the <i>Mahajanas</i> of that village for the merit of king Virapratapa Vira-Achyutaraya-Maharaya.
484	On a rock at Sultanapuram .. ..	....	....	Śaka 147[9], Naja, Ashadha, Śuddha 5.	Telugu ..	Much damaged. Refers to Pesarlakonda included in Adaveni a province of Vijayanagara and the temple of Narasimhadēva.
485	On the east wall of the <i>mandapa</i> in front of the central shrine of the Āñjaneya temple at Kallubhavi.	Vijayanagara ..	Virapratapa Vira-Sadaśivadeva-Maharaya	Śaka 1481, Siddharthin, Śaviya, su. 16, [Sunday].	Do. ..	Seriously damaged. Mentions Kallabha[vi].
486	On a slab lying in a field near the same village.	..	....	....	Kanarese (in Nagari).	Registers that this is the field of Madhava-Bhatta son of Vishnu-Bhatta who was evidently the priest (?) of the temple of Murari-Kesavadēva.
487	On a slab set up in a field near the village of Isivi.	..	....	Śaka 1623, Vishu, Jyēshtha, su. [7].	Kanarese ..	Damaged. Seems to record a gift by the <i>Dēśadi</i> Demajija of Yisibe.
488	On an image in the central shrine of Gangadharēśvara temple at Badanehalu.	..	....	Vaisakha, sa. [1].	Do. .	Mutilated. Registers that a certain Ereyama-Nayaka the <i>heggade</i> of maha-raḍu and "the <i>maṣṭ</i> elephant of .." went to heaven.
489	On a slab lying near a cattle trough in the same village.	Western Chalukya.	Trailokyamalladeva (Somaśvara I)	Śaka 976, Jaya, Phalguna, Śuddha, 5, Sunday.	Do. ..	The chief Viranolaṃba-Paliava Permaṇadi was ruling Sindavadi one thousand, as a feudatory of the king. Gift of black-soil land at (?) Badalapaḷa near Kavatalu twelve.
490	On a rock at Yerigeri .. .. .	Vijayanagara ..	Virapratapa Sadaśiva-Maharaya .. ..	Śaka 1473, Virōdbikṛit, Karttika, su. 12.	Do. .	Unfinished.
491	On a stone set up in front of a well in the village of Guddada Hosahalli	..	....	[Parti]bha (i.e., Parthiva), Śaviya, [sa.] 13, Thursday.	Do. ..	Damaged. The chief (or prince) Vira-Mallappa-Oḍeyaru entitled <i>mūruḍyaganda</i> and <i>Bhaṣagatapputayaraganda</i> , seems to have granted land at Hiriyaharalu, to one of his subordinates.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the east wall of the Āṇjanēya temple at Kavutālam.	Vijayanagara ..	Virapratāpa Achyutarāya-Mahārāya ..	Śaka 1454, Nandana, Phālguna, <i>ba.</i> 7, Monday.	Kanarese ..	Refers to the <i>Mahāmāṇḍalēśvara</i> Śalakayādēva Chika Tūmalarāja-Mahāsarasu and the charter given by him to the <i>gavūḍa</i> and people of Kevataladasiṃe, who had emigrated to the district of Masaveya-siṃe.
493	On a rock in front of the deserted Āṇjanēya temple near Kamavaram.	..	....	Śaka 1477, Ananda, Māgha, <i>ba.</i> 10.	Do. ..	Records a gift by the <i>Mahāmāṇḍalēśvara</i> Bamarāja-Koṇḍarājaya-Mahārasa to a certain Mallebōyi.
494	On a hero-stone lying near the ruined Āṇjanēya temple in the same village.	..	....		Do. ..	Registers the death of a certain <i>gavūḍa</i> who was the servant ( <i>adi</i> ) of Bappadēva himself a devotee of Malla.
495	On a rock near the <i>Chāvaḍi</i> at Vurukunda.	..	....	Haksha ( <i>i.e.</i> , Akshaya), Kārtika, <i>ba.</i> 1. Monday.	Telugu ..	Registers that a tiger ( <i>pili</i> ) having entered the town, a certain Bayirā-virūṇḍa attacked it and died. Rēmaṭi Koṇḍaraju granted his family 3 <i>tūms</i> of <i>rēḡuḍa</i> land.
496	On the image of Hanumān in the same village.	..	....	Śaka 1328, Tārāṇa, Mārgaśira, <i>śu.</i> 15.	Kanarese ..	Damaged. Refers to the <i>Mahāmāṇḍalēśvara</i> Avubhalarāja and to the residents of the village Urukunde. These latter appear to have constructed or repaired the temple of Hanumānta.
497	On a stone built into a platform in the bazaar street at Kosgi.	..	....	Śaka 1[6]18, Dhāttri, Jyēshṭha, <i>ba.</i> 14, Thursday.	Do. ..	Registers that the assembly of the village of Kosigepale, granted a bazaar to the Pañchālas, having properly repaired it.
498	On a stone lying in a field near Devārabetta.	Yadava ..	[Pra*]tāpa-Siṅganadēva .. ..	6th year, Pramōdōtha ( <i>i.e.</i> , Pramōda), Māgha, <i>suddha</i> 2, Sunday	Do. ..	Damaged. States that the king was ruling "after having acquired the whole earth." Bhilluvā-Nāyaka the sole agent ( <i>sarvādhikāri</i> ) of the Sindavādi-one-thousand province, under the <i>Mahāpradhāna</i> Jagadāla Sōmayā-Nāyaka, made a grant of tolls to the temple of Mallikārjunadēva.
499	On a slab set up in the compound of a ruined Īvara temple at Pedda-Tumbalam.	Western Chakravyāhika.	Bhālōkamalladēva (Sōmēśvara III) ..	Chalukya Vikrama year 58, Pramādōtha, Pushya, <i>ba.</i> 11 ( <i>Ekādasi</i> ) Sunday, Uttarāyana-Saṅkrānti Vyatipāta, solar eclipse.	Do. ..	Mentions the <i>Mahāmāṇḍalēśvara</i> Trailōkyamalla Mallidēva-Mahārāja ruling the Sindavādi-one-thousand province and records a gift of land to the temple of Pañchalīṅgadēva at Tumbalabīḍu. Two <i>viśas</i> on each <i>dala</i> in "the mint where coins were stamped ( <i>acchōḍina paṅkandale</i> )" were also granted.
500	On a slab built into the masonry wall of a well in the same village.		....	..	Do. ..	Registers that Kopparasa the sole agent of Khaḍeyarāya Nāgadēva-Rāṇe gave an oil-mill for the use of the god Narasiṅha in his form of splitting (the giant Hiraṇyakaśipu).
501	On a slab set up in a field near the same village.		..	..	Do. ..	"This is the tomb ( <i>śiśṭhi</i> ) of Bhatayya."

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On a slab set up near the Kalkanṭharaya temple at Karakantapuram, a hamlet of the same village.	Western Chalukya.	Bhulōkamalla (Sōmēśvara III)	Chalukya Vikrama year 57, Paridhavin, Chaitra, <i>śuddha</i> , 5 ( <i>pañcāmī</i> ), Thursday, Rōhini, Sōbhana-yōga, Balavakaraṇa and Viśva-Saṅkramaṇa.	Kanarese (prose and verse).	Registers that the Sinda chief, the <i>Mahāmaṇḍalīśvara</i> Baḥiga or Baḥarasa a feudatory of the crown prince ( <i>Yuvarāja</i> ) Tailapadeva, ruling the Sindavādi country gave to the temple of Kaṇṭhakadeva at the capital town Tumbala the village of Itṭage situated in Ga[ru]ḍe seventy, a sub-division of Adavani-five-hundred which was itself a district of Sindavādi-one-thousand, for worship, oblations, lamps, servants and a feeding house, after pouring water into the hands of the teachers Chandramauli-Paṇḍita and Vamaḍeva-Paṇḍita.
503	On a second slab set up in the same place	Do.	<i>Pratāpachakravartin</i> Jagadekamalladeva, ruling from Kalyānapura.	11th year, Vibhava, Chaitra, New-moon ( <i>Amāvāsī</i> ), Monday, solar eclipse.	Kanarese	Danḍanāyaka Rēcharasa son of the <i>Mahāpradhāna</i> Sēdpati, <i>Kaṇṭhavaraggaḍe</i> , Kannada-sandhiśigrahi <i>Munavergaḍe</i> and <i>Hiriyā-Danḍanāyaka</i> Bammaṇaya, was ruling the Sindavādi-one-thousand province and granted the village Tōhiya in Kavataja twelve, to the learned and pious <i>mahājana</i> s of Svayambhu-Kaṇṭhakadevarapura of Tumbalabida, dividing it into seventy shares.
504	On a slab lying in the same place	Kaśachurya	Bhujabalamalla, 'lord of Kaśāñjanapura the best of cities' ruling from Kalyāṇa.	[Regnal year lost], Tāraṇa, Jyēṣṭha, <i>śuddha</i> Full-moon ( <i>Puṇṇamī</i> ), Saturday ( <i>vaḍḍavāra</i> ), lunar eclipse.	Kanarese (prose and verse)	Barma or Kali-Barma the son of the general Kaḷidasa, was ruling the Sindavādi province from his capital Kirtinārāyaṇa-nagara Eṇṇayama-ṣeṭṭi the son of the chief merchant ( <i>mahāvaḍḍavayavahāri</i> ) Bamma-ṣeṭṭi of the Kubēra-varṇa, Vaiśya-kula and the Śrōtriya family, set up the god Brahmēśvara and the <i>Mahādanḍanāyaka</i> Bannmaḍavarasa ( <i>i.e.</i> , Barma) gave for the worship, offerings and repairs, the village Kōṇageyahaḷa included in Kandukūr twenty-four. Other gifts were also made by <i>nagaras</i> and other mercantile communities.
505	On a second slab lying in the same place	Western Chalukya.	Tribhuvanamalladeva (Vikramāditya VI), ruling from Kalyāṇa.	Chalukya Vikrama year 31, Vyaya, Śrāvana, Full-moon ( <i>Puṇṇamī</i> ), Wednesday, lunar eclipse.	Kanarese	The missing top portion of the stone was discovered at Malakapuram 7 miles from Pedda-Tumbalam. Records that the <i>Mahāmaṇḍalīśvara</i> Mallarasa granted the taxes of Baḍagikunṭe in Tumbala thirty, a sub-division of Adavani five hundred, in Sindavādi-naḍu, to the temple of Kaṇṭhakadeva for worship, offerings, repairs, etc.; he also presented some land and a village. The great <i>nagaras</i> of the great city Tumbala, the <i>baḷaṇṇigus</i> , the <i>nāṇāḍēśis</i> , the nobles and the <i>garuṇḍas</i> also made grants.
506	On the third slab lying in the same place	Do.	Tribhuvanamalladeva (Vikramāditya VI)	Lost	Do.	Mutilated at the bottom. Seems to record a grant of land or of a village called Kisumoge. The road to Adavani is mentioned among the boundaries.
507	On the same slab, second face	Do.	<i>Pratāpachakravartin</i> Jagadekamalla, ruling from Kalyānapura.	Do.	Do.	Mutilated at the bottom.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On a rock near the Palabhavi well at Myakadoni.	....	....	....	Telugu	Registers gifts of dry land, wet land and the low land of a tank bed, by a certain Krishnayya the brother-in-law of Nagati. Nagapa-Nayudu of Kandanavolu, to Tirumala-Tatayya of Adavani.
509	On a rock in a low land between Myakadoni and Chinna-Kadaburu.	Āndhra	Satavāhana Siri-Pulumāvi (II)	8th year, Hema- [uta-pakha] 1, diva 1.	Prakrit	Records the digging of a tank by a householder ( <i>gahapatika</i> ) of the village Vai[?]ura.
510	On a stone set up in the Mallēśvarasvāmin temple at Pedda-Kadaburu.	....	....	Khara, Magha, ba. 14, Wed- nesday, Siva- rātri.	Kanarese	Registers that Salakaraja-Timmaraja granted to Vengalaraja the village Kadaburu as a <i>Jāghir</i> . The tax <i>mānagāṇike</i> was remitted on all the <i>dēva-mānya</i> lands of this village.
511	On another stone in the same place	....	....	....	Do.	A certain Badigavunda of Kadaburu made a gift of land to Nagarasiyya.
512	On a slab lying in a field near the ruined Iēvara temple at Doddimakala.	[Rashtrakūṭa]..	Gōyindara Ballaha, 'ruling up to the sea'	Śaka 752, Khara, Phalguṇa, śu. 5 ( <i>pañcāmi</i> ), Friday.	Do.	Registers that while the <i>Mahāsāmanta</i> Kannara was ruling the Sindavādi-one-thousand province, while Jñānasīva-Bhaṭara was in charge of the <i>dēva-ōḥga</i> lands and Appana was the <i>garuṇḍa</i> , a certain Kaga-setṭi of the Vāsya-kula and the Balagāra race (?), made a gift of land to the temple of Kameśvara.
513	On a slab set up near the Āñjaneya temple at Bapuram.	Kaḷachūrya	<i>Rāyamurāri Bhujabalamalla</i> Sōmēśvaradēva, "lord of Kaḷāñjana, the best of cities," ruling from Soleyaballi.	Śaka 1093, Khara, Magha, <i>śuddha</i> , 5, Monday.	Do.	Registers that while the <i>Danḍanāyaka</i> Kariya-Kesirajayya was ruling the Sindavādi-one-thousand, as a feudatory of the king, the <i>Sēnabōva</i> Bīharasayya of the <i>Vasishṭha-gōtra</i> , consecrated a temple for Biyaḷa Sōmanathadēva on the western side of the holy tank at Chitrasele. On that occasion the <i>mahājanas</i> of Kirtinārāyaṇapura <i>alias</i> Tumbula, made gifts of land for offerings, lamps, repairs, etc.
514	On a slab set up near the Sōmēśvara temple at Chinna-Tumbalam.	Western Chālukya.	Bhuvanaikamalladēva	Śaka 990, Kṛṣṇa, Mārgaśīra, Full-moon ( <i>Purnama</i> ), Friday, lunar eclipse.	Do.	The king's brother Trailōkyamalla Nōḷamba-Pallava-Permādi Jayasinghadēva was ruling the Nōḷamba-vādi 32,000 and the Sindavādi-one-thousand, from his capital town of Kampile. He gave to the Kāḷamukha teacher Chandrabhūṣaṇa-Pāṇḍita, well versed in <i>Tarka</i> and the other Śāstras, 250 <i>matṭar</i> of land and 30 <i>matṭar</i> to Nārāyaṇadēva, for the purposes of education.
515	On a slab lying in a field near the same temple.	Do.	Tribhuvanamalla (Vikramāditya VI)	Chālukya Vikrama year 17, Āṅgīrasa, Vaiśākha, Full-moon ( <i>Purnama</i> ), lunar eclipse.	Do.	Records that the <i>Mahāmāṇḍalēśvara</i> Kaliga or Kaliyamarasa "the mast elephant of Chandala-devi," who being evidently the ruler of the Pānūṅgal five-hundred district, was (ordered to) take charge of "the Southern country." He built [at Tumbula] a temple for Sōmēśvaradēva. The Chief Pottipi-Chōḷa-Mahārāja Ghatēyanna made a grant of the village of Piriya-Sōḷeyanṭru for offerings and worship. The <i>mahājanas</i> of Tumbula also granted land at Beḷugali.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On a broken slab lying near a bridge in the same village.	Western Chalukya.	Tribhuvanamalla (Vikramāditya VI)	Chalukya Vikrama Mārgasīra, Full-moon ( <i>Purnama</i> ), Sunday, lunar eclipse.	Kanarese ..	Mutilated. Mentions the <i>Mahāmāṇḍalēvara</i> Sigarasa ruling the Sindavādi-one-thousand province, from his capital Tumbula and seems to record a gift to the temple of Dakṣiṇa-Someśvaradēva in favour of the [Kājamukha] teacher mentioned in No. 514 above.
517	On a slab lying near the Pate-Basappa temple in the same village.	Do.	[ <i>Pra</i> ]tāpachakravartin Jagadekamalladēva ..	Yuva, Pau[ahya] .. .. 5 ( <i>pa</i> - <i>chamī</i> ), Monday, Uttarāyana- Sankranti.	Do. ..	Much damaged. Mentions the <i>Mahāmāṇḍalēvara</i> Trai[okya]malla Bhujabala-Viranarā[yana] Ajhama-malladēva "the lion to the elephant—the Pandya" and seems to record a grant of land for worship and offerings to the temple of Tripurantaka.
518	On a slab lying near Marisvāmi-maṭha in the same village.	Do.	Tribhuvanamalladēva (Vikramāditya VI), ruling from Jayantipura.	Chalukya Vikrama year, 32, Sarvajit, Pūshya, Full- moon ( <i>Purnami</i> ), Tues- day, lunar eclipse.	Do. ..	Registers that the chief queen Malayamatidevi, at the request of the <i>Dandandya</i> Śrīdharayya, gave to the 140 <i>mahājanas</i> of Tumbula (in Sindavādi-naḍu) which belonged to her, 30 <i>gaḍyānas</i> of gold from the <i>Siddhāya</i> of that village for the maintenance of the commentator (on <i>Sāstras</i> ), the reader of the <i>Purāṇas</i> , the teacher of the R̥g-Veda and the Yajur-Veda and of the Brāhmana in charge of the Agnistage.
519	On a slab set up near the manure-pit of Raohappa in the same village.	Do.	Tribhuvanamalladēva (Vikramāditya VI) ..	Chalukya Vikrama year 4, Siddharthin, Jyēṣṭha, &c. 10, Thursday and Chalukya Vikrama year 11, Keshava, Uttarāyana- Sankranti.	Do. ..	States that when the <i>Mahāmāṇḍalēvara</i> Jōyimasayyaraśa was ruling the Sindavādi-one-thousand province his officer Perḡgaḍo [Kambana], built the temple of Kumbēśvara and got a grant of land made to it at the capital town of Tumbula. Mentions the tank Jōyimasamudra, the <i>rājaguru</i> Somaśiva-Pandita, and the districts Eḡedore-two-thousand, Kallakelage five-hundred and Morata three-hundred.
520	On a slab lying on the tank-bund in the same village.	Yadava	Jaitugi (I) .. .. .	Śaka 1[151], Virōdhin, Chaitra, <i>suddha</i> 10, Wednesday.	Sanskrit and Kanarese.	Mentions the minister Murāri-Kēśava. Records that the god Yōgamūrti Narasimhadēva was established on the western side of the Jōyia-tank at Tumbula or Hīpiya-Tumbula in the Sindhuvāṭi country and that the <i>mahājanas</i> of that village made a grant of land for worship and offerings.
521	On a slab lying in a field near the same village.	Western Chalukya.	Jagadekamalladēva (II) .. .. .	5th year, Dundubhi, Śrāvapa, Full-moon ( <i>Purnama</i> ), Sunday, lunar eclipse.	Kanarese ..	Registers a gift of land by the 104 <i>mahājanas</i> , to the temple of Kēśavadēva at Tumbula, which had been constructed there by Arasiyakka. The merchants also made some contributions.
522	On the stone beams supporting a <i>maṇḍapa</i> in a field near the same village.	Do.	Trai[okya]malladēva (Someśvara I), ruling from Kalyāna.	Śaka 974, Nandana, Pūshya, &c. 2, Thursday. Uttarāyana- Sankranti.	Do. ..	Damaged. Vira-Nolamba-Ghaṭṭidēva father of Vira-Nolamba-Pallava-Permanadi who was ruling the Sindavādi-one-thousand province, made a grant to a certain teacher. Mentions also Tumbula and the temple of Bhogēśvara.



B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
523	On a slab lying near the sluice of the Karim-sahab tank in the same village.	Western Chalukya.	Tribhuvanamalladeva (Vikramaditya VI)	Chalukya Vikrama year 4, Siddharthin, [Jyeshtha], <i>suddha</i> , 10, Thursday.	Kanarese	Seriously damaged. Mentions the <i>Mahamandalésvara</i> Tribhuvanamalladeva Pesana-Garuda Jyotimayyara, already referred to in No. 519, above.
524	On a rock near the Tirumala cave-temple at Belagalli.	....	....	Jaya, Chaitra, <i>suddha</i> , 1, Sunday.	Do.	Damaged. Records a gift of land to the temple of Tirumaladeva on the hill at Beḍara Belugalli, by a subordinate of the <i>Mahamandalésvara</i> Salagaraju Chikka-Tirumalarajadeva-Mahasasu.
525	On a stone set up in Gaddam Kariah's garden near the same village.	....	....	Rakesha, Śravana, <i>su</i> . 5.	Do.	States that the well (in the garden) was constructed by four private individuals.
526	On a stone lying in a field near Halvi ..	....	....	Chalukya Vikrama year [3]3, Sarvedharin, [Jyeshtha], New moon ( <i>Amāvāsa</i> ), Thursday, solar eclipse.	Do.	Mutilated. Mentions the <i>Mahamandalésvara</i> Mallarasa ruling the Sindavādige country and the chiefs Chavanḍamayya, Sripati-Daṇḍanayaka and others of Hiriya-Haluve.
527	On a stone set up in front of the village gate at Bhattarabommalapuram.	Vijayanagara ..	Virapratapa-Vira-Achyutadeva-Maharaja ..	Śaka 1457, Jaya, Pushya <i>suddha</i> , 3, Monday, Saṅkramaṇa.	Do.	Gift of the <i>agrarā</i> Bommalapura to a certain Bhatara-Nagaya. The village was situated in Satarura-sime in Adavani-rāja.
528	On the west wall of the first fort gate at Adoni.	....	....	Yuvan, Vaisakha, <i>ba</i> . 3.	Do.	Registers a <i>cowl</i> granted to the 18 classes of the town of Adalabāḍa, by Khāni Ajam Galiba-khana-Sahaba, exempting them from <i>siddhāya</i> , <i>kaḍḍāya</i> <i>bijḍi</i> and <i>baigāra</i> , for a period of 12 years. Above this is the Arabic inscription No. 1 noted below.
529	On one of the pillars of a mosque on the hill in the same village.	Vijayanagara ..	Gajadevānaka Praḍhadēvaraya-Maharaja ..	Śaka 1439, Iṣvara, Magha, <i>su</i> . 5.	Do.	Registers that Rāmaṇa-Nāyaka, son of Kaṭhari Tippaṇa-Nāyaka established a temple for Prasanna-Rāmayadeva on the upper fort at Adavani.
530	On a rock on the same hill .. ..	....	....	Krōdhan, Vaisakha, <i>su</i> . 10, Sunday.	Telugu	Registers that a certain Tirivilisingu, heroically met the five brothers of Kachi-Nayudu and died (P).
531	On a slab set up in the court-yard of the Anjanēyasvamin temple at (Kalagotla) Naranapuram.	....	....	Ananda, Śravana, <i>ba</i> . 10.	Kanarese	Damaged. Mentions the <i>Mahamandalésvara</i> Rāmara-Konēṭirāja-[Kōṇḍrā]jāyadeva-Maharāja. Seems to record a <i>cowl</i> granted to the Reddis and Karnams of Nārēyanapura, by an agent of this chief.
532	On a rock in a field at (Kulluru) Timmapuram.	....	....	Dhatpi, Karttika, <i>ba</i> . 10 ( <i>daśami</i> ).	Do.	Mentions that Sambeta Timmaraja gave to two Reddis a piece of black cotton-land ( <i>ere-kola</i> ).
533	On a slab lying in a field at Kadimetla	....	....	Plava, Jyeshtha, <i>su</i> . 2.	Telugu	Mentions the <i>Mahamandalésvara</i> Bhogaraju-Timmayadeva-Maharaja and records a <i>cowl</i> granted by this chief to the Reddis and other residents of the village of Kadareṭṭa.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On a slab set up near the <i>Garuda-stambha</i> in front of the Āñjanēyasvāmin temple at Dayyamdinne.	....	....	Śaka 14[82], Kālayukta, Āsvijā, <i>śu.</i> 14, lunar eclipse.	Telugu ..	Records the gift of tolls due from the <i>agradra</i> Dayyamdinna <i>alias</i> Kṛishṇapura to the hill fortress of Adavēni, in favour of the <i>maṭha</i> of Parāṅkuṣa Śrī-Saṭhagōpājīyangāru, a Śrī-Vaiṣṇava teacher who held the titles <i>sarvatantrasvatantra</i> and <i>ubhaya-vēddāndohdṛya</i> . The donor was Śrīraṅgarāja (a relation?) of the <i>Mahāmaṇḍalēśvara</i> Śrīraṅgadēva-Śrī-Venkatādrirājayyadēva-Mahārāja.
535	On a slab built into the floor of the Āñjanēyasvāmin temple at Yenigabala.	....	<i>Mahārājādhirāja</i> Immaḍi-Bāpanayani-Ayyavāru.	Śaka 1[4]98, Dhātṛi, <i>adhika</i> - Jyeshṭha, <i>śu.</i> 5.	Do. ..	Damaged. Mentions Yēnugabala.
536	On a rock in a field in the same village ..	....	....	Vikarin, Mar- gaśira, <i>śu.</i> 5.	Do. ..	Much damaged. Registers that a certain Liṅgīnāyāni-Pōtināyanīgāru who styled himself a <i>nāyān-karāchārya</i> and was the <i>mokhāna</i> chief of Yēnugabala village, gave a piece of land to a potter in compensation for a pond which the latter had dug. The grant is stated to have been made for the merit of Yedula-Padusaha whose name proper is not distinct on the impression.
537	On a rock in Ramappa's house at Yemmiganur.	....	....	Śaka 164[5], Sobhakṛit, Śrāvāṇa, <i>śu.</i> 5, Friday.	Kanares. ..	Refers to the temple of Kāśi-Viśvanātha and Kāmākshiamma, at Yēnaganūra-pē [ṭe] and to the well dug by some private individuals for the temple.
538	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at Hissara Muruvani.	....	....	Viśvāvasu, Āshāḍha, <i>śu.</i> 15, lunar eclipse.	Telugu ..	Gift of the village Muruvani by Ramarāju-Kōṇēṭi-Timmarājūgāru, to Kandaḷa Śrīraṅgachārya, for the merit of his mother.
539	On a broken pillar lying at the entrance into the Āñjanēyasvāmin temple at Halaharavi.	....	....	Śaka 143[5], Prajāpati, Chaitra . . .	Kanarese ..	Damaged. Seems to record a gift of land by the chiefs Talavāra Bhīma-Nayaka and Yallapa-Nayaka.
540	On a rock in a field in the same village ..	[Rashtrakūṭa] ..	Nityavarsha [Indra III?] .. .. .	Śaka 854, Parthiva (wrong).	Do. ..	Mentions Chandiyabbe queen of Kannara, who was ruling the Sindavaḍi-one-thousand country. She appears to have constructed a <i>basadi</i> (Jaina temple) at Nandavara and to have made a grant of the <i>Siddhāya</i> taxes of Rājanūru for its maintenance. Mention is also made of a certain Padmanandi.
541	On a rock on the way to Nandavaram from the same village.	Vijayanagara ..	Virapratapa [Vira-Sadaśivadevarāja-Mahārāja, ruling from Vidyānagara.	Śaka 148[3], Durmāti, Māgha, <i>śu.</i> 1.	Telugu ..	Refers to the <i>Mahāmaṇḍalēśvara</i> Jagarājaya son of Koṇḍaḷvīṭi Tirumalarājaya of the solar race and to his grant of rent free land to a certain Rāmākṛishṇa. Mentions also Ramarāja-Venkatādrirājaya the representative ( <i>kāryakarta</i> ) of the king.
542	On a stone lying to the east of Mantrāla-Yellamma's temple at Manchala.	[Rashtrakūṭa] ..	Akalavarsha (Kṛishṇa II).	Śaka 815, Pramāthin.	Kanarese ..	Mentions the king's <i>Mahāsamānta</i> Matyēnanna ruling the Sindavaḍi-one-thousand province.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On a slab lying in the court-yard of the Keśavasvāmin temple at Buduru.	Vijayanagara ..	Virapratāpa Sadaśivadeva-Mahārāja ..	Śaka 1482, Raudri, Vaiśākha, <i>ca.</i> 15, solar eclipse.	Kanarese ..	Registers that the province Ādavāni-stime was granted as <i>amaramāgane</i> to the <i>Mahāmandalēśvara</i> Venkaṭadīrāja of the lunar race. Gift of land to the temple of Ahōbala-Narasimhadēva at Buduru which was an <i>umbalige</i> grant of the <i>Mahāmandalēśvara</i> Gōbūri Avubhalarājaya.
544	On a stone lying in the same place ..	....	....	Solar eclipse	Do. ..	Gift of land for the maintenance of the tank Cha[nḍivu]yyana-kere at Būvaranūru.
545	On a <i>vīroga</i> set up in a field (near a Gaṇeśa figure) at Rachumarri.	....	...	....	Do.	Incomplete. Mentions the <i>Mahāsāmanta</i> Bikki of the Chālukya family.
546	On a pillar in the <i>mandapa</i> of the Parvateśvara temple at Nandavaram.	Western Chālukya.	Viranarāyaṇa Somaśavaradēva (IV), ruling from Jayanṭipura.	Śaka 1108, Parābhava, Pushya, <i>suddha</i> 13, Thursday, Uttarāyaṇa-Saṅkramaṇa.	Sanskrit and Kanarese.	Registers that the <i>Mahāpradhāna</i> Mālaparasa who was ruling the Sindavādi one thousand province, gave 1 <i>gadyāna</i> each month from the <i>hejjuṅka</i> of Guḍikallu 24, to the temple of Mallikarjuna at the <i>agrahāra</i> Nandapura after washing the feet of Budraśakti-Paṇḍita.
547	On a slab lying in a field in the same village.	....	....	Vikrama, corresponding to <i>faṣi</i> 1170, <i>Nija</i> -Śrāvaṇa, <i>su.</i> 12.	Kanarese ..	Gift of land by the <i>Gavūdas</i> of Nandavara to a certain Jaṅgama Nagaya for worshipping Malledeva.
548	On a slab set up near a well at Kanakavidu.	....	....	Svabhānu, Chaitra, <i>suddha</i> 5, Sunday.	Do. ..	Keñcha-Somaṇa-Nāyaka, son of Timmana-Vodeya granted a <i>cowl</i> to the <i>gavūdas</i> and the people of Kanakavidu, after remitting 90 <i>varāhas</i> of <i>kāṇike</i> , on account of the ruined condition of the village.
549	On a slab set up in the court-yard of the Rāmaṅgasvāmin temple at Guruzala.	Western Chālukya.	Pratāpachakravartin Jagadekamalla (II), ruling from Kalyānapura.	5th year, Dundubhi, Pushya, <i>suddha</i> 6, Friday, Uttarāyaṇa-Saṅk-rānti.	Do. ..	Registers that under orders of <i>Herilāla-Sandhivigrahi</i> Keśimayya, the <i>Hergade</i> and <i>Senādhipati</i> of Manadadi-nāḍu, Miriti-nāḍu, Kosage-nāḍu, Galidīrāla-Kallakelagu-nāḍu Kollihaḷe-nāḍu and Sindavādi-nāḍu, his son (?) Chiyamarasa who was ruling Sindavādi one thousand province, gave the village Kakumbāla to the temple of Rāmeśvaradeva at Gurindāla, a village in Maṇḍahalu 'thirty-six villages', a sub-division of Ādavani-five-hundred.
550	On two other slabs set up in the same place.	Do.	Tribhuvanamalladeva (Vikramāditya VI) ..	Chālukya Vikrama year 36, Khara, Uttarāyaṇa-Saṅk-rānti.	Do. ..	While the <i>rājaguru</i> Anantaśivadeva was in charge of the two villages Unakalu and Gurindālu, <i>Peggaḍe</i> Nimbanayya made a gift of land to the temple of Rā[mēśvara]dēva.
551	On a stone lying to the east of a Śiva temple at Rayachuti.	....	....	Uttarāyaṇa-Saṅk-rānti.	Do. ..	Registers that the <i>Mahāsāmanta</i> Kannayya made a gift of 28 <i>matṭar</i> of land at Gurindāla to the temple of Lokaṇa-Gavūḍa. Another portion of the record registers a gift of 12 <i>matṭar</i> of land to Binayya-Mahadeva.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
552	On a broken stone lying near the Āṇjanēyasvāmin temple at Peddakottaliki.	Yadava ..	Singana .. .. .	Śaka 1[12]5, Dandubhi, Pushya, <i>śu.</i> [8], Thursday, Uttara[raya]ṇa-Saṅkrānti.	Sanskrit and Kanarese.	Much damaged. Begins with the genealogy of the king. Mentions Sindavaḍi-one-thousand province and seems to record a gift of land.
553	On a slab set up near the Āṇjanēyasvāmin temple at Gangavaram.	....	...	Virōdhi, Marga-śira.	Telugu ..	Registers a <i>cowl</i> granted by the <i>Mahāmaṇḍalēśvara</i> Kavēti Raṅgarājayyadeva-Mahārāja, regarding the cultivation of fields, to the Reddis, Karṇams and the people of Gangavaram.
554	On a slab set up near the eastern wall of Kanuma-Doddayya's temple near Kotakalu.	Vijayanagara ..	Virapratāpa Vira-Sadaśivadeva-Mahārāja ..	Lost .. ..	Kanarese ..	Much damaged. Seems to record a gift of land.
555	On a slab set up at the entrance into the village of Malakapuram.	Western Chālukya.	Trailōkyamalla <i>Bhujabala Vira Rāyamurāri</i> Somaśvaradeva (IV), ruling from Jayantipura.	Śaka 1108, Krōdhi, Kārttika, New-moon ( <i>Āmāvāsya</i> ). Monday, solar eclipse.	Kanarese (verse and prose).	Evidently the slab belongs to the village of Pedda Tambalan. Gives a genealogical account of the chiefs Brahma (Bammideva), his son Padmideva and Vatsaraja the maternal uncle of the latter. Padmidevarasa and Vatsaraja were ruling the whole of the eastern country including Sindavaḍi. The village Kantarika in Bagi 12, a sub-division of Sindavaḍi—one-thousand, was granted to the temple of Brahmaśvaradeva (at Karekanthapura in Kirtinarayanapura, the capital of the Sindavaḍi province) which had been built by the merchant Śrōtriya Ereyama-setti.
556	On a slab set up near the Rajarājēśvara-svāmin temple at Cheruvu-Belagallu (Kurnool taluk and district).	....	....	Parābhava, Margaśira, <i>śu.</i> 14.	Telugu ..	Damaged. Registers that the <i>Mahāmaṇḍalēśvara</i> Rāmarāja-Raṅgarājayyadeva-Mahārāja, remitted the tax on barbers ( <i>maṅgalla ājulu</i> ) in Beluganti-sima which was part of the Adavani-sima.
557	On another face of the same slab ..	Vijayanagara ..	Virapratāpa Sadaśivadeva-Mahārāja ..	Śaka 1482, Raudri, Śravana, <i>śu.</i> 5.	Do. ..	Registers that the <i>Mahāmaṇḍalēśvara</i> Siddharāja Siraṅgarājayyadeva-Mahārāja, having conferred the tolls of Kere-Beluganti- <i>thāṇyam</i> on the chief Chennarasu, the latter granted 6 <i>varāhas</i> , collected from the <i>Baliyas</i> of that city, for offerings, to the temple of Rajarājēśvara-Mahadeva at Kere-Belugallu. Other gifts made in the following year Darmati, are also recorded.
558	On a pillar in the Keśavasvāmin temple in the same village.	Do. ..	Virapratāpa Vira-Kṛishṇarāja-Mahārāja ..	Śaka [143*] [6], Bhāva, Vaiśākha, <i>śu.</i> 15.	Kanarese ..	Carelessly inscribed. Mentions the temple of Jalasayana or Jalasiṅgadeva at Keriya-Belugalla and records a gift of land by Karṇam Basaparasa, son of Sōmarasa of Tirupattāru, to a certain Naṭṭuva-Nagayya whose father Chēgaya was connected with the drama <i>Tāyikunḍa-nāṭaka</i> and to the daughter of Naṭṭuva-Timmaya of Pōtavara who was a <i>pātri</i> .

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On a pillar set up in front of the Virabhairavasvāmin temple in the same village.	Vijayanagara ..	Virapratāpa Vira-Krishnādēva-Maharāja ..	Sarvajit (= Śaka 1449-50), Āshādhā, <i>suddha</i> [6], Śivarātri (?).	Kanarese ..	Gift of land by Suṅkana-Nayaka, son of Dādī-Nayaka to the temple of Pēṭe-Virabhadradēva of Kere-Beṅgallu (included in Adavani-durga) which was granted to him as <i>amara</i> by the king.
560	On the Jaina image of Vardhamanasvāmin (now worshipped as a Hindu idol) at Kammarchodu (Alur taluk, Bellary district).	...	..	.....	Kanarese (verse and prose).	In characters of about the 12th century A.D. Registers the reconsecration (of this image) by Chandavve the wife of the merchant chief ( <i>mahā-vaidya-vavahāri</i> ) Rayara-setti who was the favourite pupil of Padmaprabha-Mahadharisvāmin.
561	On a slab set up in the court-yard of the Bhōgēsvara temple in the same village.	Western Chālukya.	Trailōkyamalladēva (Sōmēśvara I), ruling from Kampile.	Śaka 976, Jaya, Pausḥya <i>suddha</i> 1[5], Sunday, Uttarāyana-Saṅkrānti, lunar eclipse.	Kanarese ..	Gift of land by certain <i>gavvadas</i> , to the temples of Mulaṣṭhanadēva and Bhōgēsvaradēva at Kamma-[ra]cheruvu while the <i>Mahāmaṇḍalēśvara</i> Vira-Nolamba-Gaṭṭidēva of the Pattava family was ruling the Sindavādi-one-thousand.
562	On a pillar set up in a field at Hulibidu (same taluk and district).	....	....	4th year, Sarvajit	Do. ..	Mutilated at the top. Registers the death of a hero named Siriguppa when the latter opposed on behalf of the Rattas the army of Dantiga, which attacked the village Chikarambravi.
563	On a slab set up in the court-yard of the Jōtinātha temple at Joti (Sidhout taluk, Cuddapah district).	....	Rakkasa-Gaṅgarasādēva-Maharāja ..	Śaka 1169, Playarḡa, Jyēṣṭhā, <i>suddha</i> , 13 ( <i>trayōdaśī</i> ), Saturday.	Telugu.. ..	Registers that Chenti Rami-Nayaka, the servant of the <i>Mahāmaṇḍalēśvara</i> Rayidēva-Maharāja, built the compound wall and the <i>gōpura</i> of the temple of Jōtinātha. He also constructed a temple for Irugalaśani at Takaprolu and made other gifts at Chetluru.
564	At the entrance, on the east wall of the old fort at Sidhout (same taluk and district).	Vijayanagara ..	Vira-Venkatarāja, ruling the Chandragiri-sima.	Śaka 1527, Viśva-vasu.	Sanskrit and Telugu (verse).	Registers that this stone fort was extended (?) by the Maṭṭi chief Ananta of the solar race whose father Ellamarāja conquered Siddhavata after fighting the battle of Utukuru.
565	On a slab set up on the Kailāṣappa-guṭṭa (hill) at Konakondla (Gooty taluk, Anantapur district).	Western Chālukya.	Tribhuvanamalladēva (Vikramaditya VI), ruling from Pōṭṭalakere.	Chālukya Vikrama year 6, Durnati, Pushya, <i>bahula</i> [6], Thursday, Uttarāyana-Saṅkrānti.	Kanarese ..	Records that Navikabbe built a Jaina temple called Chatṭa-Jinālaya at Koṇḍakundeyatirtha and [her husband] the <i>Mahāmaṇḍalēśvara</i> Jōyimayyarasa who was entitled Peṣana-Garuḍa gave 30 <i>matṭar</i> of black-soil land at Kiriya Koṇḍakunde, to that temple.
566	On a slab lying in a field near the same village.	Do	Tribhuvanamalladēva (Vikramaditya VI) ..	Chālukya Vikrama year 12, Vibhava, Uttarāyana-Saṅkrānti.	Do. ..	Damaged. Mentions first the <i>Mahāmaṇḍalēśvara</i> Ballaya-Chōḷa-Maharāja who was ruling the Sindavādi-one-thousand province and whose <i>prasaṣṭi</i> begins with the words <i>Charaṇa-sarōruha</i> , etc.; then it mentions the <i>Mahāmaṇḍalēśvara</i> Chikarasa of the Mahabali race whose <i>prasaṣṭi</i> begins with the words <i>Jagattrayābhivandita</i> , etc., and next the <i>Mahā-sāmantas</i> Chandarasa, Batmmarasa and Rēvarasa of Koṇḍakunde, whose <i>prasaṣṭi</i> begins with the words <i>ari-durdhara</i> , etc., seems to record the grant of a land.



No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the north and west walls of the central shrine and the west wall of the Mukha-mandapa of the Madhyasthanatha temple at Darukapuram (Sankaranayinarkoyil taluk, Tinnevely district).	Pāṇḍya ..	<i>Iranda-kālameḍuttu</i> Perumāḷ Śrīvallabhadēva Tirunelvēliperumāḷ, 'who was born under the asterism Aśvati.'	Śaka 1463, 7th year, Plava, Avani, 22, <i>su. di.</i> 7, Tuesday, Rishabha-karapa, Viśh-kambha-yōga, Anusha.	Tamil .. ..	Registers a gift of land in the village of Paṭṭa-kuriḥchi in Āri-nāḍu for compiling a <i>pāṇḍāṅga</i> (calendar).
568	On the same walls .. .. .	Do. ..	Parākrama-[Pāṇ]dyadēva .. .. .	Śaka 1470, 5th year, Kilaka, Avani, 17, <i>su. di.</i> , Saubhāgya-yōga, 'Tiru-vōṇam.	Do. .. ..	Incomplete. Mentions Muṇṇakkūḍi in Śōla-maṇḍalam.
569	On the south wall of the same shrine ..	.....	.....	Kanni, 1, <i>su. di.</i> [4].	Do. .. ..	Fragment. Mentions Malaiyadi-kkurichchi-Uḍaiyar.
570	On the same wall .. .. .	Pāṇḍya ..	Perumāḷ Kuḷasekara-Perumāḷ Parākrama-Pāṇdyadēva, son of Jaṭilavarman <i>alias</i> Tribhuvanaachakravartin Kōṇermaikondāṇ Abhirama-Parākrama-Pāṇdyadēva.	Śaka 1471, 7th year, .. .. . 13, <i>ba. di.</i> 7, Sunday, Dhriti-yōga, Bala-karapa, Pushya.	Do. .. ..	Incomplete. Seems to mention prince Tirunelvēliperumāḷ .. .. . who was born under the asterism Aśvati and was the son of Abhirama-Parākrama-Pāṇḍya.
571	Do. .. .. .	Do. ..	Jaṭilavarman <i>alias</i> Tribhuvanaachakravartin Kōṇermaikondāṇ, [born under the asterism] Vaiśakha.	Śaka 1462, Śarvari, Tai, 12, <i>su. di.</i> , ... Bhadra-Karapa.	Do. .. ..	Built in at the end.
572	At the entrance into the Mukha-mandapa in front of the same shrine; right side.	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadēva.	Lost ..	Do. .. ..	Damaged. Registers the gift of a hanging lamp and 25 sheep. Mentions the southern hamlet of Pirāntaka-chaturvēdimaṇḍalam.
573	In the same place .. .. .	Do. ..	Jaṭavarman <i>alias</i> [Tribhuva]nachakravartin Kulasekharadēva.	12th year ..	Do. .. ..	Do. Registers the gift of 50 sheep for a lamp by a certain Kaṇḍiyadēva.
574	Do. .. .. .	Do. ..	[Jaṭa]varman <i>alias</i> [Tri]bhuvanaachakravartin Vikrama-Pāṇdyadēva.	4th .. ..	Do. .. ..	Do. Gift of sheep for a lamp to the temple of Piṇakkarukkum-Nayanar.
575	Do. .. .. .	Do. ..	Jaṭavarman <i>alias</i> [Tribhuvanaachakravartin] Kulasekharadēva.	11th year ..	Do. .. ..	Do. Gift of lamp and 50 sheep to the temple of Piṇakkaru[k*]kum-Mahadēva at Malaiyadi-[kkuru]chchi which was a hamlet of Pirāntaka-chaturvēdimaṇḍalam, a <i>brahmadēya</i> in Āri-nāḍu, by a native of Maṇapadaividu, the northern hamlet of Śrivalavamāṇḍalam in Kilkarai-kūrām.
576	In the same place; left side .. ..	Do. ..	Jaṭavarman <i>alias</i> Tribhu[vana]chakravartin Kulasekharadēva.	13 + 3rd year	Do. .. ..	Gift of 50 sheep for a lamp to the temple of Piṇakkarukku-Mahadēva at Malai[yadi]kkurichchi, the southern hamlet of Pirāntaka-chaturvēdimaṇḍalam which was a <i>brahmadēya</i> in Āri-nāḍu.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
577	In the same place; left side ..	Pāṇḍya ..	Jatilavarman <i>alias</i> Tribhuvanachakravartin Kōṇērmāikondān Alagan-Perumal Ati-vīrārāman Śrivalabbadēva, 'who was born under the asterism Pūnarvasu.'	Saka 1493, 9th year, Prajōt-patti, Uṭarā-yapa, Saisira-ritu, Kumbha-Ravi, 26, <i>su. di.</i> 10, Friday, Ādra.	Grantha and Tamil.	Registers the <i>survaṁḍēya</i> gift of certain taxes to the temple of Piṇakkaṇṭṭaruliya-Nāyaṇār. Bears the signature of Koḍunaḷur-Uḍaiyaṇ.
578	Do. .. ..	Do. ..	Jata[varman] <i>alias</i> Tribhuvanachakravartin Kulasekharadēva.	[13] + 1st year, Karkataka, 27, Kavatī, Friday. 13 + 9th year	Tamil (of about the 13th century A.D.).	Gift of money ( <i>āṇai-uḥchu</i> ) for a lamp to the same temple, by a native of Māṅgōttuḥchēri.
579	Do. .. ..	Do. ..	Kulasekharadēva .. .. .	13 + 9th year	Tamil .. ..	Unfinished. Gift for a lamp to the same temple by the native of a village in Malai-maṇḍalam.
580	Do. .. ..	Do. ..	Māṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th ..	Do. .. ..	Gift of money for a lamp to the same temple, by a native of Orutajappalli in Malai-maṇḍalam
581	On the north wall of the same <i>mandapa</i> ..	Do. ..	Jatavarman <i>alias</i> Kulasekharadēva .. ..	13 + 4th ..	Do. .. ..	Registers that the assembly of Pīrāntaka-chaturvēdi-maṅgalam, a <i>brahmadēya</i> in Āri-nāḍu, exempted under orders of the king, from the payment of taxes certain lands which they had sold to the temple of Piṇakkaṇṭkumḍēva. Mentions Ulaguyyavanda-Pāṇḍyappērēri.
582	On the same wall .. .. .	Do. ..	Māṇavarman <i>alias</i> [Tribhu]vāna[cha]kravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	13th ..	Do. .. ..	Records that as there was no money in the treasury of the temple of Piṇakkaṇṭṭa-Nāyaṇār in Malaiyāḍikkurichēchi, the southern hamlet of Pīrāntaka-chaturvēdimāṅgalam a <i>brahmadēya</i> in Āri-nāḍu, a certain Puliyūr-kilavaṇ Pīralaya-Viḍaṅgan Abhayampukkaṇ living in the street called Kulasekharapperunderu, defrayed the expenses to be met in regard to the tax called <i>vinī-yōgam</i> on the tank Ulaguyyavanda-Pāṇḍyappērēri and made a gift of his right to one-third of the income from the tank along with some money to the temple, for offerings to Tirappalliyarai-Nāchchiyar and Tukkaiyar. Mentions the temple of Tirukkalaniśvaramuḍaiya-Nāyaṇār at Savadam-pattakurichēchi which belonged to the <i>tantirattār</i> i.e. the Kaikkōlas the Senapati and Daṇḍanayakas.
583	On the north and west walls of the same <i>mandapa</i> .	Do ..	Jatilavarman <i>alias</i> Tribhuvanachakravartin Kōṇērmāikondān Tirunelvēlperumal, born under the asterism Aśvāti in Vaigāśi.	Saka 1457, Maṇmaḥa, Kārttigai, 23, <i>su. di.</i> 12, Monday, Sōbbanayōga, Svāti.	Do. .. ..	Gift of land to a number of persons of various <i>gōtras</i> and <i>sūtras</i> . Records that these lands and the tank called Mānābharaṇappērēri included in Āri-nāḍu, were now joined to the village of Abhirama-Parākramapāṇḍiya-chaturvēdimāṅgalam. They were divided into 10 shares and given to 11 persons. Mentions the king's father ( <i>āchōḥaṇ?</i> ) Ahavarāman Śrivaladēva.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
584	On the west wall of the same <i>mandapa</i> ..	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandya-deva.	7th year, Monday, Hasta	Tamil ..	Begins with the introduction <i>tirumugal valarmulai</i> and records a sale of the <i>kārdhmai</i> right of land. Perhaps built in at the right end.
585	On the same wall .. .. .	Do.	Aṅgan-Perumal Parakrama-Pandya-deva, 'who was born under the asterism Ardra.'	Saka 1408, 2 + 6th year, Rishabha 30, <i>su. di. 3</i> , Sunday, Siddha-yoga, Uttara-Phalguni.	Do. ..	Incomplete. Registers a gift of land to a private individual for supplying oil to the temple, on <i>ashtami</i> and <i>pradosha</i> days. Refers to a previous gift of the village of Śrivalabbha-chaturvēdimāṅgalam by king Śrivalabbha-deva for the recitation of the <i>Vēdas</i> .
586	On the south wall of the same <i>mandapa</i>	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	[1]2th year, Simha 14, <i>su. di. 3</i> , Friday, Uttara-Phalguni.	Do. (of about the 13th century A.D.)	Much damaged. Registers a sale of land to a certain Vopavudaiyar. Mentions Sevvirakkai-naḍu.
587	On the same wall .. .. .	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-deva.	5th year ..	Tamil ..	Begins with the introduction <i>tirumalai mādu</i> etc. Registers a gift of land by Seṅgodiḥkkuṇṇa Śakrayudan <i>alias</i> Vikrama-Pandyaṇman of Malai-maṅḍalam, for the expenses of the temple of Pinakkaruttiśvaram-Udaiyar at Malaiyadiḥkku-ohohi, which was the southern hamlet of Parantaka-chaturvēdimāṅgalam in Ari-nāḍu. The gift was made under the orders of the king when he was in his palace at Aḷḷiyūr in Naṭṭarappōkku at the request of his brother-in-law ( <i>muchchāḷai</i> ) Vikrama-Chōḷadeva.
588	Do. .. .. .	....	Tribhuvanachakravartin Kōṇṇinmaikōṇḍaṇ	5th year and 225th day.	Do. ..	Refers to the transaction mentioned in No. 587 above and fixes the rates of assessments to be paid on the several kinds of land.
589	On the second <i>gōpura</i> of the same temple; right side.	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 6th year, Makara 26, Sunday, Mṛigaśīrsha.	Do. (of about the 13th century A.D.)	Gift of 7 <i>uchchu</i> , for a lamp and a lamp-stand to the same temple by Karinambi Kuttaduvan <i>alias</i> Uttama-Pandya-Vilupparsaiyan of Ponparri in Mīḷalai-kōṇṇam.
590	In the same place .. .. .	Do.	[Ja]tavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 9th year.	Do.	Gift of money for two lamps, to the same temple by two natives of Tiruvilimīḷalai.
591	Do .. .. .	Do.	Ma[ra]varman <i>alias</i> Tribhuvanachakravartin] Sundara-Pandya-deva, 'who distributed the Chōḷa country.'	[9]th ..	Do.	Gift of money for a lamp to the same temple.
592	On a pillar in the rock-out cave at Tiru-malaipuram (same taluk and district).	Do.	Chakravartin Śrivalabbha-deva] .. ..	....	Tamil ..	Damaged. Seems to register a gift of land. Mentions the seat called <i>Pāṇḍiyarājya</i> in Aḷagiya-Pāṇḍiya-kūḍam in the palace at Sōḷantaka-j-chaturvēdimāṅgalam, a village in Pa[ga]nūr-kōṇṇam.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
593	On the rock by the side of the road from Vasudevanallur to Sankarayanarkoyil.	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11th year	Tamil	The introduction commences with the words <i>ṅaṅṅa</i> . Registers that the residents ( <i>ārōm</i> ) Kōttakannakkam <i>alias</i> Uttamatōṅganallūr remitted the taxes on certain lands granted to the temple of Guṇamālai, Iṣvaramuḍaiya-Nayāṇār in their village. Refers to the construction of the entrance to the temple and a gift of land for a lamp to it.
594	On the west wall of the central shrine in the Umaiyoṛupāḡeśvara temple at Sayamalai (same taluk and district).	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōṇermaikōṇḍaṇ Alagan <i>alias</i> Ativiraman Śivaladeva.	Śaka 1500, 15th year, Iṣvara, Vaigāsi.	Do.	Registers a gift of land for offerings to the temple of Umaiyoṛupāḡeśvaramuḍaiya-Nayāṇār at Sayamalai, on Kārttigai and Śivarātri days. Mentions Aḷaiyaśokkanār Abhirāma Varatuṅgarā[ma].
595	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	..	....	18th year	Vatteḷuttu	Incomplete. Registers a gift of sheep for a lamp to the temple of Tōrmugaśiṅga-Iṣvarattudeva, by Araiyaṇ Uttama[śiṅga] <i>alias</i> Tennavaṇ Sōjavaraiaṇ, for the merit of three persons who belonged to Neechchura-naḍu.
596	On the west and south walls of the same <i>maṇḍapa</i> .	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	8 + 1st year Vriśchika 10 <i>du. di.</i> 11, Sunday, Hasta.	Tamil (of about the 14th century A.D.).	Registers a gift of land for offerings to the temple of Uḍaiyār-Uraiyoṛupāḡeśvaramuḍaiya-Nayāṇār at Sayamalai. Mentions Kulasekhara-Iṣvaramuḍaiya-Nayāṇār.
597	On a stone set up in the court-yard of the same temple.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōṇermaikōṇḍaṇ Śrivalamāṇ Varaguṇaṇ <i>alias</i> Kulasekhara Dikshitar.	Śaka 15[6]3, [2]3rd + * year.	Tamil	Stops with the mention of the king.
598	On the east wall of the <i>maṇḍapa</i> in front of the central shrine of the Subrahmanya temple at Valliyūr (same district, Nanguneri taluk).	Do.	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	22nd year	Do.	Damaged. Mentions Alḷiyūr <i>alias</i> Keralakula[kala]-chaturvedinaṅgalam in Nattaruppokku.
599	On the same wall .. .. .	Do.	[Maṇavarman] <i>alias</i> Tribhu[vanachakra]-vartin Kulasekhara[dēva], 'who [was pleased] to take [all countries].'	27th ..	Do.	Fragment. Seems to record a sale of land.
600	Do. .. .. .	Do.	Kulasekharadeva, 'who was pleased to take all countries.'	[4]7th ..	Do.	Damaged. Seems to register a gift of money to Tirukaivelalagiyār for reciting songs in the temple at Alḷiyūr <i>alias</i> Keralakula[kala]-chaturvedinaṅgalam in Nattaruppokku. Mentions Kil-iraiyamuttam.
601	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	[Maṇa]varman <i>alias</i> Tribhuvanachakravartin Kula[śekhara]deva, 'who was pleased to take all countries.'	39th ..	Do.	Stones missing. One of the pieces mentions the festival of Masi-Makham.
602	On the west wall of the Amman-shrine in the Śokkan temple in the same village.	Do.	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country.'	14th ..	Do.	Registers the gift of two gold <i>tiruppāḍagam</i> to the goddess.
603	On a boulder in the Irattaiottai rock at Eruvadi (same taluk and district).	....	....	....	Vatteḷuttu	States that (the image below which the inscription is engraved) is the work of Ajjanandi.
604	On the same boulder .. .. .	....	....	....	Do.	Mentions the assembly of I[rattai]ppa[tai].
605	Do. .. .. .	Pāṇḍya	Maṇajadaiyaṇ .. .. .	43rd year	Do.	Registers a gift of land as <i>paḷḷiśchondam</i> to the temple of Aruvallatu-Bhataraka of Tiruviruttalai in Nattaruppokku.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
606	On a rock in the hill near the village of <b>Karisattan</b> (Sankaranayinarkoyil taluk, same district).	....	..	[Kollam] 987, Pramolota, Avapi.	Tamil .. ..	Records the construction of the steps by a Reddi of Karisattan.
607	On the south wall of the rock-cut temple of Mahadēva at <b>Malaiyadikkurichchi</b> (same taluk and district).	Pandya	.. Maravarman <i>alias</i> Tribhuvannachakravartin Sivallabhadēva	3rd year	Do. (about the 12th century A.D.)	Introduction commences with the words <i>gāṇāḍi</i> . Registers a gift of land by the king to the temple of Pippakkagukku-Mahadēva at Malaiyadikkurichchi, the southern hamlet of Parantaka-chaturvedimangalam, a <i>brahmadāya</i> in Ari-nadu. When ordering the grant, the king was in his palace at Tirunelveli in Kilyōmba-nadu. Mentions Virapandiyan Pillai and the seat called <i>Mupaiyadaraiyan</i> . Below this is an incomplete record dated in the 11th year, probably, of the same king.
608	On a slab set up near a well in the same village.	Do.	.. Jātavarman <i>alias</i> Tribhuvannachakravartin Sundara-Pandya-dēva.	Śaka 1236, and 12th year.	Tamil .. ..	Records that this well at Malaiyadikkurichchi was dug by Tūpiyaṇai Tiruvēṇkaḍuḍaiyaṇ <i>alias</i> Tūmīḍaraiyaṇ.
609	At the entrance into the central shrine in the Tripuranathēvara temple at <b>Tenmalai</b> (same taluk and district)	Do.	.. [Tribhuvannachakra]vartin Sundara-pandya-dēva.	Lost .. ..	Do. .. ..	Fragment. Gift of sheep for a lamp.
610	On the east wall of the central shrine in the same temple.	Do.	.. [Ma]ravarman <i>alias</i> Tribhuvannachakravartin Sundara-Pandya-dēva.	4 + 4th year .	Do. .. ..	Registers a sale of land to the temple of Tirupattisvaramudaiya-Nayanar at Aṇaiyūr in Ari-nadu, by the <i>tandiruttār</i> , i.e., the <i>Sēṇḍaiya</i> and the <i>Dandāndiyakas</i> belonging to the <i>parigraha</i> of Pattur in Aṇṇa-nadu.
611	On the south wall of the same shrine ..	Do.	.. [Ma]ravarman <i>alias</i> Tribhu[v-nachakra]vartin Sundara-Pandya-dēva.	* + 1st year, Viśchika 2[6], i.e., Sunday, Rōhiṇi.	Tamil (of about the 13th century A.D.).	Registers a gift of land for a lamp to the temple of Tirupattisvaramudaiya-Nayanar, by the assembly of Sundarapandya-chaturvedimangalam which was a <i>brahmadāya</i> in Ari-nadu.
612	On the same wall .. ..	Do.	.. Sundara-Pandya-dēva .. ..	8th year ..	Do.	A portion is missing in the middle. Seems to register a gift of land for the expenses of the temple of Tirupattisvaramudaiya-Nayanar.
613	On the east wall of the Śivaparipūrāṇi shrine in the same temple.	Do.	.. Jātavarman <i>alias</i> Tribhuvannachakravartin Vira-Pandya-dēva.	6th year, Kanyā, 13, <i>śa. di.</i> 7, Wednesday, Mṛigaśīrṣha	Do.	Registers a sale of land by the assembly of Sundarapandya-chaturvedimangalam, a <i>brahmadāya</i> in Ari-nadu, for the requirements of the goddess of Śivānaimuḍumudaiya Nachohiyar who was set up in the temple of Tirupattisvaramudaiya-Nayanar by Tiruvānaikkavudaiyaṇ Udayadivakaran <i>alias</i> Vēṇḍaḍaiyaṇ, a native of Kūṇṇur in Vēḍavēllāra <i>alias</i> Sundarapandya-valanadu. Mentions the temple of Tirumoliśai-Viṇṇagar Emberumaṇ.



B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
614	On the rock called Eluttupparai at Paraippatti (Otapidaram taluk, same district).	....	....	Sarvari, Paṅguni, 25.	Tamil .. ..	Damaged. Registers a <i>sarvamānya</i> gift to a private individual. Contains a long string of Vijayanagara and Saluva <i>birudas</i> , two of which were, the capturer of all countries and the capturer of Madura and Yalpapar (Jaffna). The rock is called Usipparai at Tattankinaru.
615	On the same rock .. .. .	Pandya ..	Danma-Perumal Alagapperumal Ativiraraman Sivala-Maran Irandakālamēḍutta Ativiraraman.	Śaka 15[17], Menmatla, Vaigāsi, 11.	Do .. ..	Registers a <i>sarvamānya</i> grant of land to three private individuals. The grant was issued during the reign of Venkatapatiraya of Vijayanagar whose ancestors Devaraya, Krishnaraya, Sadaśivaraya, Vira-Narasimharaya, Dharmaraya and Sriraṅgaraya are mentioned at the commencement of the record with a string of <i>birudas</i> as in No. 614 above. The rock on which the inscription is engraved is called Usipparai at Tattankinaru.
616	On the north, west and south bases of the Talapurisvara temple on the hill at Panamalai (Villupuram taluk, South Arcot district).	Pallava ..	Rajasimha (II) .. .. .	.. ..	Pallava-Grantha	Beginning and end built in. The record is broken at several places and contains 6 verses which mention Aśvatthāman, the Pallava race and king Rajasimha (II).
617	On the steps of the <i>maṇḍapa</i> in front of the same temple.	....	Nababu Sadallekhan Sayapu-Avargal ..	Śaka 1596, Ananda, Māsi 11, Ādra, 13, Friday.	Tamil .. ..	Unfinished. The king receives the titles <i>Mahāmaṇḍalēśvara</i> , <i>rājadhīrāja</i> and <i>rājaparamēśvara</i> . Records the visit paid to the temple of Talagirisvara at Pannasa-nagara, by a resident of Vēpputtūr in the Chōla country, on his way from Rāmēśvaram to Kāśī (Benares).
618	In a cavern on the same hill .. .. .	Pallava ..	Rajasimha (II) .. .. .	....	Pallava-Grantha	Published in <i>South-Indian Inscriptions</i> , Volume I, No. 31.
619	On a slab set up in a street of the same village.	....	....	Prajapati, Tai, 24.	Tamil .. ..	Seems to register certain conditions imposed upon those who resided or wished to reside in Nanjanappettai.
620	On the north base of the central shrine in the Ramanathēśvara temple at Anniyūr (same taluk and district).	Vijayanagara ..	Virapratāpa Achyutadeva-Mahārāya ..	Śaka 14[53], Khara, Kumbha, <i>ba. di.</i> 14, Śravana, Sunday Sivarātri.	Do. .. ..	Built in at the bottom. Registers evidently the gift of the village Tirukkunnam by Segatapi Nāgarāsar for the merit of Saṇi Singappa-Nayakkar. Mentions Anniyūr in the Karuvāṭchi-śīrmai.
621	Inside the Naṭarāja shrine in the same temple.	Do. ..	Do. ..	Śaka 1300 (mistake for 1463), Plava, Tai, <i>Paurṇamī</i> , Pushya, Monday.	Do. .. ..	Registers the gift of 6 villages including Anniyūr, Tirukkunnam, Veḷḷerippaṭṭi and three others to the Tiruviramiśuramudaiya-Nayanar at Anniyūr in the Karuvakshi-śīrmai after having reconsecrated the temple for the merit of the chief Segatapi Nāgarāsar.
622	On the south wall of the <i>maṇḍapa</i> in front of the Tripurasundarī shrine in the same temple.	Do. ..	Virapratāpa Sadaśivadeva-Mahārāya ..	Śaka 1482 ..	Do. .. ..	Gift of taxes on looms by Viśvanātha-Nayakkar, son of Nagama-Nayakkar, for the merit of Aliya Rāmarājayya, son of the <i>Mahāmaṇḍalēśvara</i> Śrirāṅgarājayyadeva-Maharaja.

B.—Stone inscriptions copied in 1915—*conold.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
623	On a slab set up in the <i>prākāra</i> of the Varadaraja-Perumā temple in the same village.	Vijayanagara ..	Virapratapa Krishnadeva-Maharaya ..	Śaka 1442, Pramathin, Karttika, śukla, 15, Sunday, lunar eclipse.	Telugu ..	Registers the gift of land and a village by <i>Andhra-kavittipittamaha</i> Peddirāja, son of Allasari-Chokkeraja to the temple of Varadaraja-Perumā completed and consecrated by himself at Annara in Karivuchalima which was given to him by the king as a <i>adyakara</i> .
624	On a slab set up in a field in the same village.	....	....	....	Tamil ..	Records that the grain income of <i>allu</i> from the Friday fair held [at this village] was restored to the temple of Tiruvirāmayar by Adichohadeva-Mudaliyar and another.
625	On the boulder at the entrance into a cavern on the south-western slope of the hill at Maski (Lingsaugar taluk, Raichur district, Hyderabad State).	Maurya ..	Devanam Piya Asoka .. ..	....	Brahmi ..	Published by the Assistant Archaeological Superintendent with Text, translation and plates as No. 1 of the Hyderabad Archaeological Series.

APPENDIX C.—List of stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north, west and south walls of the central shrine in the Añjanigra-Perumal temple at <b>Vallanad-Agaram</b> (Srivaikuntham taluk, Ponnivelly district).	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	2 + 12th year, Tai, 1.	Tamil .. ..	Fragments. Mention Vallanadu <i>alias</i> Jayaṅgonḍa-Pāṇḍyanallūr. Seem to allot shares of land and house-sites to a number of Brahmanas of various <i>gōtras</i> and <i>sūtras</i> . Refer to the 12th year of the king's reign and mention Vikrama-Pāṇḍya-Vinnagar-Emberumāṇ.
2	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	[Maṇavarman <i>alias</i> ] Tribhuvanachakravartin Kōṇermaikondāṇ Sund[a*]ra-Pāṇḍyadeva.	2 + 9th year, Śaka 1463, Plava, Dhanuṣ, 24, <i>su. di.</i> 5, Thursday, Vyatipāta-yōga, Vyāgra-karāṇa, Śadaiyam.	Do. .. ..	Much damaged. Seems to register a gift of land to a Brahmana.
3	On the south, west and north tiers of the central shrine in the Chakrapāṇi-Perumal temple at <b>Vallanad</b> (same taluk and district).	.. .	....	....	Do. .. ..	Fragments. One of these is dated in the fifth year of the reign of Chakravartin Vikrama-Pāṇḍyadeva. Another mentions the temple of Kuḷasegara-Vinnagar at Vallanadu <i>alias</i> [Jayaṅ]gonḍapāṇḍiyapuram and Kaijānūr <i>alias</i> Vikkiramaseḷa-chaturvēḍimaṅgalam in Nalla[ra]r-nadu.
4	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kōṇermaikondāṇ Parākrama-Pāṇḍyadeva.	2 + [2]8th year, Śaka 1[4]57, Manmatha, Paṅḍūpi, 30, <i>su. di.</i> 5, Sunday, Saubhagya-yōga, Rohiṇi.	Do. .. ..	Built in. Registers a gift of land for offerings at the service Parākrama-Pāṇḍiyan- <i>sandi</i> called after the king, in the temple of Aḷingapperumal-Nayinār at Vallanadu <i>alias</i> [Jayaṅ]gonḍapāṇḍiyanallūr.
5	On the four sides of the <i>baḷi-pīṭha</i> in front of the same temple.	....	....	10th year ..	Do. .. ..	Damaged and fragmentary. Mentions Vallanadu <i>alias</i> Jayaṅgonḍapāṇḍiyan[apuram*].
6	On the south wall of the central shrine in the Iḍaivinaṭṭitta-Perumal temple at <b>Sugandalai</b> (Tiruchchendur taluk, same district).	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	11th year, Rishabhā, 3, <i>su. di.</i> 11, Monday, Uttiram.	Do. (of about the 13th century A.D.)	Gift of land for offerings, to the temple of Tirunārayana-Vinnagar-Emberumāṇ at Sugandalai <i>alias</i> Tirunārayana-chaturvēḍimaṅgalam by a native of Kakkalūr.
7	On the same wall .. .. .	....	....	226th day ..	Do. .. ..	Records that at the request of Kalingarayan, the king renovated the temple of Tirunārayana-Vinnagar-Emberumāṇ which had gone out of repair, and set up the image of Grjārechanai-Āḷvar in it. Tondaimāṇ and Pallavarayan figure among the signatories.
8	On the north wall of the central shrine in the Śalyavanēśvara temple at <b>Sannavanam</b> (Tirupattur taluk, Ramnad district).	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sund[a*]ra-Pāṇḍyadeva, 'who took the Chōḷa country.'	5th year ..	Do. .. ..	Records that a certain Śivanudakalan <i>alias</i> Mālava-chakravarti reconsecrated the image of Sōmavillagamudaiya-Nayanār at Tiruttiyūr-Muttam and gave lands to the Śivabrahmanas for worship. Mentions the temple of Sannavanamudaiya-Nayanār.

## C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall: .. .. .	....	....	....	Tamil .. ..	Records that the right of worship for 15 days in the temple of Somavilagamudaiyar, belonged to a certain Nichohayiganda-Bhattan.
10	On the east wall (inside) of the same shrine.	....	....	2 + 20th year..	Do. .. ..	Built in at the beginning. Seems to register a gift of land by a certain Gaṅḡayan. Mentions Tiruttiyūr-Muttam.
11	On the same wall (outside) .. .. .	Pandya ..	Tribhuvanachakravartin Kulaśekhara-deva].	.. ..	Do. .. ..	Fragment. Mentions Hiranya(Hiranya)sinhamaṅḡalam.
12	On the south wall of the same shrine ..	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Parakrama[mu*]-tandya-deva.	2 + 28th year, Vijaya, Āpi, 9.	Do (of about the 15th century A.D.).	Registers the gift of a village for the service called <i>Itanaviraṅḡandi</i> , in the temple of Tiruchohannavanamudaiya-Nayan[a]rat Ilakkadambaṅḡalam <i>alias</i> Iranyasingamaṅḡalam which was the eastern hamlet of Pīḷar in Tiruttiyūr-Muttam by Gaṅḡayan who held the <i>dirudai Iravikulamaṅḡan</i> , <i>Ēkāṅaviraṅ</i> , <i>Uruba-Nāḍayan</i> , <i>Sraṅḡandar</i> and <i>Iravai-rapperum</i> for warding off the evil effect of the combination of Sittirai (1 hitra) and Saturday.
13	On the same wall .. .. .	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Parakrama-Pandya-deva.	2 + 28th year, Vijaya, Āvapi, 6.	Tamil ..	Registers a gift of land made in accordance with a previous grant of Mummudiśōḷaṅ Malavamaṅḡalam <i>alias</i> Udaiyar Maḷavachakravartin, for a lamp to the same temple, by the chief mentioned in No. 12.
14	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulaśekhara-deva	13 + 10th year	Do. .. ..	Gift of taxes, by Maḷavachakravartin mentioned in No. 13, for offerings to the temple of Tiruchohannavanamudaiya-Nayanar of Ilakkadambaṅḡalam <i>alias</i> Hiranyasiṅhamaṅḡalam, the eastern hamlet of Pīḷar <i>alias</i> Sundarapāṇḍiyanallur in Tiruttiyūr-Muttam.
15	Do. .. .. .	Do. ..	Tribhuvanachakravartin Vikrama-Pandya-deva.	11th year ..	Do. .. ..	Gift of land by a lady named Poyyamoli-Āḷudaiya], to the same temple. Tiruttiyūr-Muttam is here stated to be in Pāṇḍi-maṇḍalam.
16	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulaśekhara-deva ..	13 + 12th year, Meśha, 11.	Do. (of about the 13th century A.D.).	Gift of land for offerings to the goddess Tiruppaḷḷiyarai-Nachohiyar set up by the chief Maḷavachakravartin mentioned in No. 13.
17	On the north wall of the <i>maṇḍapa</i> in front of the same shrine. . . . .	Do.	Maḇava[rman] <i>alias</i> 'Tribhuva[nachakravartin] Kulaśekhara-deva, 'who was pleased to take [a] countries.'	23rd year, Vriśchika, <i>ba. di.</i> 11, Monday, Hasta.	Tamil .. ..	A few syllables are missing at the beginning of each line. Gift of land to the temple of Tiruchohannavanamudaiyar, by the assembly of Sundarapāṇḍiya-chaturvēdinaṅḡalam, a <i>brahmadāya</i> in Mutti[ṅḡu-kūṅ] ram.
18	On the same wall .. .. .	Do. ..	Maḇavarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara-deva.	6th year, Tai, 23.	Do. .. ..	Records a sale of land by the residents of the village of Illaṅjēripaṅḡu near Poyyili in Kūḷkūṇḍaṅḡu, a subdivision of Kēraḷaśiṅga-vaḷanaḍu, to the same temple, for the requirements of the <i>maṇḍapa</i> called <i>tiruppu-maṇḍapam</i> .

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the same wall .. .. .	Pandya ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	98th year, Vri- schika, 13, Sunday, Aavati.	Tamil (of about the 14th cen- tury A.D.).	Gift of land for offerings to the same temple, by a native of Marittulagangattapandiya-puram in Marittulagangattapandiya-valanadu.
20	Do. .. .. .	Do. ..	.. .. . Tribhuvanacha- kravartin 'who was pleased to take all countries.'	1[8]th year ..	Tamil .. ..	Damaged. Registers a gift of land for expenses to the shrine of Tirukkamakkottamudaiya-Nach- chiar in the same temple, by Malavachakravartin. Sivanindakalan Tirukkannapperudai[ya]n <i>alias</i> Malavachakravarti figures as one of the signatories.
21	Do. .. .	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandya-deva.	10th ..	Do. ..	Gift of money and land by Tirukkannapperudaiyan Sivanindakalan <i>alias</i> Malavachakravartin, for a special worship in the same temple to be conducted every year on his birthday. Mentions Sattaman- galapparru in Tiruttiyur-Muttam.
22	Do. .. .. .	Do. ..	Parakra[ma]-Pandya-deva .. .	[18]th year, Ani, 22.	Do. (of about the 15th century A.D.).	Gift of land for a lamp to the same temple by the chief mentioned in No. 12 above, for removing the evil effect of a light being put out at the time of his taking food.
23	Do. .. .. .	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	26th year languni, 24.	Do. (of about 13th century A.D.).	Records a sale of land by certain residents of Kurum- parranguḍi (near) Illanjēri in Marittulagangatta- pandiya-valanadu, to the same temple.
24	On the east wall of the same <i>mandapa</i> ..	Do. ..	.. .. . <i>alias</i> Tribhu[va*]na- chakravartin Vira-Pandya-deva.	10th year ..	Tamil .. ..	Built in at the beginning. Gift of land, by the chief mentioned in No. 21, for offerings to Subra- mayya-Pillaiyar and Ks[etr]apala-Pillaiyar.
25	On the same wall .. .	Do. ..	[Kulase]kharadeva .. .. .	9th ..	Do. ..	Built in at the beginning. Registers an order of [Ka]pdiya[n]ada[va]n[.]
26	Do. .. .. .	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	17th ..	Do. ..	Much damaged.
27	Do. .. .. .	Do. ..	Tribhuvanachakravartin Sundara-Pandya- deva, 'who was pleased to distribute the Chola country'.	20 + 1st ..	Do. ..	Registers the gift of a village for the expenses of the temple of Tiruttiyur-Muttam, by Malava- manikkam Tirukkannapperudaiyan <i>alias</i> Malava- chakravartin. It was originally given to the donor by a <i>Sivavahmana</i> of Sembonmari in Talaiyur-nadu.
28	On the south wall of the same <i>mandapa</i> ..	Do. ..	M[ar]avarman <i>alias</i> Tribhuvanachakra- vartin Ku[las]ekharadeva, 'who was pleased to take all countries.'	18th ..	Do. ..	A portion at the right end has not been secured being very much damaged. Registers the gift of taxes ( <i>kaṭamai</i> ) on a certain village. Mentions the temple of Sannavagamudaiya-Nayanar at Tiruttiyur-Muttam. Sundarapandiya-chaturvedi- mangalam in Talaiyur-nadu.
29	On the same wall .. .. .	Do. ..	[M]aravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	[8]th ..	Do. ..	Records a sale of land by the residents of Illanjēri near Poyil in Kilkundaru, a subdivision of Keralasinga-valanadu, to the same temple.



C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
30	On the south and east walls of the same <i>maṇḍapa</i> .	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanaśakravartin Kulasekharadeva, 'who was pleased to take all countries.'	38th year ..	Tamil .. ..	Gift of land, by the residents of Viyadaraivankottai for offerings to the image of Tiruvādvār-Nāyaṇār set up in the same temple by a certain Sundara-pāṇḍiya-Bhaṭṭa.
31	On the south wall of the same <i>maṇḍapa</i> ..	Do. .. ..	Maṇavarman <i>alias</i> Tribhuvanaśakravartin [Ku]lasekha[radeva], 'who was pleased to take all countries.'	..... 6 <i>tiyaḍi</i> , <i>śu. di.</i> Paurṇami, Friday, Punarvasu. 11th year ..	Do. (of about the 14th century A D.). Tamil .. ..	Registers a gift of land, by the residents of the countries belonging to Tiruṭṭiyār-Muṭṭa-nāḍu, for offerings to the image mentioned in No. 30, above, on the occasion of the Margaḷi-Tiru[vaḍirai] festival.
32	On a pillar in the same <i>maṇḍapa</i> .. ..	.....	.....	.....	.....	Incomplete. Gift of land in Pīḷar, by a lady named Poyyamoliyaḷudaiyaḷ, for the annual improvement of a land which she had brought under cultivation and given to the temple of Tiruochannavanamudaiya-Nāyaṇār at Tiruṭṭiyār-Muṭṭam in Pāṇḍi-maṇḍalam.
33	On the same pillar .. .. .	Pāṇḍya ..	Tri[bhuvana]śakravartin Kulasekharadeva.	Indistinct ..	Do. .. ..	Damaged. Seems to register a gift of land by Mu[m*]muḍiśōḷaṇ Maḷavamāṇikkam <i>alias</i> Maḷavaśakravartin, to a Brahmana resident of Sund[a]ra-pāṇḍiya-chaturvedimaṇḍalam.
34	On the west tier of the Darśanavalli shrine in the same temple.	Do. .. ..	Maṇa[varman] <i>alias</i> Tribhuvanaśakravartin Kulasekharadeva, '[who was pleased to take all] countries.'	18th year ..	Do. .. ..	Provides for worship in the shrine of Tirukkāwak-kōṭṭa-Nāchohiyar, which was constructed in the temple of Tiruochannavanamudaiya-Nāyaṇār, by the king's (P) annt. Mentions Kaṇḍiyarṇāḍaḷvaṇ and Vikramapāṇḍya-Muvēndavēḷaṇ.
35	On a pillar in the rock-out cave known as the Kakōḷanātha temple, on the hill at Tirukkalakkudi (same taluk and district).	Do. .. ..	Sundara-Pāṇḍyadeva .. .. .	10 + 2nd ,, ..	Do. .. ..	Registers an order of Vikkiramasiṅgadevaṇ providing for offerings and lamps to a <i>maṭha</i> called Mudaliyār-tirumaṇḍam.
36	On a second pillar in the same cave ..	Do. .. ..	Tribhu[va*]śakravartin Kulasekharadeva.	9 + 1st ,, ..	Do. .. ..	Gift of land for offerings to the temple of Śivadharmisēvaramudaiya-Mahadeva at Tirukkalakkudi in Puṇamalai-nāḍu, by Kaṇḍaṇ Sundaravilli <i>alias</i> Tavarāpativēḷaṇ of Kaṇṇamaṇḍalam in Sōḷapāṇḍya-vaḷaṇāḍu.
37	On the third pillar in the same cave ..	Do. .. ..	Sundara-Pāṇḍyadeva .. .. .	20 + 2nd ,, ..	Do. .. ..	Registers an order of Vikkiramasiṅgadevaṇ assigning, for the welfare of the king ( <i>Uḷaguḍaiya-Nāyaṇār</i> ), the taxes due by certain shepherds, to the temple of Śivadharmisēvaramudaiya-Nāyaṇār of Tirukkalakkudi, for lamps and offerings.
38	On the same pillar .. .. .	Do. .. ..	Tribhuvanaśakravartin Kulasekharadeva, 'who was pleased to take all countries.'	7th ,, ..	Do. .. ..	Gift of land situated in Sōḷapāṇḍiya-vaḷaṇāḍu, for a <i>maṭha</i> in the same temple, by a native of Kāraiṭur in Kēraḷaśiṅga-vaḷaṇāḍu.
39	On the fourth pillar in the same cave ..	Chōḷa .. ..	Tribhuvanaśakravartin Kulōttuṅga-Chōḷadeva.	14th ,, ..	Do. .. ..	Damaged. Seems to register a gift of land to the same temple.
40	On the north wall of the same cave ..	Do. .. ..	Tri[bhu]vanaśakravartin Kuḷōttuṅga-Chōḷadeva.	Do. .. ..	Do. .. ..	Much damaged. Mentions Po[nnama]rapati in Pu[ra]ma[ḷai]-nāḍu, a subdivision of [Rā]ḷ[ḷe]ndra-sōḷa-vaḷaṇāḍu which was a district of Rājārāja-Pāṇḍiāḍu.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On the east wall of the same cave ..	....	....	....	Sanskrit (in Grantha).	Unfinished and damaged. States that the god was worshipped in the three <i>yugas</i> Kṛita, Trēta and Dvāpara by Kṛitānta ( <i>i.e.</i> , Yama), Kumbhabhava ( <i>i.e.</i> , Agastya), <i>etc.</i>
42	On the south wall of the same cave ..	Chōla ..	Tribhuvanachakravartin Chōladeva.	Ku[10]ttuōga-14th year ..	Tamil ..	Damaged. Mentions the temple of Śivadharmasvaramudaiya-Mahādē[va] at [Tiruk]kōla[kku]di in [Pu]rama[lai-nādu], a subdivision of Rājendrasōla-valanādu, which was a district of Rājaraja-Pāṇḍinādu.
43	On the west wall of the rock-cut cell of Malaimūrti-Vināyaka, below the same cave.	Do. ..	Tribhuvanachakravartin Rajadhirajadeva ..	7th ,, ..	Do. ..	Gift of land to the temple of Śivadharmasvaramudaiya-Nayanar by Kōlaṅ Tirukkoḍuṅṅunramudaiyan <i>alias</i> Nishadharajan of Ponnamaravati in Pūramalai-nādu.
44	On the west wall of the <i>maṇḍapa</i> in front of the same cave.	....	....	Śaka 1[4]4[7], Parthiva, Masi, 7.	Do. ..	Seems to refer to an assignment of land to the goldsmiths and blacksmiths of Attūr and to the settlement of a dispute between them.
45	On the north wall of the same <i>maṇḍapa</i>	....	....	Śaka 151[9], Duraṇuki (Durmukha), Aṇi, 5.	Do. ..	Unfinished. States that the sacred car of the temple having been damaged, a new one was made in its place by the merchants of Ilaiyattakkudi and that the income of the village of Perunallūr, viz., 60 <i>poṇ</i> and 500 <i>kalam</i> of paddy, was set apart to meet the cost of the annual car festival.
46	On the same wall (inside) .. ..	....	....	....	Do. ..	Registers a grant made by the merchants ( <i>nagarattar</i> ) residing in the street called Sundarapāṇḍiyanperunderu at Tirukkōlakkudi in Pūramalai-nādu and belonging to Sundarasōlapuram <i>alias</i> Deśiyugandapattanam in Ten-Kōnādu, a subdivision of Ollaiyūr-kurram in Kaḍasādiyalāṅgaikondaśōla-valanādu, for receiving the privilege of the <i>śirṭha</i> and sacred ashes in the temple.
47	On the east wall of the same <i>maṇḍapa</i> ; right of entrance.	Sāluva ..	Narasā-Nāyaka .. .. .	Śaka 142[4], Dundubhi, Uttarāyana, Kumbha, <i>ba. di.</i> 4, Vidirbaga-vāra, Vyatipāta-yōga, Tiruvōgam.	Do. ..	Registers a <i>dēvadāna</i> grant of the village of Kūlmaṇanallūr together with Embalkuṇṇichchi in Ten-Kōnādu, for offerings, to the temple of Tirukkōlakkudi-āṇḍa-Nāyinar in Ponnamarāpati-nādu on the occasion of the <i>Uśā pūjā</i> . The gift was made for the merit of Tippiarasa-Uḍaiyar, by his agent Tammaṇa-Nāyaka. The inscription seems to state that Narasā-Nāyaka was governing the country on behalf of Narasiṅga Bhujabalarāya Danmarāya.
48	On the same wall .. ..	....	....	Prabha[va*], Tai, 15.	Do. (of about the 16th century A.D.).	Built in at the right side. Registers a grant of land evidently by Sāliva-Nāyaka and Appa-Pillai to two private individuals of Kūḍaṭūr for the service of <i>pāḍikāval</i> and refers to the rehabilitation of a village which had been once deserted.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
49	On the same wall .. ..	....	....	Śaka 1459, Durmukhi, Paṅguni 10.	Tamil .. ..	Built in at the right side. Records an agreement made between the temple authorities and the <i>tandarimdr</i> about the rehabilitation by Sittama-Nayaka, agent of Tammaya-Nayaka, of the place referred to in No. 48, above.
50	Do. .. ..	....	....	Śaka 1423, Durmati, Parattadi 20.	Do. .. ..	Registers a sale of land to the temple of Tirukkōlakkuḍi-Āṇḍa-Nayanar by the Maṇavas of Velāṅgudi in Pūṅṇa-nāḍu, in order to pay the taxes due by them on their holdings.
51	On the same wall; left of entrance ..	....	....	Śaka 1[4]73, Sadhārana, Vaigāsi 10.	Do. .. ..	Registers an agreement made between the temple authorities of Tirukkōlakkuḍi and the merchants of Ilaiyattakkuḍi near Kulasekharapuram in Kalvaśal-nāḍu, who had made a car for the temple and were thus entitled to certain temple honours.
52	Do. .. ..	....	....	Śaka 1429, Kahaya, Avani 18.	Do. .. ..	Registers an agreement made between the temple authorities of Tirukkōlakkuḍi and certain residents of Ilaiyattakkuḍi <i>alias</i> Kulasekharapuram in Kalvaśal-nāḍu, regarding the celebration of festivals and other services for the image of Śambandaperumaḷ which they had set up in the temple.
53	Do. .. ..	....	....	Śaka 1377, Iśvara, Aṅṅāsi 6.	Do. .. ..	A similar agreement regarding the celebration of festivals, etc., for the image of Chandrasekhara set up in the same temple by resident of Ilaiyattakkuḍi <i>alias</i> Kulasekharapuram.
54	Do. .. ..	....	....	....	Do. .. ..	Records that the <i>maṇḍapa</i> was constructed by a certain Maṇavarayan, a native of Tachohanūr in Kīlvaśma-nāḍu.
55	Do. .. ..	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanaśakravartin Śrīvalla[bha*]dēva.	26th year, Kumbha, [su. P] Monday, [Punarvasu], Dvādaśi, Śaka 1437, Bhāvaka (Bhava), Vaigāsi 22.	Do. (of about the 14th cen- tury A.D.).	Damaged. Gifts of taxes to the same temple by certain trading classes.
56	Do. .. ..	....	....	Śaka 1437, Bhāvaka (Bhava), Vaigāsi 22.	Tamil .. ..	. Do. Registers an agreement made between the temple authorities of Tirukkōlakkuḍi-Āṇḍa-Nayanar and the merchants living in the street called Sundarapāṇḍiyanperunderu, regarding the celebration of a festival conducted in honour of the processional goddess ( <i>tiruvēdi-Nāchchiydr</i> ) presented by them to the temple.
57	Do. .. ..	....	....	Manmatha, Parattadi 18.	Do. .. ..	Records that the merchants ( <i>nagarattār</i> ) supplied four <i>tiruvēṭṭigai</i> , for four images in the same temple.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall ; left of entrance ..	....	Tribhuvanachakravartin Kōṇēriṇṇaikoṇḍaṇ	7th year ..	Tamil (of about the 13th century).	Gift of the city ( <i>nagaram</i> ) of Kumattakkudi in Poṇṇamarāvati-nādu for offerings, at the service of Pavanaṅgaṇa- <i>sundi</i> instituted by prince Parakramapāṇḍiya Mavilivaṇḍirayaṇ in the temple of Śivadharmisvaramudaiya-Nāyaṇar at Tirukkōlak-kudi in Peramalai-nādu. One of the signatories is Veṇṇumudisūḍiṇaṇ Eṇakkunalla-Perumaḷ <i>alias</i> Sundarapāṇḍya Paḷavarayaṇ of Sēvūr in Arumbūr-kūṅgam.
59	Do. ..	....	....	Sarupadi (Sarvarin ?), Puraṭṭadi 10.	Do.	Records that a certain Kanakarayaṇ of Sundarasōlapuram <i>alias</i> Deśiyugandapattanaṇ in Peṇ-Kōṇaḍu, a subdivision of Oḷḷiyūr-kūṅgam, set up the image of Pallakku-Sokkar in the temple of Tirukkōlak-kudi-Āṇḍa-Nayiyaṇ and arranged for a festival for which he received in return certain temple honours.
	Do. ..	....	Rajakkaḷ Tambiraṇ .. .. .	[Kollam*] 761, Panguṇi 5.	Do.	Refers to the destruction of Śūraikkudi and the inclusion of the villages Viraiyāchehilai and Kōṭṭiyūr in Poṇṇamarapatti-nādu.
61	Do. ..	....	....	Śaka 1430, Viḇha[va], Sittirai 2.	Tamil ..	Records the conferring of <i>kāval</i> rights of certain villages, on three persons.
	On the same wall (inside) .. ..	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva.	7th year, Tula, <i>ba. di.</i> 11, Monday, Uttirāśāḍha.	Tamil (of about the 13th century A.D.)	Registers a gift of land, by purchase, for celebrating a festival, to the image Māchehiyaṇ of Udayaṇḍar set up in the shrine of Piḍariyaṇ Alagiya-Māchehiyaṇ, by a native of Kulasekharapuram in [Ka]ḷvāyil-nādu. Mentions a coin called <i>piḍukkuliḡai</i> . Among the signatories figure Ellandalaiyaṇa Pāṇḍiya-Brahmarayaṇ and Virapāṇḍiya-Brahmarayaṇ.
63	Do. .. ..	Do. ..	Do.	10 + 1st year, Karkāṭaka, <i>ba. di.</i> 9, Friday, Āsvati.	Do.	Registers the gift of the <i>kāṇiāṭchi</i> right of the village of Muḷḷikkudi <i>alias</i> Muḍivaḷaṅgu-perumaḷ-nallūr in Kaṇa-nādu, to Virapāṇḍiya-Kaliṅgarayaṇ, a native of Kalyāṇasundaranallūr which was a <i>dēvadāna</i> of the temple at Tiruppūvaṇam in Āṇḍa-nādu. The two signatories mentioned in No. 62 appear in this also.
64	Do. .. ..	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyaḍēva.	31st year, Kanya, <i>su. di.</i> 3, Fri- day, Śvati.	Tamil (of about the 14th century A.D.).	Sale of the <i>kāṇiāṭchi</i> right, to a native of Kulamaṅgalam in Mēlai Irāṇiyamuttu-nādu which belonged to the temple of Alagar. Refers to the disorder caused by the Muhammadans and their conquest by Kampana.
65	On the south wall of the <i>maṇḍapa</i> ..	....	....	Śaka 1464, Plava, Puraṭṭadi, 10.	Tamil ..	Gift of land to the same temple, for the merit of a certain Periya Ramappa-Nayaka.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the same wall (inside) .. ..	Pandya	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandya-deva.	1[9]th year, Karkataka, <i>su. di.</i> 6, Wednesday, Hasta.	Tamil (of about the 13th century A.D.).	Registers a lease of land by the temple authorities to Uyyavandan Pandiyar <i>alias</i> Sundarapandya Narasingadeva, a <i>Kalkola</i> of Si[ru]-Venkonram near Madakkulakki-Madurai. Fixes the rate of <i>māḍaram</i> to be paid by the donee to the temple. One of the signatories is Ellandalaiyapa-Pandya-Piramadirayan.
67	Do. .. ..	Do. ..	Do.	10th year, Vriśchika, <i>su. di.</i> 14, Thursday, Aśvati.	Do.	Registers a lease of temple lands to Uyyavandan <i>alias</i> Parakramapandya Narasingadevan. Ellandalaiyapa-Pandya-Piramadirayan and Virapandya-Piramadirayan figure among the signatories.
68	On the south wall of the Chitrabhapati shrine in the same temple (left of entrance).	...	Tribhuvanaachakravartin Kōṇṇirimēlkonḍan	....		Built in. Gift of the village called Kanḍiyadevan Sundarapandya-chatur[vedimaṅalam], to 20 <i>Brāhmaṇas</i> versed in the <i>vēdas</i> and <i>śāstras</i> and for building Śiva and Viṣṇu temples, the latter under the name Kulasekhara-Vinnagar-Āḷvar. The grant was made at the instance of Kalingarayan.
69	On the same wall; right of entrance ..	....	....	Śaka 1450, Ananda, Tai 12.	Tamil ..	Refers to the construction of the <i>maṇḍapa</i> and the setting up of an image in it. Mentions Sundara-sōḷapuram, <i>alias</i> Deśiyugandapatṭanam, which was a village in Ten-Konaḍu, a sub-division of Olliya-kurram.
70	On a stone built into the same wall ..	....	....	....	Tamil (verse) ..	States that the chief Āḷagiyaśeṣan worshipped Śiva in his dancing posture.
71	On the east wall of the same shrine ..	....	....	17th year and 185th day.	Tamil ..	Refers to the gift by purchase of the village of Mañjaneri in Puṇḍunna-naḍu for offerings, etc., to the image of Kōttāḍuvar which was set up in the temple of Śivadharmisvaramudaiya-Nayanarat Tirukkoḷak-kudi by Śeṁanḍar, the younger brother of Akalaḥkanāḍāḷvar and states that at the instance of Kalingarayan the granted village was made tax-free by the king in the 11th year of his reign, when he was encamped at Gaṅgaikōṇḍapatṭanam.
72	On the same wall .. ..	....	Tribhuvanaachakravartin Kōṇṇirimēlkonḍan	11th year ..	Do. ..	Registers the order of the king mentioned in No. 71 above.
73	Do. .. ..	....	Tribhu[va*]naachakravartin Kōṇṇirimailkonḍan.	....	Do. ..	Records that the lands comprised in the village of Maṇalūr <i>alias</i> Sundarapandya-chaturvedimaṅalam, founded in the king's name by his son Kanḍiyadeva, excepting those belonging to the temple of Tirukkoṇḍunṇaramudaiya-Nayanar, were divided into 24 parts, 20 of which were assigned to 20 <i>Brāhmaṇas</i> learned in the <i>vēdas</i> and <i>śāstras</i> , 2 to the temple of Sundarapandya-Isvaramudaiya-Nayanar and 2 to the temple of Kanḍiyadevar-Vinnagar-Āḷvar. Refers to the 14th year of the king's elder brother ( <i>aṇḍāḷvi</i> ) (vide No. 68, above).



C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	On the north wall of the same shrine ..	Pandya .. ..	Tribhuvanchakravartin Vira-Pāṇḍyadeva ..	8rd year, Vriśchika, <i>śv. di.</i> 18, Thursday, Tiruvōṇam.	Do. (of about the 14th century A.D.).	Registers a public sale of the village Maṅgudi, by the residents of Sēvūr, to the temple of Tirukkōlakkuḍi-uḍaiya-Nayanār. It was set apart to meet the expenses of the shrine of Aḷagapperumāl built by one of the <i>tapasvins</i> of the <i>maṭha</i> , in the same temple.
75	On the west wall of the same shrine ..	.....	....	....	Tamil .. ..	Sale of land to the temple of Tirukkōlakkuḍi by the residents of Velāṅgudi. The beginning of the inscription is lost. The land here sold is the same as that referred to in No. 60 of 1916, above.
76	On the same wall .. .. .	Pandya .. ..	Tribhuvanaachakra[vartin] Vira-Pāṇḍyadeva	....	Do. .. ..	Fragment. Mentions Tirukkōlakkuḍi in Puṇamalai-nāḍu.
77	On the rock adjoining the same temple ..	Do. .. ..	Maṇavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country.'	5th year and 528th day.	Do. .. ..	Gift of land made tax-free, for the service called Muḍivalaṅgaperumāl- <i>sandi</i> and for daily offerings to the temple of Sivadharuśivaramuḍaiya-Nayanār at Tirukkōlakkuḍi, by the king at the request of his brother-in-law ( <i>maechhunānār</i> ) Aḷagapperumāl. The king, while issuing the order, was occupying the seat called <i>Maḷavarāyaṇ</i> in the <i>Palliyarāik-kūḍam</i> of his palace at Poṇṇanarapadi in Puṇamalai-nāḍu.
78	On the north wall (outside) of the Ātmanayaki-Amman temple on the same hill.	Do. .. ..	M[āra*]varman <i>alias</i> Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, 'who, having taken the Chōḷa country, was pleased to perform the anointment of heroes and victors at Muḍigondaśōḷapuram.'	14th year and 328th day.	Do. .. ..	Records that, at the instance of the king's nephew Kulasekharadeva, certain lands situated in Kumattakkudi, a village of Kaṇa-nāḍu, were made tax-free and given to the temple of Tirukkōlakkuḍi for offerings to the goddess of Aḷuḍaiya-Nāchchiyar. Tirukkāmakkōttam set up in the temple, by a native of Rajavallipuram in Kilvēmba-nāḍu. Mentions the royal seat called <i>Pallippidam Maḷavarāyaṇ</i> placed in the Rajarāja-maṇḍapa of the king's palace at Muḍigondaśōḷapuram in Kulōttuṅgaśōḷa-valanāḍu, a district of Sōḷa-maṇḍalam and the temples Tandonṇiśivaramuḍaiyar and Kaṇanāṭṭu-Viṇṇagarālvār.
79	On the same wall .. .. .	Do. .. ..	Tribhuvanaachakravartin Kōṇēriṇmaikondaṇ	15th year ..	Do. .. ..	Refers to the transactions mentioned in No. 78, above.
80	Do. .. .. .	Do. .. ..	Kulasekharadeva .. .. .	2nd „ ..	Do. .. ..	Registers an order of Gaṅgaiyaṇ issued to the temple authorities of Tirukkōlakkuḍi recording the sale of the <i>kāraṇmai</i> right of a land in Korraṇaṅgalam which was a village near Ilaiyattakkudi in Kalvayil-nāḍu, to a certain Nakularaya and the grant of the several taxes on the land to the temple.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same wall .. .. .	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin] Kulasekharadeva, 'who was pleased to take [all countries].'	22nd year, Kumbha, <i>ṣa. di.</i> 3, Monday, Uttara-Phalguni.	Tamil (of about 13th century A.D.)	Registers a public sale of land to the temple of Tirukōlakkudi in Pūṇamalai-nadu, a subdivision of Pōṇṇamarāpati-paṇṇu, by the residents of Viraiya-ochhilai in Kāṇa-nadu, a subdivision of Kāṇa-nadu <i>alias</i> Virudarājabhayaṅkara-vaṇanadu, in order to pay the taxes due by them. Mentions Ulagaṇḍaṅḍisvaramudaiya-Nayanar and states that the original documents connected with the land were deposited in the temple. Refers to the oppression by Tirunelveli-Uḍaiyar, a subordinate Kāṇḍiyadevan.
82	On the same wall (inside) .. .. .	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11th year and 4[90]th day.	Tamil ..	Much damaged. Gift of land for offerings to the temple of Śivadharmisvaramudaiyar.
83	Do. .. .. .	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	7th year ..	Do. ..	Do. Seems to record a gift of land by some private individuals to the temple of Tirukōlakkudi-udaiya-Nayanar at Tirukōlakkudi in Pūṇamalai-nadu.
84	On the west and south walls of the same temple.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Su[n]dara-Pāṇḍyadeva, 'who was pleased to distribute the Chōḷa country.'	Lost ..	Do. ..	Gift of land in the 10th year of the king for offerings to the shrine of Aludaiya-Nachehiyar of Tirukamakkōttam, built in the temple of Śivadharmisvaramudaiya-Nayanar by a native of Rajavallapuram in Kilvembha-nadu. Mentions the seat called <i>Māḷavarāyaṇ</i> [in the king's palace at] Maḍak-kulakkil-Madurai in Madurōdaya-vaṇanadu and the king's brother-in-law Aḷagapperama].
85	On the west wall of the same temple ..	Do. ..	Jatavarman] <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country.'	22nd year ..	Do. ..	Sale of land called <i>Karikāḷaśōḷa-Pallavaraiyaṅ-kuḍikkādu</i> to the same temple, by a certain Tribhuvanasiṅgaṇ, a native of Kuṇṇattūrin Kalvāyil-nadu, a subdivision of Kōṇalasinga-vaṇanadu.
86	On the west and south walls of the same temple.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	15 + 1st year Kaṇṇakaṭaka, <i>ṣa. di.</i> 3, Sunday, Tiruv[ōṇam].	Do. (of about the 13th century A.D.)	Damaged. Registers a public sale of the village of Naṭṭaneri to the same temple, by the residents of Viraiya-ochhilai under conditions similar to those mentioned in No. 81, above. The old documents connected with the land are said to have been deposited in the temple.
87	On the south wall of the same temple ..	....	....	....	Tamil ..	Provides for offerings and repairs to the shrine of Aludaiya-Nachehiyar built in the same temple by Tamiḷappallavadaraiyaṅ. One of the sagnatories is Gaṇḍēyarāja.
88	On the same wall .. .. .	....	Tribhuvanachakravartin Kōṇḍaṇ.	13th year and 203rd day.	Do. ..	Mentions (the king's?) brother-in-law Aḷagapperumal and Tamiḷappallavadaraiyaṅ. Registers an order restoring to the donee of No. 87, certain rights which he had in the temple.
89	Do. .. .. .	Pāṇḍya ..	Sundara-Pāṇḍyadeva .. .. .	* + 2nd year ..	Do. ..	Built in at the right end. Registers an order of the residents of Kāṇa-nadu <i>alias</i> Viru[darājabhayaṅ]kara-vaṇanadu regarding the gift of a land to the temple.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
90	On the same wall .. .. .	Pāṇḍya ..	Māraṇvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōla country.'	12th year ..	Tamil .. ..	Sale of water of the tank called Amarādiḥchankuḍikkattukkoḷam, by the chiefs of Viraiyāchchilai which was a <i>paḍaiappayru</i> to the residents of Kumattakkudi.
91	Do. .. .. .	Do ..	Māraṇvarman <i>alias</i> Tribhuvanachakravartin Kulaśekharadeva.	10th year, Vriśchika, <i>ṣa. āi.</i> 2, Friday, Rōhiṇī.	Do. (of about the 13th century A.D.)	Incomplete. Mentions the shrine of Akkasalai-Pillaiyār on the bank of the tank called Ponniūruṇi <i>alias</i> Pichchi-kulī in Tirukkōlakkudi.
92	On the east wall (inside) of the same temple.	....	Tribhuvanachakravartin Kōṇṇeriṇmaikondaṇ.	11 + 1st year and 4[63]rd day.	Tamil .. ..	Records that at the instance of Maḷavarāyaṇ, the village of Munnaikkudi in Puraṁmalai-nādu which was purchased by the temple from the Maṇavas of Vēlaṅḡudi in Puṇḡuṇṇa-nādu, was now made tax-free. Signed by Muḍivaḷaṅgu-Vēlaṅ Vikrama-Pāṇḍya Uttaramantrin.
93	On a pillar in the <i>maṇḍapa</i> of the same temple.	....	...	Sarvadhārin, Tai 28.	Do. .. ..	Gift of the pillar by one of the temple servants.
94	On another pillar of the same <i>maṇḍapa</i> ..	....	....	Vikarin, Tai 2.	Do. .. ..	The pillar was presented by a potter of Tirukkōlakkudi.
95	Do. .. .. .	....	....	Sarva[dhārin], Tai 8.	Do. .. ..	The pillar of the steps in front of the shrine of the goddess was presented by one of the <i>tandirimār</i> .
96	On the south wall of the Subrahmanya shrine, near the same temple.	....	....	Vijaya, Āṇi 25..	Do. .. ..	Records that the shrine, the steps and the images of Subrahmanya, Dēyvayāna and Valli-Nachchiyār were made by Tīruvanaiyār Āvuḍaiyār Alagar a native of Sundarasōḷapuram.
97	On the rock to the south of the same temple.	....	....	Āvaṇi 19 ..	Do. .. ..	Built in at the beginning. In modern characters. Seems to record a gift of land.
98	On the rock adjoining the spring, by the side of the temple.	Vijayanagara ..	Sayana-Uḍaiyār .. .. .	Dundubhi, Karttigai.	Do. .. ..	States that the spring was built of stone and was cleaned by Pāmbaiyūruḍaiyāṇ Ponnāṇḍar Tīru-kkaiṇēlaḷaiyār a native of Sundarasōḷapuram <i>alias</i> Dēsiyugandapattāṇam in Ollaiyūr-kūṇṇam.
99	On the north wall of the Śivadharmapurisvara temple on the same hill.	....	....	Viśvavasu, Tai 6.	Do. .. ..	In modern characters. Registers a sale of land to the <i>tandirimār</i> of Tirukkōlakkudi.
100	On the same wall .. .. .	....	....	....	Do. (of about the 13th century A.D.)	Gift of land situated in the village of Śīrukudi in Vadapirappu-nādu, to the shrine of Āḷuḍaiya-Pillaiyār established by the king, for offerings during the service called Buvaṇēkaviraṇ- <i>sandi</i> named after the king. Refers to the 6th year of the king's brother ( <i>aṇṇāvi</i> ). Ponparri-ūḍaiyāṇ Uyyavandaṇ Sūryadevaṇ <i>alias</i> Gaṅgēyaṇ of Śīrumaradūr in Vadaveḷḷaṇṇa <i>alias</i> Sundarapāṇḍya-vaḷaṇḍu, figures as a signatory.
101	On the west wall of the same temple ..	Pāṇḍya ..	Sundara-Pāṇḍyadeva .. .. .	20 + 1st year ..	Tamil .. ..	Registers an order of Gaṅgayaṇ making over to the temple of Śivadharmisvaramuḍaiya-Nāyaṇār at Tirukkōlakkudi, the taxes due on the lands called <i>Vēlārkuḍikkāḍu</i> and <i>Karikāḷasōḷappallavaraiaṇkuḍikkāḍu</i> which were sold to the temple ( <i>vide</i> No. 85, above).

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the west and south walls of the same temple.	Pāṇḍya ..	Māra-varman <i>alias</i> Tribhuvanachakravartin Vira-Sundara-Pa[n*]dyadeva, 'who having taken the Chōla country, was pleased to perform the anointment of heroes at Muḍigonḍasōlapuram.'	20 + 1st year ..	Tamil ..	Registers a sale of land of the village of Muppaikkudi in Pūṇamalai-naḍu to the same temple. The lands were owned by the <i>Māravas</i> of Vēlaṅguḍi in Pūṇ-guṇṇa-nādu. The order ( <i>blai</i> ) of Vikramaśiṅga written in continuation of the record and signed by Teṇṇavadaraiyan states that the gift was to be utilised for the service of Viraśiṅga-śāndi.
103	On the north wall (inside) of the temple kitchen on the same hill.	Do. ..	[Māra]varman <i>alias</i> Tribhuvanacha[kra-vartin Sundara-Pāṇḍyadeva].	[1]6th year, Tula, <i>ba. di.</i> [3], Friday, Anurādha.	Do. (of about 13th century A.D.)	Registers the lease as <i>kārāṇ-kīlamai-ulavukāṇi</i> of a temple land which was lying waste to a certain Karikalaśōla-Peraian. Mentions the coin <i>puduk-kuligai</i> . Ellandalaiyana-Pāṇḍya-Brahmadarayan figures as a signatory.
104	On the same wall .. .. .	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	8th year, Mēsha, <i>ba. di.</i> 13, Tuesday, Uttirattadi.	Tamil ..	Records the sale of the <i>kārāṇmai</i> right of certain temple lands, to a native of Tirupputalur in Pāṇaiyūr-naḍu, a subdivision of Kulōttuṅgaśōla-valanaḍu which was a district of Sōla-maṇḍalam. It was stipulated that the purchaser should bring into cultivation the waste lands. Refers to a tank called <i>Pāvanaiṅgakkāranēri</i> dug in the name of the king's son ( <i>mukkaṇḍayanār</i> ) Parākrama-Pāṇḍya-Mahābali-Vaṇadhirayan.
105	Do. (outside) .. .. .	Do. ..	[Ja]ṭavarman <i>alias</i> Tribhuvanachakra-var]tin Sundara-Pāṇḍyadeva.	....	Do. ..	Damaged. Registers an agreement given to the temple authorities by the residents of Ponnamaravati-naḍu, for meeting the cost of offerings at the service called Ponnamaravatināḍaṇ- <i>śāndi</i> instituted in the temple from the tax called <i>ṇiṇiyōgam</i> .
106	On the west wall of the same kitchen ..	Do. ..	Māra-varman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	44th year	Do. ..	Gift of the village Perunallūr to the temple of Sivadhanmisvaramudaiya-Nayanār at Tirukkoḷakkudi by the residents of Kana-naḍu <i>alias</i> Virudarājabhyaṅkara-valanaḍu, for offerings at the service Sepbaga-Kulaiseṅgaran- <i>śāndi</i> instituted by the king and for the festival Tiruvaṇi-tirunaḷ. Refers to the 32nd year of the king.
107	One the south and west walls of the store-room attached to the same kitchen.	Do. ..	Māra-varman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	4th year, Śaka 1239, Kanya, <i>ba. di.</i> 11, Friday, Punarvasu	Do. ..	Damaged. Records a sale of land to one of the servants of the temple of Tirukkoḷakkudi-udaiya-Nayanār, by the <i>Māra-mudalis</i> of the place.
108	On the north tier of the Subrahmanya temple on the same hill.	Do. ..	Māra-varman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	4th year ..	Do. ..	Do. Provides for the conduct of the car festival.
109	On the north and west tiers of the same temple.	....	....	....	Do. ..	Records the names of persons who supplied stones, pillars and money to the temple.
110	On the south tiers of the same temple ..	Pāṇḍya ..	Māra-varman <i>alias</i> Tirubhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	2[2]nd year, Mēsha, <i>sw. di.</i> 11, Friday, Uttiram.	Do. (of about the 13th century A.D.)	Sale of the village Tiruvandiyēri to the temple of Iḷaiya-Pillaiyar. Kappalūr-Udaiyan figures as one of the signatories.



C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the east wall of the cellar called <i>Koḍagarai</i> on the same hill.	....	Tribhuvanachakravartin Koṇṇerinmaikoṇ- ḍaṇ.	18th year and 203rd day.	Tamil .. ..	Registers the gift of taxes due on certain lands, to the temple of Sivadhamiśvaramuḍaiya-Nāyanār for the construction and repairs of Sundarapāṇḍiyan- <i>aruvarai</i> , built in the name of the king. Mentions the 26th year of the reign of the king's elder brother ( <i>annāḷvi</i> ).
112	On the south wall of the same cellar ..	....	....	Śaka 1436, Rudhirōdgarin.	Do. .. ..	Damaged. Mentions Timmarasayya, agent of Vaṅgappayya.
113	On the west wall of the same cellar ..	Pāṇḍya ..	Māravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadēva.	12th year ..	Do. .. ..	Gift of money for lamps to the temple of Tirukkōlakkuḍi, by a native of Veliyāṇṇūr in Kēraḷaśiṅga-valanāḍu.
114	On the same wall .. .. .	....	Tribhuvanachakravartin [Kō]ṇerinmaikoṇ- ḍaṇ.	4[1]st ..	Do. .. ..	Damaged. Registers the order of king Kulasekharadēva that the village Perunallūr with its taxes must be set apart as a <i>dēvadāna</i> for conducting the service called Senbagapperumāl- <i>sandi</i> . See above No. 106.
115	Do. .. .. .	....	Tribhuvanachakravartin Koṇṇerimaikoṇ- ḍaṇ.	28th year and 1[4]2nd day.	Do. .. ..	Do. Gift of land in Perunkurraḷkuḍi <i>alias</i> Sundarapāṇḍiyanallūr in Ollaiyūr-kōṇṇam, a subdivision of Teṇ-kōṇḍu for the service called Aiyyanāṅkakaraṇ- <i>sandi</i> instituted by king Kulasekharadēva.
116	On the rock near the entrance into the same cellar.	....	....	..	Do. .. ..	States that the tank and fields to the north of Tirukkōlakkuḍi-Nāyanār form the <i>dēvadāna</i> Śittiramēlinallūr.
117	On the east tiers of the Poyyamoli-Īśvara temple, at the foot of the same hill.	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadēva.	6th year . . . . [5], Thursday, Punarvasu.	Do. (of about the 13th cen- tury A.D.).	Incomplete. Seems to register the grant of the village of Kōṇṇamaṅgalam to the temple of Poyyamoli-Īśvaramuḍaiya-Nāyanār. Mentions Aḷagukanda-Perumāl Sundara-Pāṇḍiya Gāṅḡyadēvar.
118	On the north and west walls of the central shrine in the Agastyēśvara temple at Ettiyaṭṭali (Arantaṅgi taluk, Tanjore district).	....	....	Manmatha, Aṇi 10.	Tamil .. ..	Records that Ponnambalanāda-ṭoṇḍaimāṇār restored the <i>tanikkāṇiyāṭchi</i> right of the village of Nāṭṭumaṅgalam-Karaiyūr near Ittiyūrtali which had been wrongly given to the son of a certain Būpalarāya, to the rightful holder, the temple accountant Teṇṇavadaraiyar.
119	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Śaka 1365, Rudhirōdgarin, Paṅḡuni 28.	Do. .. ..	Registers the gift of <i>kāṇiyāṭchi</i> right of certain fields in the village of Māṅḡḍi in Vadavellaṅḡ <i>alias</i> Sundarapāṇḍiyan-valanāḍu to Nāyanār Ilakkapaṇḍannāyaka-ṭoṇḍaimāṇār, his son by Aḷagiya-maṇavalapperumāl-ṭoṇḍaimāṇār, who held the chief of Arantaṅgi, stipulating the remission of taxes on them and in lieu of payment of paddy to the temple of Tiruvagattīśvaramuḍaiyar.
120	On the same wall .. .. .	....	....	Śaka 1366, Rak- takshin, Paṅ- ḡuni 24.	Do. .. ..	Registers an order of Aḷagiya-maṇavalapperumāl-ṭoṇḍaimāṇār issued to a native of Nāṭṭimaṅgalam, to measure a fixed quantity of paddy in lieu of the taxes due by him on certain lands in the temple of Agattīśvaramuḍaiya-Nāyanār.



C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the same wall .. .. .	....	....	Śaka 1864, Dundubhi, Arpaśi 20.	Tamil .. ..	Registers the gift of the <i>kāṇiyāṭa</i> -right of certain lands in the village of Maṅguḍi in Iṅgō-naḍu, a subdivision of Vaḍavellāru <i>alias</i> Sundarapaṇḍiya-vaḷaṇaḍu to Nayaṇār Ilakkappaḍannāyaka-Tonḍaimaṇār, by Alagiyaṁaṇaḷapperumaḷ Tonḍaimaṇār stipulating the remission of taxes on them and in lieu the payment of paddy to the same temple.
122	Do. .. .. .	....	....	Śaka 1863, Durmati, Purattādi 21.	Do. .. ..	Registers a transaction similar to No. 121, above. Kalingarāyar figures as a signatory as in the three preceding numbers.
123	Do. .. .. .	....	....	Śaka 1864, Dundubhi, Purattādi 29.	Do. .. ..	Do. do.
124	Do. .. .. .	....	....	Śaka [18]63, Durmati, Purattādi 21.	Do. .. ..	Do. do. The holder here was Mēṇṇinra-Perumaḷ.
125	Do. .. .. .	....	....	Virōdhin, Tai 12.	Do. .. ..	Gift of land to the temple of Nayaṇār Tiruvagattisuramuḍaiyar at Ittiyūrttālī, by Tirunelvēlpperumaḷ Tonḍaimaṇār, who held the chiefship of Arantaṅgi. One of the signatories is Niraṁbavaḷagiyar Kalingarāyaṇ.
126	On the west wall of the same <i>maṇḍapa</i> ..	....	....	Śaka 1864 [Dundubhi], Purattādi.	Do. .. ..	Records that Alagiyaṁaṇaḷapperumaḷ Tonḍai[maṇār], who held the chiefship of Arantaṅgi in Iṅgō-naḍu, a subdivision of Sundarapaṇḍiya-vaḷaṇaḍu, ordered certain lands in Naṭṭumaṅgalaṁ which belonged to Mēṇṇinra-Perumaḷ Atiśu[ra*]-rāma Tonḍaimaṇār, to be made tax-free. Signed by Niraṁbavaḷagiyar Kalingarāyaṇ.
127	On the same wall .. .. .	....	....	Śaka 1865, Rudhiraḍgarin, Paṅguṇi 28.	Do. .. ..	Records that the chief mentioned in No. 126 above remitted the taxes on certain lands, in favour of the temple of Nayaṇār Tiruvagattisuramuḍaiyar.
128	Do. .. .. .	....	....	Chitrabhaṇu, Tai 10.	Do. .. ..	Gift of land in Miḷalai-kūrram, to the temple of Tiruvagattisuramuḍaiya-Nayaṇār at Ittiyūrttālī by Tirunelvēlpperumaḷ Tonḍaimaṇār.
129	On the south wall of the same <i>maṇḍapa</i> ..	....	....	Viḷambin, Sittirai.	Do. .. ..	Gift of 12 <i>mā</i> of land in Miḷalai-naḍu, a subdivision of Vaḍavellāru-naḍu, by the chief of Arantaṅgi, for worship in the temple of Tiruvagatticheburaṁmuḍaiya-Nayaṇār. Signed by Maṅgalarāyar of Maṅguḍi.
130	On the same wall .. .. .	....	....	....	Do. .. ..	States that (the image of) Tiruvāḍavūr-tambiraṇār was (set up) by <i>nālu-nagarattār</i> , i.e., the four mercantile classes.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the east wall of the <i>maṇḍapa</i> in front of the same temple.	....	....	....	Tamil .. ..	Gift of land by U[ḡaiya]n Araṅḡulaṇ <i>alias</i> Paḷipa yaṅgappa:yaṅ of Naṭṭimaṅḡalam for the <i>Śivardri</i> festival and for a lamp to the temple.
132	On the west wall of the old Amman shrine in the second <i>prākāra</i> of the same temple.	Pāṇḍya ..	Kulaśekharade[va] .. .. .	42nd year ..	Do. .. ..	Damaged and built in at the end. Fixes the taxes by Śaliyas and the Kaikkōḷa.
133	On the north, west and south walls of the central shrine in the Varadarāja-P'erumāl temple at Minjur (Ponneri taluk, Chingleput district).	Chōḷa .. ..	Parakēsarivarman <i>alias</i> Rajendra-Chōḷadēva	4th ,, ..	Do. .. ..	Gift of land for festivals, <i>etc.</i> , in the temple of Śōḷa-kulasundara-Vinnagar-Āḷṅar at Miṇjūr in Nāyaṅṇaḡa, a subdivision of Puḷar-kōṭṭam in Jayaṅḡonḡaśōḷa-maṇḡalam. Mentions the temple of Kalladēvaramudaiyar.
134	On the south wall of the same shrine ..	Do. .. ..	Madhurāntaka .. .. .	3rd ,, ..	Do. (verse) ..	States that the temple of Śōḷakulasundara-Vinnagar was constructed in this year by a certain Kēśavaṅ Karuḡaikkō[ṇ], for the god Āḷivalakkeśava.
135	On both sides of the entrance into the same shrine.	Do. .. ..	[Parakēsa]rivarman <i>alias</i> Rajendra-Chōḷadēva.	Damaged ..	Tamil .. ..	After the king's name, the inscription is completely obliterated.
136	At the entrance into the <i>maṇḍapa</i> in front of the same shrine; left side.	Do. .. ..	[Para]kēsarivarman <i>alias</i> Chakravartin Vikrama-Chōḷadēva.	12th year ..	Do. .. ..	Damaged. Mentions the village Nayar in Nāyaṅṇaḡa, a subdivision of Vikkiramāśōḷa-vaḷanaḡa which was a district of Jayaṅḡonḡaśōḷa-maṇḡalam.
137	On the north wall of the central shrine in the Sugandapurisvara temple at Melur (same taluk and district).	....	Tribhuvanachakravartin Vijayagāṇḡa-gōpālādēva.	32nd year, Ri-shabha, <i>su.di.</i> 7, Sunday, Pushya.	Do. (of about the 13th Century A.D.).	Gift of the then current 100 <i>paṇam</i> for worship and offerings to the image of Tiruppālaiṇamudaiya-Nāyaṅar set up in the temple of Tirumanāṅḡavudaiya-Nāyaṅar at Vallūr in Nāyaṅṇaḡa a subdivision of Puḷal-kōṭṭam <i>alias</i> Vikramachōḷa-vaḷanaḡa in Jayaṅḡonḡaśōḷa-maṇḡalam.
138	On the north and west walls of the same shrine.	....	....	Dundumi (Dundubhi), Āvaṇi 15.	Tamil .. ..	Records a gift of fees to the temple of Tirumanāṅḡavudaiya-Tambirāṇar by the residents of various villages for the merit of Rachehavittī-Nayaka made under orders of his agent Tirumalai-Nayaka. The villagers agreed also to bear certain festival-charges.
139	On the west wall of the same shrine ..	....	Tribhuvanachakravartin Vijayagāṇḡa-gōpālādēva.	5th year, Karkataka, <i>su.di.</i> 5, Sunday, Uttirāram.	Do .. ..	Gift of money for offerings to the shrine of Tiruk-kamak-kōṭṭamudaiya Tiruvudai-Nachehiyar in the temple of Tirumanāṅḡa-Araiya-Nāyaṅar.
140	On the west and south walls of the same shrine.	....	Do. do.	[3]rd year, Makara, <i>su.di.</i> 7, Monday, Uttirā[tt]adi.	Do. .. ..	Built in at the end. Gift of a lamp.
141	On the south wall of the same shrine ..	Pāṇḍya .. ..	Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	15th year	Do. .. ..	Built in at the beginning and damaged. Gift of money for repairs, to the same temple.
142	On the same wall .. .. .	...	....	..	Grantha and Tamil.	Built in at the end. Mentions Puḷar-kōṭṭam <i>alias</i> Vikramaśōḷa-vaḷanaḡa.
143	On a slab lying in the court-yard of the same temple.	....	....	Kaliyugam 48[1]7, Duṇṇukhi, Arppaḡi 8.	Tamil .. ..	Records that the kitchen and <i>yāḡasālai</i> in the temple was built by a merchant of the Kaṇṇandai-maharishi- <i>gōṭṭam</i> of Periyapālaiyam.

## C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
144	On the west wall of the central shrine in the Pushpārathēśvara temple at Nayar (same taluk and district).	Vijayanagara ..	Virapratāpa Devarāya-Maharāya 'who levied tribute from Iḷam (Ceylon).'	Śaka 1860, Krōdhana, Mithuna, <i>su. di.</i> 10, Monday, Tiruvonam.	Tamil .. ..	Damaged. Gift of a lamp to the temple of Pōtēri-Andar at Nayar in Nayar-naḍu a subdivision of Pular-kōttam in Jayangondasōla-maṇḍalam.
145	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Virapratāpa Achyutaiyadēva-Maharāya ..	Śaka 1448 (mistake for Śaka 1455), Vijaya, Masi, Sivarātri.	Do. . . .	Records the gift of the village Patterivilagam to the temple of Pūttēri Appan, by Nāgama-Nayaka, son of Ponnappa-Nayaka of Kandanaṇḍolu (Kurnool), for the merit of the king.
146	On a stone in the ruined Śiva temple in the same village.	Pāṇḍya ..	Jatāvarman Tribhuvanaśakravartin Sundara-Pāṇḍyadēva.	1[4]th year ..	Do. .. .	Unfinished.
147	On a stone built into the <i>maṇḍapa</i> in front of the central shrine in the Dharmalingēśvara temple at Kilvidi (Arkonam taluk, North Arcot district).	Chōla ..	Parakeśariva[rman], 'who took Madura and Iḷam (Ceylon).'	....	Do. .. .	Fragment.
148	On a stone set up near the <i>dhvajastambha</i> of the same temple.	Rashtrakūṭa ..	Ka[ṇṇara]dēva .. . . .	17th year ..	Do. .. .	Much damaged. Mentions Kīḷaiṇāl in Valla-naḍu a subdivision of Damar-kōttam.
149	On a slab set up on the bund of the tank in the same village.	Chōla ..	Parakeśarivarman, 'who took Madura and Iḷam (Ceylon).'	41st ,, ..	Do. .. .	Gift of land by purchase, for the upkeep of the tank at Kīḷaiṇāl in Valla-naḍu, a subdivision of Damar-kōttam.
150	On a slab built into the north wall of the Agastyēśvara temple at Poyyanur (same taluk and district.)	Pallava ..	Vayiramōgavarman .. . . .	2nd ,, ..	Do. . . .	Damaged. Provides for offerings to the temple of Tiruvagattisēva[rumudaiya-Mahadēva] at Poy[gai]-nallūr in Damar-kōttam.
151	On a slab built into the Perumal temple in the same village.	....	....	....	Do. .. .	Gift of 500 <i>kuḷi</i> of land for offerings to the temples of Mahāviśṇu and Mahadēva. Mentions Irālār in Ayirkāḍu and Tiruvindaḷār in Tiruvindaḷār-naḍu, a subdivision of Sōla-naḍu.
152	On the north, west and south walls of the Kailāsanātha temple at Kilpulam (same taluk and district).	Pallava ..	Vayiramōgavarman .. . . .	2nd year ..	Do. .. .	Registers a gift of land for conducting <i>Sribali</i> with five persons including one for beating <i>śēgaṇḍi</i> and two for blowing the trumpets, in the temple of Tirukkōllichoharattu-Ālvār at Palakalam, in Damar-kōttam, by Muḷlikkudaiyaṇ Adittanālī.
153	On two fragments in the court-yard of the same temple.	Chōla ..	. . . . . kēsarivarman .. . . .	Lost .. .	Do. .. .	The second fragment registers a gift of sheep for a lamp.
154	On the north wall of the central shrine in the Sukanāthēśvara temple at Kalattur (same taluk and district.)	Do. ..	[Rajendra-Chōla I] .. . . .	...	Do. .. .	Unfinished. Contains only a portion of the historical introduction of the king.
155	On the north and west walls of the same shrine.	Do. ..	Rajendra-Chōladēva (I) .. . . .	20th year ..	Do. .. .	Registers a gift of gold to the temple of Kuṇbiśvara-mudaiya-Mahadēva at Vikkiramasiṅga-chaturvēdimāṅalam in Damar-naḍu a subdivision of Damar-kōttam in Jayangondasōla-maṇḍalam. Mentions a number of persons of the <i>āḷuṇṇat-tār</i> of the <i>sabha</i> of the village.
156	On the west and south walls of the same shrine.	....	....	26th ,, ..	Do. .. .	Unfinished. Stops with the mention of a number of persons who belonged to the assembly of Vikrama-siṅga-chaturvēdimāṅalam.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On the same walls .. .. .	Chōla ..	Parakēsarivarman <i>alias</i> Uḍaiyār śrī-Rajēndradēva.	11th year ..	Tamil ..	Gift of land (made tax-free) by one of the <i>samvatsara-vāriyam</i> members of the assembly of Vikkiramasiṅga-chaturvedimaṅgalam, for the <i>perum-bali</i> offering on Sundays to the image of Paśupatamūrtigaḷ in the temple of Tirukkumbiśvaramudaiya-Mahādēva. Mentions the coin Madurantakadēvaṅ-māḍai.
158	On the south wall of the same shrine ..	Do. ..	Parakēsarivarman <i>alias</i> Rajēndra-Chōladēva	5th ,, ..	Do. ..	Gift of land for offerings, lamps, etc., to the temple of Kumbiśvaramudaiya-Mahādēva at Pañjirai-Kaḷattūr <i>alias</i> Vikkiramasiṅga-chaturvedimaṅgalam. Mentions Kūttan Tiruvēṅgadēvaṅ an officer ( <i>adhikāri</i> ) of Uḍaiyapirattiyaṅ.
159	On the same wall .. .. .	Raṣṭrakūṭa ..	Kaṇṇasādēva .. .. .	2*th ,, ..	Do. ..	Registers a gift of gold for a lamp to the temple of Tattēri-Mahādēva at Pañjirai-Kaḷattūr in [Dāma]r-kōṭṭam, by one of the [ <i>ālūṅṇat</i> ] of the village. Incomplete. Provides for offerings and a lamp to the temple of Kumbiśvaramudaiya-Nayapaṅ at Kaḷattūr <i>alias</i> Kulasekharanallūr in Kaḷattūr-nāḍu, a subdivision of Dāmar-kōṭṭam in Jayangōṇḍasōḷa-maṇḍalam.
160	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara ..	Vīra-Bukkaṇa-Uḍaiyār .. .. .	Durmati ..	Do. ..	
161	On the east wall of the first <i>prākāra</i> of the same temple.	....	....	Śaka 1467, Parābhava, Karkatāka, <i>śu. di. 5.</i>	Do. ..	Built in at the end and damaged. Mentions Kṛṣṇarāya. Provides for offerings to the temple of Agattiśvaramudaiya-Nayipaṅ. The king receives <i>Śaḷva birudas</i> .
162	On a pillar in the inner enclosure of the same temple; south side.	....	....	5th year ..	Do. ..	Gift of gold for a lamp to the temple of Tattēri-Mahādēva of Kaḷattūr by Kaḍupatti Karaḷaiyudaiya Kaḍupatti Vayiriyappa of Sō[la]-nāḍu in Paḷyūr-ḷaṅgōṭṭam. The money was entrusted to the assembly of Pañjirai-Kaḷattūr in Kaḍigai-nāḍu a subdivision of Dāmar-kōṭṭam and the annual supervision committee ( <i>samvatsara-vāriyam</i> ) undertook to burn the lamp.
163	On the north wall of the central shrine in the Vijayarāghava-Perumāḷ temple at Tirupputkūḷi (Conjeeveram taluk, Chingleput district).	Pāṇḍya ..	Tribhuvannachakravartin Koṇēriṅmai[koṇḍaṅ] Sundara-Pāṇḍyadēva.	17th year, [Mithuna], <i>śu. di. 7</i> , Friday, Viśaka.	Do. (of about the 13th Century A.D.)	Damaged. Registers the gift of the village of Poṅgai-nallūr for offerings to the temple of Vijayarāghava-Perumāḷ at Tirupputkūḷi in Dāmal-nāḍu, a subdivision of Dāmal-kōṭṭam.
164	On the west wall of the same shrine ..	....	Madhurāntaka-Pottappiochchōḷaṅ Vijaya-gaṇḍagōpālādēva.	15th year, Mēsha, <i>śu. di. 3</i> , Friday, Pāsam.	Tamil ..	Registers the gift of the village of Vikramasōḷanallār (and its hamlet) situated between <i>Vaḍagarai-Valla-nāḍu</i> and <i>Tēṅkarai</i> -Dāmal-kōṭṭam, for offering and festivals to the same temple.
165	On the south wall of the same shrine ..	....	Tribhuvannachakravartin Viraṅgaṇḍa[gōpāla]-dēva.	4th year, Kumbha, <i>śu. di. 7</i> , Monday, Pūnarpūṣam.	Do. ..	Unfinished. Registers a gift of cows for a lamp to the temple of Tirupputkūḷi-Nayapaṅ, by a native of Malaimaṇḍalam.
166	On the north base of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Subakira (Subhakṛit), Karttigai 2.	Do. ..	Registers a gift of money for offerings to the temple of Pōrēru-Nayipaṅ on the occasion of the <i>Ēkāḍasi</i> days for the merit of Veṅṅappa-Pillai.

O.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On the west wall of the same <i>maṇḍapa</i> ..	....	....	....	Tamil ..	States that the images of Perumāḷ, Ilaiya-Perumāḷ and Nācchiyār were set up in this temple, by the Gōmaṭhattu Arulalapperumāḷ <i>alias</i> Tyāgapperumāḷdāsan of Maṇarūr in Pōśala-rājya.
168	On the same wall .. .. .	....	....	....	Do. ..	Records that Devapperumāḷ Sārāṇadēvaṅ of Nandam-pakkam in Pērūr-nāḍu, a subdivision of Puliyūr-kōttam, set up the image of Tirumaṅgai-Āḷvār in this temple.
169	On the east wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Kṛṣṇadēva-Mahārāya, son of Naraśiṅgaya	Śaka 1437, Yuva, Karkaṭaka, lunar eclipse.	Do. ..	Unfinished. Mentions Tirupputkūḷi in Damar-nāḍu, a subdivision of Damar-kōttam.
170	On the same wall .. .. .	....	....	....	Telugu ..	Gift of land Nīṣanavamtāṅgal for offerings to the temple of Vijayarāghava, at the occasion of the Maśi festival, by a certain Mēnkala Tirumala-Sōmayajin.
171	Do. .. .. .	....	....	....	Do. ..	Gift of Manavamtāṅgal to the same temple and to Brahmapas by the donor mentioned in No. 170.
172	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Virapratāpa Dēvarāya-Mahārāya .. ..	Sadhārana, Vaigāsī, Paurṇamī.	Tamil ..	Records that, at the request of the temple authorities of Tirupputkūḷi, the king issued an order in the presence of Sri-Viṭṭapākṣadēva on the banks of the Pampā, to his officer Śrīgiriṇātha at Chandragiri, regarding the assignment of the <i>jōḍi</i> (on Tirupputkūḷi) due to Chandragiri-rājya for offerings, festivals and repairs to the temple of Pōrēru-Perumāḷ at Tirupputkūḷi in Damar-kōttam which belonged to the Chandragiri-rājya. The syllables Sri-Viṭṭapākṣa are engraved in Telugu at the end of the record.
173	Do. .. .. .	Do. ..	Dēvarāya-Mahārāya .. .. .	Sadhārana, Āvaṇi, <i>ba. di.</i> 6.	Do. ..	Relates to the transactions mentioned in No. 172 above. The record is signed by Śrīgiriṇātha.
174	On the south and east walls of the same <i>maṇḍapa</i> .	....	....	Śaka 1563, Vṛṣha, Tai 9.	Do. ..	Registers the equal distribution ( <i>paguṛṇu</i> ) of land among themselves by the landholders of Tirupputkūḷi at the instance of the agent of Kumāra-Tirumalai Tātachārya of Eṭṭūr.
175	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Sadāśivadēva-Mahārāya, son of Śrīraṅgapayadēva-Mahārāya.	Śaka 1495, Śrīmukha, Tula, <i>su. di.</i> 11, Wednesday.	Do. ..	States that the Āḷvārs set up in the temple at Tirupputkūḷi had been destroyed by Muhammadans and that Appalaṇṇanavargal, a member of the palace of the <i>Mahāmāṇḍēśvara</i> Jileḍu Veṅkaṭaiyādēva-Mahārāja set up new images of 9 of them and repaired those of the three others.
176	On the north wall of the first <i>prākāra</i> of the same temple.	Pāṇḍya ..	Śaḍagōpavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year, Makara, <i>su. di.</i> 3, Monday, Tiruvōṇam.	Grantha and Tamil (of about the 13th Century A.D.).	Records the gift of Tayirpakkam, a hamlet of Damar, for offerings to the Āḷvārs set up in the temple by a certain Pallavarāyaṅ of Tuṇḷalūr in Tirumalalaikkūṇṇa-nāḍu.



C. --List of stone inscriptions copied in 1916--*con t.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall .. .. .	....	Tribhuvanachakravartin gōpaladēva.	Vijaya-Gaṇḍa-	28th year, Kar- kāṭaka, <i>su. di.</i> 3, Saturday, Mūla.	Tamil .. .. . Records the <i>sarvaṁānya</i> grant of (a village in) Dāmar-kōṭṭam by Madhurāntaka-Pottappicheḥolaṇ Vijaya-Gaṇḍagōpālaṇ for offerings to the temple of Vijayarāghava-Perumāḷ.
178	Do. .. .. .	....	Tribhuvanachakravartin gōpaladēva.	Vira-Gaṇḍa-	2nd year, Tula, <i>su. di.</i> 11, Monday, Aśvati.	Do. .. .. . Records a gift of the village of Kaṭṭanūr to the temple of Vijayarāghava-Perumāḷ at Tirupputkūḷi except- ing lands previously granted to temples of Kailāsa- mudaiya-Nāyaṇār Vināyaka-Pillaiyar and Piḍari.
179	Do. .. .. .	....	Do.	do. ..	2nd year ..	Do. .. .. . Records that a dancing girl of the temple having secured sanction by the king for the gift of Kaṭṭa- nūr to the temple through Nuḷuppiyarukilāṇ Vala- vandāṇ Tiruvēṅgaḍa-Saraṇalayaṇ, she was granted a <i>santānachāmam</i> to the temple.
180	Do. .. .. .	Pāṇḍya ..	Tribhuvanachakravartin dēva.	Sundara-Pāṇḍya-	18th year, Mārgaḷi 27.	Do. .. .. . Records the sale of the village of Puttagaram (part of Kaṭṭanūr) <i>alias</i> Svamisantōsha-chaturvēdimāṅga- lam, for arrears of revenue due by persons who owned shares in the village, to the temple of Vijaya- rāghava-Perumāḷ. Refers to the 17th year of Vijaya- Gaṇḍagōpaladēva. Mentions Palavagaram (part of Kaṭṭanūr) <i>alias</i> Ammaiappa-chaturvēdimāṅgalam and the high road leading to Kañchipuram.
181	Do. .. .. .	....	....	....	....	Do. .. .. . Records that the residents of the country assembled in the temple of Dāmar on the day of Ādi-amavāsyā, corresponding to Pūṣam, Saturday and Vyatipāta, declared the grant of the same village tax-free for offerings and repairs to the temple of Pōrēṅṅa. Refers to the 19th year of the reign probably of the king mentioned in No. 180.
182	Do. .. .. .	...	Tribhuvanachakravartin gōpaladēva.	Vijayaṅḍa-	4th year ..	Do. .. .. . Registers an agreement made by the great assembly of Kaṭṭanūr <i>alias</i> Uttamaśōḷa-chaturvēdimāṅgalam with the treasurers of the temple of Sittiramāḷi- Tirupputkūḷi-Nāyaṇār in Pamar-nāḍu, a sub-divi- sion of Dāmar-kōṭṭam, that they shall not encum- ber by mortgage or conveyance, any of the lands of the village.
183	Do. .. .. .	Pāṇḍya ..	Śaḍagōpamman <i>alias</i> Tribhuvanachakra- vartin Vikrama-Pāṇḍyadēva.		8th year, Kanni, <i>su. di.</i> 3, Fri- day, Āyilyam.	Grantha and Tamil (of about the 13th Cen- tury A.D.). Duplicate of No. 52 of 1900. Gift of the village of Paḍuvūr <i>alias</i> Virachampanallūr in Paḍuvūr-kōṭṭam to the temple of Emberumāṇ Vijayarāghava-Peru- māḷ, at Tirupputkūḷi for celebrating the festival of Avāṇi-tirunaḷ and for conducting the service Virā- champan- <i>sandi</i> which Sambukalottuṅga-Sambuva- rāyaṇ Virachampan had instituted in the temple on the constellation Āyilyam which was the star of his nativity.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
184	On the same wall .. .. .	....	Kōṇṇirīṇmaikondan .. .. .	8th year ..	Tamil (of about the 13th Century A.D.).	Gift of the village of Ottattāṅgal to the temple of Vijayarāghava-Perumal at Tirupputkuli in Damar-kōttam, a subdivision of Tondai-maṇḍalam in accordance with the previous grant of it made by Rājārāja Sambuvarāyaṇ. Bears the signature of Yādavarāyaṇ. Gift of land by purchase, in Puttagaram <i>alias</i> Svāmī-santōsha-chaturvēdimāṅgalam separated from Kaṭṭanūr, to the temple of Sittirameḷi-Tirupputkuli in Damar-naḍu, a subdivision of Damar-kōttam, in Jyāṅgondāśōla-maṇḍalam.
185	Do. .. .. .	Pāṇḍya	Jatāvārman <i>alias</i> Tribhuvanachakravartin Sundara Pāṇḍyadeva.	17th year, Mīna, <i>su. di.</i> 13, Saturday, Śadaiyam.	Do.	Unfinished. Stops with the mention of the king.
186	Do. .. .. .	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāla.	....	Tamil	Unfinished. Stops with the mention of the king.
187	On the west wall of the same <i>prākāra</i> ..	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	1[8]th year, Purattadi.	Do.	Sale of land to the temple by the great assembly of Kaṭṭanūr <i>alias</i> Uttamaśōla-chaturvēdimāṅgalam. Refers to the fifth year of the reign of Vijaya-Gaṇḍa-gōpāladēva.
188	On the same wall .. .. .	....	Ananta-Vijaya-Gaṇḍagōpāladēva ..	15th year	Do.	Sale of land.
189	Do. .. .. .	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	18th ..	Do.	Unfinished. Seems to register a gift of certain shares to the temple, by the assembly of Kaṭṭanūr <i>alias</i> Uttamaśōla-chaturvēdimāṅgalam.
190	On the south wall of the same <i>prākāra</i> ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	8th ..	Do.	Gift of cows for a lamp to the temple of Vijayarāghava-Perumal, by Sambuvarāyaṇ-Viraśōlaṇ.
191	On the same wall .. .. .	Vijayanagara	Vira-Sadaśivadeva-Maharaya ..	Śaka 1483, Purmati, Tula, <i>su. di.</i> 7. Wednesday, [Uttiradam].	Do.	Records the gift of the villages of Turavayur and another, for offerings to the temple, by Kāyasam Yenkaṭāḍri-Ayyaṇ, son of Mosalimaḍugu Tūmarāja.
192	Do. .. .. .	....	Nallasiddharasa of the family of Mukkaṇa-Kaḍuvetṭi.	15th year	Tamil and Grantha.	Records an order of the king, renewing the grant of the village of Kaṭṭanūr including Palaiyagaram and Puttagaram, to the temple. The king belonged to the Bharadvāja-gotra and was the ornament of the Pallava race.
193	Do. .. .. .	Vijayanagara	Devaraya-Maharaya, 'who witnessed the elephant hunt.'	Śaka 1360, Kālayukta, Mithuna, <i>su. di.</i> Monday, Puṇarpoṣam.	Tamil	Records the distribution of land to the several servants of the temple by the temple authorities. Mentions Lakkapa-Nāyaka and the measuring rod <i>Rājavibhāḍin kol</i> .
194	Do. .. .. .	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	19th year	Do.	Gift of cows for a lamp by a native of Andai-naḍu.
195	On the east wall of the same <i>prākāra</i> ..	....	....	..	Do.	Records that Mukkaṇadevaṇ Śaraṇappillai of Damar <i>alias</i> Nittavinōḍanallūr set up an image of Nittavinōḍachohelvar in the temple of Tirupputkuli-Nayanar.
196	On the same wall .. .. .	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	7th year ..	Do.	Gift of land, by purchase in Kaṭṭanūr Puttagaram, for offerings to the temple, by Devapperumal Malavarāyaṇ.
197	Do. .. .. .	....	Do. do	30th year, Tula, <i>su. di.</i> 7, Friday, Puṇarpoṣam.	Do.	Registers a gift of land in Kaṭṭanūr by Maduranta-kappottappichohelāṇ Vira-Gaṇḍagōpālaṇ. Refers to the gift of the village in the 29th year (Sittiraviṣṇu) of the same king's reign.

C.—List of stone inscriptions copied in 1910—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall .. .. .	....	....	..	Tamil ..	States that the individual mentioned in No. 195 above, set up the image of Vālavanda-Perumāḷ in this temple.
199	Do. .. .. .	....	....	..	Grantha and Tamil	Mentions Champanarendra. States that the Śrī-Vaiṣṇavas of Māsandi-nāḍu presented an image of Śeṇaimudaliyār to the temple.
200	Do. .. .. .	Vijayanagara	Devarāya-Mahārāya .. .. .	Śaka 1354, [Virōḍi]kri (Virōdhikrit), Mina, <i>su. di. 1.</i>	Tamil ..	Damaged. Seems to refer to the repair done to a portion of the south wall, by Sakkarasar, son of Ayilu-araśar.
201	Do. .. .. .	....	....	....	Grantha and Tamil.	Registers a gift of land for the extension of the shrine, offerings and worship, to the temple of Subrahmanya-Pillaiyār at Kattānūr by the assembly which is here stated to have met in the Gaṅgaikondāṅ-maṇḍapa.
202	Do. .. .. .	..	..	..	Tamil ..	Registers that Sembiyadaraiyār, the younger brother of Pallavarāyar, one of the <i>mutalis</i> of Kulasekara-devar-maṇḍapa made the necessary provision for garlands of flowers and <i>tiruttuḷāy</i> to the temple.
203	On the west wall (inside) of the second <i>prākāra</i> of the same temple.	....	....	Śaka 1483, Durmati, Tula, <i>su. di. 7</i> , Wednesday, Uttirādam.	Do. ..	Registers an arrangement made by the Jīya. and the <i>sthānatār</i> of the temple to provide offerings to the god and goddess when taken out in the streets in procession from the money granted for that purpose by Śripadi Śingurajayya.
204	On the same wall .. .. .	Śaḷva ..	Virapratapa .. son of Narasaiyadeva, 'who levied tribute from all countries.'	Śaka 1441, Pramathin, Aśvati.	Do. ..	Built in at the end.
205	Do. .. .. .	....	....	....	Do. ..	Built in at the beginning. Seems to register a gift of money for the swinging festival of the god.
206	Do. .. .. .	....	....	Subhānu, Śit-tirai 18.	Do. ..	Registers a gift of money for offerings to the god on the occasion of the swinging festival.
207	Do. .. .. .	....	....	....	Do. ..	States that this <i>maṇḍapa</i> and the temple of Periyapirattiyār were the charity of Jagad[o]bbagandaṅ Mahābali-Vaṇarāja.
208	On the north wall of the <i>maṇḍapa</i> in front of the Maratakavallināchechiyār shrine in the same temple.	Vijayanagra ..	Virapratapa Vira-Veṅkaṭapatiḍeva-Mahārāya, 'who levied tribute from all countries.'	Śaka 1514, Nandana, Meśha, <i>su. di. 2</i> , Sunday, Aśvati.	Do. ..	Registers an assignment of land in Turaiyūr for providing offerings to the shrine of Maratagavallināchechiyār and an agreement given by the Jīyar, the manager, Eṭṭūr Tirumalai-kumāra-Tāta-chārya, and others of the temple of Pōreṅṅ-Nayinār at Tirupputkūḷi in Damar-kōṭṭam, a subdivision of Damar-nāḍu, situated in Sōlīṅgapurappu, which belonged to Chandragiri-rājya in Jayāṅgondasōla-maṇḍalam, to Nāgama-Nāyaka, son of Timma-Nāyaka, grandson of Pappu-Nāyaka and great grandson of Veṅgaḷappa-Nāyaka of Velur.

## C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty	King.	Date	Language and alphabet.	Remarks.
209	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagra ..	Virapratāpa Vira-Śriraṅgayadēva-Mahārāya.	Śaka 1499, Bahudhanya, Mēsha, <i>śa. di.</i> 10, Monday, Śravaṇa.	Tamil ..	Registers the sale of the right of supervising repairs ( <i>tiruppani-nirvadhakkiyakkhi</i> ) by Eṭṭar Tirumala Kumāra-Tatachārī and other trustees of the same temple, to Tiruppullaṇi Śrī-Parāṅkuṣaṇ and his disciples.
210	Do. ..	Do. ..	Virapratāpa Achyutarāya-Mahārāya	Śaka 1458, Durmukhi, Mithūna, <i>śu. di.</i> 7, Sunday, Hasta.	Do. ..	Registers the gift of the village of Paṭṭalam by Narasammangār, daughter of Gaḍḍam Tirumala-Tattayyaṅgar of Kūram, for offerings to the temple on the occasion of the swinging festival.
211	Do. ..	Do. ..	Virapratāpa Vira-Sadaśivadēva-Mahārāya ..	....	Do. ..	Built in at the end. Mentions the son of Timma-rājaya of Mosalimaḍugu and Oṭṭipakkam.
212	Do. ..	....	....	....	Do. ..	Mentions the measuring rods <i>Rajaviddhāṇ-kōl</i> and <i>Gaṇḍaragaṇḍaṇ-kōl</i> , which are cut on the stone.
213	On the north wall of the kitchen in the same temple.	Vijayanagra ..	Virapratāpa Sadaśivadēva-Mahārāya ..	Śaka 1486, Śōbhakira (Śōbhakṛit), Siṁha, <i>śu. di.</i> 6, Monday, Śōdi.	Do. ..	The king bears <i>Saluva tirudas</i> . Refers to the gift of the village of Oṭṭipakkam to the temple by a certain Damalappa-Nāyaka and to the grant of a house and food to a certain Veṅgappa-pillai of Iṇjambāḍi.
214	At the entrance into a vacant shrine on the western enclosure of the same temple, left side.	....	....	17+1st year	Do. ..	Records an order of Śambavarāya, making a <i>sarva-mānya</i> gift of certain lands with taxes in the village of Tugavaḷūr for offerings, to the images of Perṇa-Perumāl and Nachohimar set up by the Jiyar of Tirupputkūḷi in the temple of Pōrēṇa-Perumal.
215	At the entrance into the <i>gōpura</i> of the same temple; left side.	Vijayanagra ..	....	Yuva, Makara, <i>śu. di.</i> 8, Aśvati, Monday.	Do. ..	Registers a gift of taxes of Tirupputkūḷi by a certain Kaṇḍikkūrī Varadarāja for lamps and offerings to the temple of Pōrēṇa-Nayinār, under orders of Ellamarasa.
216	In the same place .. .. .	Do. ..	Kṛishnadēva-Mahārāya .. .. .	Vṛisha, Ādi 31, Monday, Ekādaśī, Mṛigaśirsha.	Do. ..	Incomplete. Records that Vaṣavappa-Nāyaka, the elder brother of Aḍappattu Vaiyappa-Nāyaka, made a gift of the village Vanavantaṅgal for a festival to be conducted on the day of Jyēshṭha in the month of Māśi which was the Janma-nakshatra of the king.
217	On the same <i>gōpura</i> ; right of entrance ..	Do. ..	Vira-Harihararāya .. .. .	Bahudhanya, Rishabha, <i>śu. di.</i> 3, Sunday, Pūnarpoṣam.	Do. ..	Registers the <i>sarva-mānya</i> gift of a part of <i>iḍaṅgai-vari</i> and other taxes for maintaining a lamp in the same temple.
218	On a slab set up in front of the Geṅḡonḍar-maṇḍapa.	....	....	30th year ..	Do. ..	Incomplete. Registers an order of Madhurāntaka-Pottappionchōḷaṇ registering the grant of Kaṭṭanūr excepting Paḷaiyagaram and Puttagaram, to the temple of Vijayaraghava-Perumāl at Tirupputkūḷi.
219	On the same slab; back side .. ..	....	....	....	Do. ..	States that this <i>Sittirāmēḷi</i> of Tirupputkūḷi is the gift of the people of Malai-maṇḍalam.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the north wall of the <i>mandapa</i> in Balsetti-chhatram near the same village.	....	....	Śaka 16[3]5, Vijaya, Aśvīja, <i>suddha</i> 10, Friday, Śra-vana.	Telugu	Registers the construction of the Kalyāṇa- <i>mandapa</i> , tank and the <i>chhatram</i> by Venkṭapāti-śeṭṭi, son of Bali-śeṭṭi and grandson of Mutyalu-śeṭṭi of Tiruvidhi, a Vaiśya of the Yali-śeṭṭi-gotra.
221	On the west wall of the Maragatavalli-Amman shrine in the Murugesvara temple at Taiyur (Chingleput taluk and district).	Pāṇḍya	Jatavarman Tribhuvanaśakravartin Sundara-Pāṇḍyadeva.	1[9]th year, Kanni, <i>su. di.</i> 12, Mouday, Rōhini.	Tamil (of about the 13th century A.D.).	Registers a gift of land by six residents of Tiruvīḍavandai in Paḍuvūr-naḍu, a subdivision of Amūr-kōṭṭam in Jayaṅgaṇḍaśōla-maṇḍalam, for offerings to the temple of Nayanār Alagiya-Sōkkaṇār.
222	On a stone in the Mukha- <i>mandapa</i> of the same temple.	Vijayanagara ..	Virapratapa Achehutayadeva-[Mahāra]ya, son of [Nara]simhadēva-Mahārāya.	Śaka 1458, Dur-mukhi, Mēsha, <i>su. di.</i> 10, Tiruvōnam, Friday.	Tamil ..	Gift of land for worship and repairs to the temple of Nayanār Tirumaruḷ[śvaramu]ḍaiya-Tambirāṇār at Rajakēsari[nallūr] <i>alias</i> Taiyūr in [A]yiravēlippaṇṇu a village of Kumili-naḍu which was a subdivision of Amūr-kōṭṭam. The land was situated in Kuṇṇanallūr in Irāṇḍayiravēlippaṇṇu and was the gift of a native of Saundariyaśōlapuram in Pūlar-kōṭṭam a subdivision of [Jayaṅga]ṇḍaśōla-maṇḍalam.
223	On the south wall of the central shrine in the Sēṅgaṇmalisvara temple at Sēṅgaṇmal near Taiyur (same taluk and district).	....	....	Śaka 1629, Sar-vajit, Vai-yāsi 25, <i>su. di.</i> 5, Friday, Punarvasu.	Do. ..	States that the temple of Sēṅgaṇmalisvramuḍaiyār in Taiyūr in Irāṇḍayiravēlippaṇṇu in Kumili-naḍu a subdivision of Amūr-kōṭṭam was repaired by a certain Muttavālu-śeṭṭi, son of Paraśurama-śeṭṭi of Channapaṭṭaṇam.
224	On the same wall .. .. .	....	....	....	Do. ..	By the side of an image. This is (the image of) Vijaiyār[ya]r of Korraṇaṅgālam, who repaired this (temple).
225	On the north wall of the <i>mandapa</i> in front of the same temple.	Vijayanagara ..	Virapratapa Kṛishṇayadeva-Mahārāya ..	Śaka 1442, Vikrama, Makara, <i>su. di.</i> 7, Sunday, Hasta, Maha-Samkrāmaṇa.	Do. ..	Records that a village separated from Araiyaṇsēri in Sēṅgaḷunirpattū together with the proceeds on ten salt-pans were given for worship and repairs to the temple of Sēṅgaṇmalisvramuḍaiya-Nayanār at Rajakēsarinallūr <i>alias</i> Taiyūr in Ayiravēlippaṇṇu a division of Kumili-naḍu in Amūr-kōṭṭam, by Sellappa Vi[ra]-Naras[imha]-rāya-Nayakar, son of Taluvakkulaṇḍaṇ-Bhaṭṭa.
226	On the west wall of the same <i>mandapa</i> ..	Do. ..	Kampanna-Uḍaiyar, son of Vira-Bokkana-Uḍaiyar.	Śobhakṛit, Karkāṭaka, <i>su. di.</i> 7, Saturday, Sōdi.	Do. ..	Registers a <i>sarvaṁānya</i> grant of certain taxes by the king, for worship and repairs to the temple of Sēṅgaṇmalichchuramuḍaiya-Nayanār at Taiyūr <i>alias</i> Rajakēsarinallūr in Kumili-naḍu a subdivision of Amūr-kōṭṭam in Jayaṅgaṇḍaśōla-maṇḍalam. The order regarding the grant was issued by Sōmaya-Dēṇṇayaka in accordance with the written order of Rajanārayanaṇ-Sambu-varāyar.



C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
227	On the south wall of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Maṇavarman Tribhuvanaśakravartin Vira-Pāṇḍyadeva.	11th year, Kar- kaṭaka, <i>śu. 4</i> ti. 7, Saturday, Śōḍi.	Tamil (of about the 14th cen- tury A.D.)	States that the <i>Vaiṣya</i> and <i>Vāṇiya</i> merchants ( <i>naga- raṭṭōm</i> ) of the 18 countries constructed the Alaṅ- kara- <i>maṭha</i> for Daṇḍavaḷa-kuttar in the temple of Śeṅgaṇḁaliśuramuḍaiya-Nāyaṇar at Taiyur alias Rājakeśarinalūr in Kumili-nāḍu which was a subdivision of Amūr-kōttam in Jayangondaśōla- maṇḍalam, and set apart certain tolls to it for other connected works.
228	On the east wall of the same <i>maṇḍapa</i> ..	Do. ..	Tribhuvanaśakravartin Jaṭatarman <i>alias</i> Sundara-Pāṇḍyadeva.	13th year, .. Margaḷi, 5.	Tamil .. ..	Fixes the rate of taxes to be paid by those who occupy the <i>tirumaḍai-vilāgam</i> of the temple of Śeṅgaṇḁaliśuramuḍaiya-Nāyaṇar and mentions the officers Viśaiyapāla and Vareṅṅaraya.
229	On the north wall of the central shrine in the Nityeśvara temple at Srimuṣṇam (Chidambaram taluk, South Arcot district).	Do. ..	Maṇavarman Tribhuvanaśakravartin Kōṇṇeriṇmaikopḍaṅ Vikrama-Pāṇḍyadeva.	7th year ..	Do. ..	Registers the gift of four villages in Rājendraśōla- purapparru, for festivals and offerings at the ser- vice of Rājakkanaṇḁa- <i>śāndi</i> , instituted in the name of the king in the temple of Tirumuṭṭamuḍaiya- Nāyaṇar at Tirumuṭṭam at the instance of Monpaip- pirāṇ Śīramadeśvar <i>alias</i> Śēdirayaṇ a native of Karuvur-Ponparru in Naḍuvil-kūrṇu a subdivision of Miḷalai-kūrṇam in Pāṇḍi-maṇḍalam.
230	On the same wall .. .. .	Vijayanagara ..	Virapratāpa De[va]rāya]-Maharāya ..	Śaka 1365, [Rudhi]rōḍgari, Vriśchika, <i>śu.</i> <i>śu. 12</i> , Monday, Rēvati.	Do. .. ..	Registers a <i>sarvaṇānya</i> grant by the residents ' <i>nāṭṭar- tandirimār</i> ' of the eighteen districts ( <i>paṇṇu</i> ) of certain taxes payable by the ryots inhabiting the <i>nattam</i> lands within the premises of the temples of Tirumuṭṭamuḍaiya-Nāyaṇar and Adivarāha- Nāyaṇar at Tirumuṭṭam in Vilandai-kūrṇam a sub- division of Iruṅgōla-Pāṇḍināḍu in Mēlkal-nāḍu which was a district of Vaḍagarai-Virudarāja- bhayaṅkara-vaḷanaḍu, for offerings at the service called Feriyanāṭṭaṇ- <i>śāndi</i> .
231	On the west wall of the same shrine ..	Chōḷa ..	Rājakeśarivar[man] .. .. . Kulōt- tuṅga-[Chō]ladeva.	30th year ..	Do. .. ..	Unfinished. Registers the gift of the villages of Śeṅgandavirttaśō[lanallūr*] and Adivarāhanallūr to the temple of Tirumuṭṭamuḍaiya-Mahādeva and the temple of Śīvarāha-Āḷvar respectively at Muḍigondaśōlanallūr in Vilandaiyir-kūrṇam a sub- division of Iruṅgōlappāḍi, by the king when he was seated on the throne called <i>Śēdirāyaṇ</i> in his palace at camp Tirumaluvādi in Poygai-nāḍu, a subdivision of Geyavinōḍa-vaḷanaḍu.
232	On the same wall .. .. .	Do. ..	Rajarājadeva .. .. .	6th ,, ..	Do. .. ..	Registers a gift of <i>pāḍikāval</i> and other income of certain villages for worship in the same temple, by Ālappirandaṅ Elisaimōḅaṅ <i>alias</i> Kulōttuṅgaśōla- Kāḍavarāyaṇ for the merit of himself and his descendants.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
233	On the south wall of the same shrine ..	Chōla ..	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Chōladeva.	31 + 1st year ..	Tamil ..	Built in in the middle. At the instance of Kulottungaśōla-Saunvarnādhirāja and another, the separation of the two villages Sunḡandavittasōlanallūr and Adivarahanallūr was ordered by the king when he was seated on the throne called <i>Sēdirāju</i> in his palace at Āyirattali <i>alias</i> Minavaṇaimēṇkondaśōlapuram. The former village was a <i>dēvadāna</i> of Tirumuttamuḡaiya-Mahādeva at Terrāmpattu <i>alias</i> Muḡigondaśōlanallūr in Viḡandaiyir-kūṛram a subdivision of Irūṅōlappādi and the latter a <i>dēvadāna</i> of Adivarahanallūr. Mentions the temples of Piḡari, Tirunāyana-Jēvaramuḡaiya-Mahādeva, the village of Kāvanūr <i>alias</i> Virarājendramāṅgalam in Mērkā-naḡu, a subdivision of Virudarājabhayaṅkara-vaḡanaḡu and the big road leading to Pennāḡaḡam.
234	On the south wall of the <i>maṇḡapa</i> in front of the same shrine.	....	....	Śaka 1395, Jaya, Āḡi 5.	Do ..	Unfinished. Seeras to register a gift of lands in Sunḡandavirttasōlanallūr <i>alias</i> Tirumuttam for maintaining the service called Rāhuttamindaṇ- <i>sāṇḡi</i> . Mentions Vēttuṅgai-Aḡiyār Kachchiyarāyar.
235	On the same wall .. .. .	....	..	Śaka 1413, Paridāpi, Sittirai.	Do. .	Damaged. Registers a <i>sarvaṁānya</i> gift of certain taxes for festivals and Rāhuttamindaṇ- <i>sāṇḡi</i> in the same temple. Signed by Paḡligonda-Perumaḡ <i>alias</i> Kachchiyarāyan.
236	Do. .. .. .	Chōla ..	Kulottunga-Chōladeva .. ..	44th year, Aippaṡi-Viṡu.	Do. ..	Gift of three <i>kāṡu</i> for three lamps to the temple of Tirumuttamuḡaiyar, by Anantisaṇ Āḡavallaṇ of Śūṛaḡalundūr.
237	Do. .. .. .	....	....	Śaka 1294, Paridāpi.	Do. ..	Gift of lands for the service called Rāhuttamindaṇ- <i>sāṇḡi</i> instituted by Śēvagaṇperumaḡ Kachchiyarāyan, son of Ilāmaṡperumaḡ Kachchiyarāyan and grandson of Vēttuṅgai-Aḡiyār Kachchiyarāyan. The temple is described as Tirumuttamuḡaiya-Nāyanār at Sunḡandavirttasōlanallūr <i>alias</i> Tirumuttam in Viḡandai-kūṛram in Irūṅōlappādi-naḡu a subdivision of Mērkā-naḡu in Vaḡagarai Virudarājabhayaṅkara-vaḡanaḡu
238	Do. .. .. .	Śaḡuva ..	Immaḡi Tirumalaideva-Maharāja .. ..	Viśvavaṡu, Parabhava, Āṇi 20.	Do. ..	Records that Nāḡaiya-Nāyaka, one of the servants of the king, assigned for the merit of the latter the taxes due from the village of Neḡuṅjēri situated in the district given to him for military service, for worship and repairs to the temple of Tirumuttamuḡaiya-Nāyanār.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
239	On the same wall .. .. .	Chōla .. ..	Ku[15]ttunga-Chōlādēva .. .. .	44th year ..	Tamil .. ..	Gift of 24 sheep for two lamps to the temple of Tirumuttamudaiyar in Viḷandaiyar-kūṛram, a subdivision of Vudagarai Viradarājabhūyānkaravalanadu, by Kāmādēvan Ponnambalakkūttan, a native of Vāḡar in Vāḡur-nadu, a subdivision of Paraṅgarai[m]bai-nadu.
240	On a pillar in front of the same <i>mandapa</i>	....	....	Kaliyuga 4060 ..	Do. .. ..	States that the middle sluice in the big tank of Vindhamahādēvipperōri dug out by Irutṅolarkōṇ alias Nārāyaṇaṇ Pugaluyppavarguṇḍan, was called Vijaiyadittan.
241	On the north wall of the first <i>prākāra</i> of the same temple.	Chōla .. ..	[Parakēsarivarman] alias Tribhuvana-chakravartin [Vikrama-Chōla].	8th year ..	Do. .. ..	Fragment. Contains only a portion of the historical introduction of the king commencing with the words <i>parakēsar</i> .
242	On the same wall .. . . .	....	....	....	Do. .. ..	Fragment. Seems to register a gift of land in Kāvaṇūr, the eastern hamlet of Mudigondaśōla-chaturvēdimangulam in Mērka-nadu, a subdivision of Rajadhirāja-valanadu, to the temple of Śrivarāḡadēva at Tirumuttam, in Irutṅolappādi-Viḷandaiyir-kūṛram.
243	Do. .. . . .	....	....	....	Do. .. ..	Fragment. Mentions a number of officers of the king who is probably Parakēsarivarman Virarājēndradēva.
244	Do. .. . . .	....	....	12th year ..	Do. .. ..	Fragment. Gift of 24 <i>kāṣu</i> for making a land cultivable. Mentions Śrivaishṇavamamuni.
245	Do. .. . . .	Chōla .. ..	Vikrama-Chōlādēva .. .. .	16th ,, ..	Do. .. ..	Gift of 11 <i>kāṣu</i> for a lamp by a native of Idaiyāṛṅk-kudi.
246	On the west wall of the same <i>prākāra</i> ..	Vijayanagara ..	Kṛishṇadēva-Mahārāja .. .. .	Saka 1435, Śrīmukha, Kumbha, <i>śu. di.</i> 12 (Bhima-dvadasi), Monday, Pūnarvasu.	Do. .. ..	Refers to the excessive taxation and the consequent desertion of the ryots. Fixes the favourable rates of taxes, under orders of Siṅṅappa-Nāyaka, brother of <i>vāśal</i> Adiyappa-Nāyaka.
247	On the same wall .. . . .	Do. .. ..	....	Saka 1426, Rudhīrodgarin, Mina, <i>śu. di.</i> 10, Monday, Tiruvōṇam.	Do. .. ..	Records an order of Triṇētranatha Kachehirāyar, son of Paḷligonda-Perumal Kachehirāyar who held the <i>biruda</i> Rāhuttamindan, relieving the tenants of the Padinēlupparru district of the heavy taxation imposed by the Kāṇṇadiyas, which had forced them to leave their holdings.
248	On the east wall of the same <i>prākāra</i> ..	Pāṇḍya .. ..	Maṭavarman Tribhuvana-chakravartin Sundara-Pāṇḍyādēva.	8th year, Māsi 17	Do. .. ..	The introduction <i>śrīgāṇḍa pūjāśloka</i> , etc., is inserted after the mention of the king. Registers an agreement among the <i>Kaikkōlas</i> for making over certain taxes on looms to the temple of Tirunārāyaṇiśvaramudaiya[r] Alāgiya-Nāyaṇar for worship and repairs.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall .. .. .	....	Pattukkattari Kōṇerideva-Maharāja	Kilaka, Ādi 12 solar eclipse.	Tamil ..	Records that Kōṇeri-Nayakkar Nāgaiya-Nayakkar, a servant of the king made a <i>sarvaṁdya</i> gift of the village of Kilaineduvayil* situated in Vilandai-pattu one of the eleven districts granted to him for military service, to the temple of Tirunaiayanisuramudaiya-Nayanar, for the merit of the king.
250	Do. .. .. .	....	....	...	Do. ..	Fragment. Gift of 22 <i>kāṣu</i> to the temple for ghee to be measured by <i>vellaippaṇṇi-nāḷi</i> .
251	Do. .. .. .	Chōḷa	[Vi]krama-holadeva .. .. .	8th year ..	Do. ..	Fragment. Mentions a number of persons in charge of lamp gifts.
252	On the <i>gōpura</i> of the same temple; right side.	Vijayanagara	Virapratāpa Dēvarāya-Maharāya-Mallikarjunarāya.	Śaka 1385, Chitrabhanu, Mithuna, <i>śu. di</i> 5, Friday, Viśākha.	Do. ..	Registers a <i>sarvaṁdya</i> gift of the taxes payable by the Kaikkōlas and artisans of Suṅgandavirttasōlanallūr <i>alias</i> Tirumuttam for offerings and requirements of the service called Rahuttamiṇḍan- <i>sandi</i> instituted in the temple.
253	In the same place .. .. .	....	....	Śaka 14[26], Raktakṣhi, Pūrattadi.	Do. ..	Much damaged. Mentions [Tri]nētra[n]tha Kachohiyarāya, son of Palligonda-Perumal and seems to register a gift for the requirements of the temple of Tirumuttamudaiya-Nayanar.
254	On the same <i>gōpura</i> ; left side .. ..	Vijayanagara	Virapratāpa Dēvarāya-Maharāya, Mallikarjunarāya.	Śaka 1383, Vikrama, Mithuna, <i>śu. di</i> 11, Monday, Revati.	Do. ..	Records the construction of the <i>Muhā-maṇḍapa</i> in the temple of Tirumuttamudaiya-Nayanar, by the chief Ekā[m*]baranāda Kachohiyarāyan of Vilandai who had the <i>śirudus</i> Rahuttamiṇḍan, Navarasarmanavaḷan, Vayiraviragunḍan, Araśanārāyanan, etc.
255	In the same place; above an image ..	....	....	....	Do. ..	States that the image represents Tambirantōḷan Maṇakkaṇjāran who recited the <i>Tiruppadiyam</i> of this temple and took leave (i.e., died).
256	On the south wall of the first <i>prākāra</i> of the Bhavarāha-Perumal temple in the same village.	....	....	Śaka 1504, Chitrabhanu.	Do. ..	States that this wall of the Adivarāhamūrti at Tirumuttam was constructed by Koṇḍama-Nayaka, son of Vaiyappa-Krishṇappa-Nayaka.
257	On the same wall .. .. .	....	....	Do.	Do. ..	Do.
258	Do. .. .. .	Vijayanagara	Virapratāpa Vira-Veṅkatapatideva-Maharāya, ruling from Penugonda.	Śaka 1514, Nandana, Śravana, <i>bahula</i> 5.	Telugu ..	Registers the gift of the village of Chilarabūru in Kurichipattu, a subdivision of Pallikondāpatnam- <i>sima</i> to the temple of Adivarāha-Perumal by <i>Avasaram</i> Kōnappa, son of Timmarasu and grandson of Handeriga-Gaṅgadhara to whom it had been given as an <i>agrahāra</i> by Koṇḍama-Nayanigāru.
9	Do. .. .. .	Do.	Virapratāpa Vira-Veṅkatapatideva-Maharāya, ruling from Ghanagiri (i.e. Penugonda).	Śaka 1603, Vriśha (wrong), Viśākha, <i>śu. di</i> 15.	Do. ..	Registers a gift of land for a feeding-house in the temple of Adivarāhasvamin by Rāyasam Annaya, son of Veṅkatāya and grandson of Kaliappa-Putti-Bhaṭṭa of the Viṣṇuvardhana- <i>gōtra</i> . The land is stated to have been situated in Araśur which was granted to the donor by Veṅkatappanāyanī-Ayyavāru.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall .. .. .	....	Virapratapa Vira-Venkatapatideva-Mahārāya, ruling from Penugonda.	Śaka 1522, Plava, Phal-guna, <i>su.</i> 10.	Telugu	Registers a gift of land in the village Yalamangala to the servants of the temple of Adimūrti at Śrī-mushnam and by Venkatarāya-Konṭayya, the agent of Koṇḍamanayana Krishnappanāyanayya and the temple authorities.
261	On the east wall of the same <i>prakāra</i> ..	....	....	Subhānu	Tamil	Records that a certain Viriśadairaman performed severe penance and obtained the conch, discus and the bow from god Adivarāgar. Mentions the time of Venkatapatirāya.
262	On the north wall of the same <i>prakāra</i> ..	Vijayanagara ..	Virapratapa Śrīraṅgadēva-Mahārāya ..	Śaka 1508, Vyaya, Tula <i>su. di.</i> 12, Revati, Monday.	Do. ..	Registers the gift of the village Arantaṅgi surnamed Adivarāhakondaśamudram in Śoḷa-Uttamapuraparru belonging to Veḷudalambattusavadi in Vennaiyūr-nādu, a subdivision of Vaḍagarai Rajadhirāja-vaḷanādu in Śoḷa-maṇḍalam for special worship and repairs to the temple of Adivarāha-Perumal by Kalañji-Mallappa-Nāyaka, son of Marappa-Nāyaka, for the merit of Vaiyappa-Krishnappa-Koṇḍama-Nāyaka.
263	On the same wall .. .. .	Do. ..	Śrīraṅgadēva-Mahārāya .. ..	Śaka 1505, Chitrabhanu, Vaigasi 13, Kārttigai, Amāvāsyai, Saturday.	Do. ..	Registers the gift of the villages Śaṇṇanattam and Kilaṇḍaiya-pattam in Alaubadi-parru of Buvane-gaviraṇ-pattanam, by Rāyasam Venkatayar, son of Koṇḍamanasaiyar, a servant at the door of Koṇḍama-Nāyaka, son of Vaiyappa-Krishnappa-Nāyaka, for supplying, offerings, lamps and garden to the temple of Adivarāha-Perumal. Veḷudalambattu-savadi is stated to be in Naḍuvīṇ-maṇḍalam.
264	Do. .. .. .	....	....	Śaka 1504, Chitrabhanu.	Do. ..	Same as Nos. 266 and 267.
265	Do. .. .. .	Vijayanagara ..	Śrīraṅgadēva-Mahārāya .. ..	Śaka 1504, V[ <i>r</i> ] <sup>a</sup> jisha, Tula, <i>tritiya</i> , Viśakha.	Do. ..	Registers the gift of the village Pirandurai situated in Kuricheni-parru belonging to Ettapparru in Padinolu-parru, for the sacred bath, offerings, lamps and flower-gardens, to the temple of Adivarāga-Perumal by Rāyasam Venkatayar, son of Koṇḍamanasaiyar, a servant at the door of Koṇḍama-Nāyaka, son of Vaiyappa Krishnappa-Nāyaka.
266	Do. .. .. .	Do. ..	Virapratapa Vira-Śrīraṅgarāyadeva-Mahārāya, ruling from Penugonda.	Śaka 1505, Svabhānu, Māgha, <i>su.</i> [3].	Telugu	Records that Koṇḍamanavanigāru son of Krishnappa-nāyanigāru of the Kāśyapa-gōtra, remitted the <i>jāḍi</i> and <i>virāḍu</i> on 38 villages of the temple in Bhōnagiripattanam-sīma which are mentioned by name at the instance of Aścharyutappanāyanigāru, son of Baiyappanāyanigāru. The latter also gave some villages and groves for building <i>gōpuras</i> , <i>prakāras</i> and <i>maṇḍapas</i> and to provide ornaments to the god and construct tanks in the villages.



C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On the west wall of the same <i>prakāra</i> ..	....	....	....	Telugu ..	Quotes from the Śrīmushṇamahātmya in <i>Vardha-purāṇa</i> , the merit to be obtained in conducting the 12 monthly festivals of the year and prescribes the processional vehicles to be used and offerings to be made, on these occasions.
268	On the same wall .. .. .	....	....	Śaka 13[56], Pramādin.	Tamil ..	Stones missing. Seems to register the construction of a <i>mandapa</i> by Ekāmbaranādar Kachchiarāyar.
269	Do. .. .. .	Vijayanagara ..	Virapratāpa Prāṇḍha-Virūpakṣadēva-Mahārāya, 'who was pleased to witness the elephant hunt.'	Śaka 139[3], Vikrita, Dha[nu], <i>dvadaśi</i> , Sunday, Pura[ttā]di.	Do. ..	Built in at the end and damaged. Seems to register a gift of land to the temple by <i>Rāya-Rāhuttamiṇḍa</i> [Ma]likarjuna Kachchiarāya.
270	Do. .. .. .	Do. ..	Virapratāpa Vira-Śrīraṅgarāyadēva-Mahārāya, ruling from Penugonda.	Śaka 1505, Svabhāna, Māgha, <i>śu.</i> 7.	Telugu	Registers a gift of 14 villages and the remission of the taxes <i>jōḍi</i> and <i>virāḍa</i> on 28 other villages mentioned by name, in favour of the temple of Adivaraha-Perumā, by Achchuyutappanāyanin-gāru, son of Baiyappanāyanin-gāru, and grandson of Udayagiri Timmināyanin-gāru, for various offerings, processions, festivals, repairs, etc. The images of Maṇavāḷa, Sāḍikkuduttanachchiyār and the Alvars are said to have been set up in the temple.
271	Do. .. .. .	....	....	Śaka 1504, Chitrabhānu.	Do. ..	A Telugu copy of Nos. 256, 257 and 254.
272	Do. .. .. .	....	....	Kilaka, Vaiśākha, <i>śu.</i> 15.	Do. ..	Registers a gift of two garlands every day to Adivarahasvāmin and Ambujavalli-Naṇḍāramma by a maid of honour attached to the harem of Kondamanāyani-Krishnappa-Nāyaka.
273	Do. .. .. .	....	....	Śaka 1504, Chitrabhānu.	Do. ..	Copy of No. 271.
274	On a rock in the tank at Kilpattu near Mambalappattu (Villupuram taluk, same district).	....	....	....	Tamil ..	Mentions Kalpattu and the measuring rods of 30 ft. and 20 ft.
275	On another rock on the bund of the same tank.	....	....	3rd year ..	Do. ..	Refers to the construction of a tank at Nelvayppakkam, its sluice called <i>Avaniyāḷappirandān</i> , the waste-wier <i>Kunramudaiyān-kaliṅgu</i> and the canal <i>Rājakkalambirān-kāl</i> by Kunramudaiyān Maliyākularāyan and Kōvalarāyan.
276	On the east face of the boulder containing Jaina images at Tirakkol (Wandiwash taluk, North Arcot district).	Chōḷa ..	[Parakeśarivarman] .. .. .	Do. ..	Do. ..	Damaged. Registers a gift of sheep for ghee to the Jaina temple ( <i>paḷli</i> ) at Taṇḍapuram in Ponnūr-nāḍu a subdivision of Venkunra-kōttam, by Eranandi alias Naratoṅga-Pullavaraiyan who was a native of Nelveli in Nelveli-nāḍu a subdivision of Teṇkarai Paṇaiyūr-nāḍu in Sōla-maṇḍalam.
277	On the west face of the same boulder ..	Do. ..	Rajakesarivarman .. .. .	22nd year ..	Do. ..	Much damaged. Registers a gift to Gaṅgāsūrap-perampulli at Ra[jendra]puram.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	In the same place					
279	On a rock to the east of the same boulder	Chōla	Parakēśarivarman	19th year	Tamil .. .. Do. .. ..	Much damaged. Registers a gift of gold for a lamp. Do. Registers a gift of paddy to Kanakavirasittadiga]. Mentions Sembiyāṇ Sembottiladāṇar, son of Viḍelviḍugu Sembottiladāṇar alias Gaṇaperumāṇar.
280	On two pillars in the <i>maṇḍapa</i> in front of the Vardhamāna temple in the same village.	....	....	....	Do. ..	States that the pillars were the gift of Idaiyāraṇ Aṭkondāṇ Maviraṇ of Arumolidevapuram.
281	On the Vinṇampārai rock to the left of the image of Viṇṇarāja near Tondur (Gingee taluk, South Arcot district).	Pallava	[Vijaiya-Śrīaparumar]	....	Do. ..	Much damaged.
282	On a slab set up in front of the same rock ..	Chōla	Parakēśarivarman, 'who took the head of Vira-Pāṇḍya.'	5th year	Do. ..	Registers a gift of sheep for a lamp to the temple of Kidāṇḍa-Peruma] by Śrīramittiraṇ-perumanraḍi, son of Irugannāṇ residing at Kīlvaḷi-Tondūr in Singapura-nāḍu.
283	On a boulder in a field near the same rock ..	Gaṅga-Pallava	Vijaiya-Dantivikramavarman	6th "	Do. ..	Registers a gift of gold by Vinṇagōvaraiyar to (the temple of ?) Kuṇṇanār-Battari worshipped by Vinṇagōvaraiyar, for the merit Udarāḍi and Nambi . . . who fell in a cattle-raid. The gold was received by the residents of Kīlvaḷi-Aruvāḡūr in Singapura-nāḍu.
284	On a pillar in the rock-cut cave at Melai-ch-cheri (same taluk and district).	Pallava	Chandrāditya	...	Pallava-Grantha	States that this (rock-cut) Śiva temple called Śrī-Śikhari-Pallavēśvaram, was excavated by king Chandraditya at Sinhā (Sinhā)pura.

## APPENDIX D. — Arabic and Persian stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the lowest Fort gate at Adoni.	..	'Alī 'Adil Shāh of Bijāpur ..	982 A.H. (= A.D. 1574-75).	....	Records the building of a house at Adoni and the remission of taxes paid by weavers and grocers.
2	On a stone fixed into the wall of a well near the same place.	..	..	1075 A.H. (= A.D. 1664)	....	A well built by Mas'ūd (Khan 'Ambar), governor of Adoni Fort.
3	On a slab set up near the entrance into the Jami ' Masjid (originally belonging to a bastion in the Fort) in the same village.	....	....	1087 A.H. (= A.D. 1676).	....	Records the building of a bastion by Siddi ' Ambar (Khan 'Mas'ud).
4	On a stone built into the wall of a well in the same village.	..	..	1091 A.H. (= A.D. 1680).	....	Records the building of a well by ' Ambar Mas'ud.
5	On a stone fixed into the wall of Bedagallu Rudrappa Bhavi (well) in the same village.	....	....	....	....	Text identical with 4.
6	In the same place .. .. .	....	....	1091 A.H. (= A.D. 1680).	....	Records the building of a well by Mas'ud ' Ambar.
7	On a tomb-stone near the Fatimah Bi Masjid in the same village.	....	....	Do.	....	Records the death of Bibi Wali in 1091 A.H. = A.D. 1680.
8	At the entrance into the Ramañjeri-mandapa in the same village.	....	Aurangazeb .. .. .	1113-14 A.H. (= A.D. 1710-2).	....	....
9	On a slab built into the entrance to the Shahzadah's tomb in the same village.	....	....	1176 A.H. (= A.D. 1762).	...	Records the date of the erection of a mausoleum by Sayyid Jamal-al-lah Qadiri.
10	On a stone near Usim Sahib Masjid in the same village.	..	....	....	....	Favourite Shiite prayer.
11	On a slab fixed at the top of the door-way entrance into a tomb at Mondigiri (Adoni taluk, Bellary district).	..	....	1180 A.H. (= A.D. 1766).	....	Records the date of Imāmu-d-Daulah's tomb.

## APPENDIX E.—List of photographs taken during 1915-16\*.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
379	Māski (Hyderabad State).	Front view of the cavern with the inscribed boulder of the Aśōkan edict.	Full plate.
380	Do.	The inscribed boulder in the same cavern .. ..	Do.
381	Paṇamalai ..	South-east view of the Pallava temple on the hill ..	Do.
382	Do. ..	Back view of the same temple .. ..	Do.
383	Do. ..	Stone image of Durgā (Mahishāsūramardani) in a cavern on the same hill.	Do.
384	Kumbakōṇam	Do. in a niche on the south wall of the central shrine in the Nāgēśvara-svāmin temple.	Half plate.
385	Do.	Do. in another niche of the same wall ..	Do.
386	Do.	Do. do. ..	Do.
387	Do.	Do. do. ..	Do.
388	Do.	Do. do. ..	Do.
389	Do.	Do. in a niche on the west wall of the same shrine.	Do.
390	Do.	Do. in a niche on the north wall of the same shrine.	Do.
391	Do.	Do. in another niche on the same wall ..	Do.
392	Do.	Do. do. ..	Do.
393	Malaiyadikkurichchi.	Front view of the rock-cut shrine (including the modern additions) called the Mahādēva temple, on the hill in the village.	Full plate.
394	Do.	General view of the ruined Viṣṇu temple in the village.	Do.
395	Tirumalai-puram.	Front view of the rock-cut temple on the north face of the Varadāchchimalai hill.	Do.
396	Do.	Bas-relief of Brahmā, in the same rock-cut temple ..	Do.
397	Do.	Do. Natarāja do. ..	Do.
398	Do.	Do. Viṣṇu do. ..	Do.
399	Do.	Do. Vināyaka do. ..	Do.
400	Do.	Front view of the unfinished rock-cut temple on the south face of the same hill.	Do.
401	Kaḷugumalai ..	Stone image of Śiva (Dakṣiṇāmūrti), on the south side of the rock-cut temple called Veṭṭuvāṅkōyil.	Half plate.
402	Do. ..	Do. do. ..	Do.
403	Do. ..	Stone image of Viṣṇu, on the west side of the same temple.	Do.
404	Do. ..	Do. on the north side of the same temple ..	Do.
405	Do. ..	Do. of Śiva, on the same side .. ..	Full plate.
406	Sāyamalai ..	Back view of the central shrine of the Śiva temple in a field.	Do.
407	Ēruvādi ..	View of the inscribed hill called Irattai-pottai ..	Half plate.
408	Pāraippaṭṭi ..	General view of the hill and the Rājagōpālasvāmi temple.	Do.
409	Do. ..	Another view of the same .. ..	Do.
410	Myākadoni ..	Front view of the inscribed boulder .. ..	Full plate.
411	Kammarchōḍu.	Jaina image in a temple outside the village .. ..	Do.

\* Sixty photographs which were taken for Mr. Lanchester, the Town-planning Expert, referred to in paragraph 4 above are not included in the list.

## APPENDIX F.—List of drawings prepared during 1915-16.

Number (continued from the last report).	Locality.	Description.
150	Dārūkāpuram ..	Outline sketch of the rock-cut cave.
151	Tirumalaipuram.	Do. do.
152	Do.	Do. of the unfinished rock-cut cave.
153	Āṇaiyūr ..	Do. of the rock-cut cave.

**APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.**

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.  
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 Monday, Decr. 30 · 94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800–2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra*, that is, quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś 1235\*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, "Maghā" is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA.
		<i>Rājakēśarivarman</i> alias <i>Chakravartin Kulōttunga-Chōla</i> .
1915	261	48th year, Māsi. <i>su. di.</i> Monday, Sittirai. A.D. 1118, Monday, Feb. 11 ; ·77 ; ·68, <i>su. di.</i> mistake for <i>ba. di.</i> The <i>tithi</i> was chaturthi.
		PĀNDYA.
		<i>Māṇavarman</i> alias <i>Kulaśekhara I.</i>
"	586	12th year, Simha, 14, <i>su. di.</i> [3], Friday, "Uttara-Phalguni." A.D. 1279, Friday, August 11 ; f.d.t. ·20 ; ·49. <i>Tritiyā</i> commenced ·18 on Friday.
1916	17	23rd year, Vriśchika, <i>ba. di.</i> 11, Monday, "Hasta." A.D. 1290, Monday, Oct. 30 ; ·48 ; f.d.n. ·23. The <i>Nakshatra</i> "Hasta" commenced at ·14 on Monday.
"	19	38th year, Vriśchika, <i>trayōdasi</i> , Sunday, Aśvati. A.D. 1305, Sunday, Oct. 31 ; ·19 ; ·54.
"	81	[2]nd year, Kumbha, <i>ba. di.</i> 3, Monday, "Uttara-Phalguni." A.D. 1290, Jan. 30, Monday ; ·27 ; ·13.
"	91	10th year, Vriśchika, <i>ba. di.</i> 2, Friday, "Rōhini." Vriśchika may be a mistake for Tūlā. If so, the date corresponds to A.D. 1277, Friday, Oct. 15 ; ·52 ; f.d.n. ·52. The day was the 18th of Tūlā, not a day in Vriśchika. "Rōhini" commenced at ·42 on Friday.
"	110	2[2]nd year, Mēsha, <i>su. di.</i> 11, Friday, "Uttiram." A.D. 1290, Friday, April 21 ; ·66 ; f.d.n. ·03. The <i>Nakshatra</i> "Uttara-Phalguni" commenced on Thursday at ·93, was current all Friday and ended at ·03 on Saturday.
		<i>Māṇavarman Kulaśekhara II.</i>
"	107	4th year, Śaka 1239 ; Kanyā, <i>ba. di.</i> 11, Friday, "Punarvasu" A.D. 1317, Friday, September 2. The <i>tithi</i> was <i>Ēkādaśī</i> which ended at ·40 but the <i>nakshatra</i> of the day was "Pushya" not "Punarvasu" which had ended on ·47 on Thursday.



APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		<i>Jaṭavarman</i> alias <i>Kulaśekhara</i> .
1915	578	[13] + 1st year, Karkāṭaka, 27, Rēvati, Friday. "23 + 6th" year is according to the Epigraphist, one of many possible readings of the regnal year. The regnal year, which the Madras Epigraphist was good enough to examine specially at my request is far from clear. But Karkāṭaka 27 occurred in conjunction with Nakshatra "Rēvati" only <i>once</i> on a Friday between 1190 A.D. and 1299 A.D. and that was on Friday, 23, July A.D. 1266 when Nakshatra "Rēvati" commenced at '34 of day, ending next day at '39. This would be the end of the 29th year of Jaṭavarman Kulaśekhara who according to my article in <i>Ind. Ant.</i> for June-August 1915 began to reign between 16th June and 30th September 1237. If correct, it would reduce limits of the reign to a period between 24th July and 30th September 1237 A.D. The fact that another inscription found in the same temple belonged to the earlier reign seemed to indicate, in the opinion of the Epigraphist, that this inscription also must be referred to the earlier Kulaśekhara. But it does not seem possible to find a date between A.D. 1190 and 1237 to suit the present details.
"	589	13 + 6th year, Makara, 25, Sunday, "Mṛigaśirsha". A.D. 1208, Sunday, January 18; the Nakshatra "Mṛigaśirsha" ended '44. The day was the 25th of Makara. <i>Note.</i> —The present details cannot be found in any regnal year that could possibly have belonged to the later Jaṭavarman Kulaśekhara (A.D. 1237) just as the details in No. 578 of 1915 could not be found in any regnal year that could have belonged to the earlier Kulaśekhara (1190 A.D.).
		<i>Māṇavarman</i> alias <i>Sundāra-Pāṇḍya</i> .
"	611	* + 1st year, Vṛiśchika, 2[5], <i>ba. di.</i> 1, Sunday, "Rōhiṇi". The regnal year as well as the day of solar month being uncertain, it is not possible to say which of the three Māṇavarman Sundāra-Pāṇḍyas who reigned in the 13th century is referred to in the inscription. The only occasion between A.D. 1216 and A.D. 1329, when Vṛiśchika 25 concurred with bahula 1, Nak. "Rōhiṇi" and Sunday was on Sunday, Nov. 21, A.D. 1249 (= Vṛiśchika 25) when bahula 1 commenced at '86, and Nak. "Rōhiṇi" ended at '71: but the <i>tithi</i> on such a day would be called <i>paurṇami</i> or Śukla 15, not bahula 1.
1916	103	[1]5th year, Tula, <i>ba. di.</i> [3], Friday, "Anurādhā". Searches were made in 5th year, 15th year and 25th year of the three Māṇavarman Sundara-Pāṇḍyas who began to reign in 1216, 1238 and 1294 and the only positive result discovered is the following. A.D. 1220, Friday, Oct. 2 (= Tula 5). On this day Śukla 4 ended at '58 and Nak. "Anurādhā" at '04. This was the 5th year of the reign of Māṇavarman Sundara-Pāṇḍya who began to reign in A.D. 1216. In any case, the <i>paksha</i> must be <i>śukla</i> not <i>bahula</i> ; and if the year intended was A.D. 1220, the <i>tithi</i> was the 4th not 3rd, as conjecturally read.
		<i>Jaṭavarman</i> alias <i>Sundara-Pāṇḍya</i> .
1915	596	8 + 1st year, Vṛiśchika, 10, <i>ba. di.</i> 11, Sunday, "Hasta". = A.D. 1131; Sunday, Nov. 7 (= 10 Vṛiśchika): '53; '65. This would be the 9th year of Jaṭavarman Sundara-Pāṇḍya whose limits of reign I would now fix between March 31 and 16th May A.D. 1303. See note below.
1916	62	7th year, Tula, <i>ba. di.</i> 11, Monday, "Uttara-Āśādhā". Nakshatra "Uttara-Phalguni" (Tam. <i>Uttaram</i> ) and not "Uttara-Āśādhā" (= Tamil <i>Uttirāḍam</i> ) may join with a bahula 11th <i>tithi</i> , in Tula month. However, the Epigraphist was good enough to read the impression carefully with me, and there is no room to substitute anything for <i>Uttarāḍattu-nāl</i> which is quite clear. We must therefore suppose an error in the inscription itself of "Uttara-Āśādhā" for "Uttara-Phalguni." Presuming such an error, I would suggest as the equivalent of this date. A.D. 1283; Monday, October 18 (= 20 Tula); '16; '79 (Utt-Phalguni). This would fall in the 7th year of Jaṭavarman Sundara-Pāṇḍya who, according to the note below, may now be considered to have commenced to reign between 28th Feb. and 14th Mar. A.D. 1277

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		<i>Jatavarman alias Sundara-Pāndya</i> — <i>cont.</i>
1916	63	10 + 1st year; Karkātaka, <i>bu. di.</i> 9, Friday, "Āśvati". A.D. 1287; Friday; July 4 (= 7 Karkātaka). On this day bahula 9 commenced at 72, ending next day at 77 (such a day would ordinarily be called bahula 8 and not bahula 9). Nak. "Āśvati" ended on Friday at 80. This would fall within the 11th year of the reign referred to in 62 of 1916.
"	66	1 [9]th year, Karkātaka, <i>su. di.</i> 5, Wednesday, "Hasta". Read "[1]th" year instead of "1[9]th year." There is no suitable date in the 19th year of any of the known Jat. Sundara-Pāndyas. I would therefore read "1[1]th year" so as to suit the following: A.D. 1287, Wednesday, July 16 (= 19 Karkātaka); <i>f.d.t.</i> 02; <i>f.d.n.</i> 58. This would be within the 11th year of the reign referred to in No. 62 of 1916.
"	67	10th year; Vṛścika, <i>su. di.</i> 14 Thursday, "Āśvati". = A.D. 1286; Thursday, October 31 (= 4 Vṛścika); <i>f.d.t.</i> 82; <i>f.d.n.</i> 06. It is not a very reliable date, since the <i>tithi</i> began so late on the day of commencement but no better date can be found; and the date now suggested falls within the 10th year of the reign referred to in No. 62 of 1916.
"	104	8th year, Mēsha, <i>ba. di.</i> 13, Tuesday, "Uttirattadi". A date cannot be found falling within the 8th year of the reign of any known Jat. Sundara-Pāndya. I would therefore suggest A.D. 1258, Tuesday, April 2 (= 9 Mēsha); <i>f.d.t.</i> 35; <i>f.d.n.</i> 54, which would fall within the 7th year, not the 8th of Jat. Sundara-Pāndya of 1251. A.D. 1309, Tuesday Ap. 8; <i>f.d.t.</i> 25; 99 is another equivalent, pointing to the 7th year of Jat. Sundara-Pāndya whose reign began in A.D. 1303.
		<i>Māṇavarman alias Sundara-Pāndya</i> .
"	185	17th year, Mīna <i>bu. di.</i> 13, Saturday, "Śadaiyam." A date can be found for these details in the 17th year of the reign either of Jat. Sundara-Pāndya who came to the throne in A.D. 1277 or of the one who began to reign in A.D. 1303. (1) A.D. 1293; Sat.; March 7; 54; 70. (2) A.D. 1320; Sat.; March 8; 63; 71. I may add that of 29 dates free from error examined by me in this connection, this and another (No. 418 of 1909) are the only two neutral dates I have been obliged to admit. All the other 27 dates can be assigned either to the one reign or to the other without making any correction in the inscriptions.
"	221	1 [9]th year, Kanyā, <i>su.</i> 12, Monday, "Rōhini". For <i>Kanyā</i> we must, for calendrical reasons, read <i>Dhanus</i> and 1 [9]th year, 1 [7]th or 1 [8]th would have to be read in order to find a reasonable equivalent. This would be either (1) A.D. 1292, Monday, December 22 (= 26 Dhanus); 71; 89, or (2) A.D. 1319, Monday, December 24 (= 27 Dhanus); 99; <i>f.d.n.</i> 08. Dates like this which contained errors were rejected in the process of determining the dates of accession of the two Jatavarman Sundara-Pāndyas, referred to in the note below.

NOTE.—A fairly large number of new inscriptions of Jatavarman Sundara-Pāndya are available this year for examination. I took the occasion to review the whole question and I hope shortly to be in a position to clear up the matter in an article to be contributed to the *Indian Antiquary*. Briefly, I may state that there are clear proofs consisting of four dates referring to the Barhaspathya cycle and showing that a Jatavarman Sundara-Pāndya reigned from A.D. 1276 or 1277 to A.D. 1293. These dates are Nos. 583 of 1907 "Nandana", 590 of 1907 "Virohini", 592 of 1907 "Vyasa" and 594 of 1907 "Nandana". These four dates have been reported upon by Mr. R. Sewell, I.C.S. (Retired).

On the other hand there are three equally clear dates, containing unmistakable references to days of the Tamil solar months, which show that a Jatavarman Sundara-Pāndya must have begun to reign in A.D. 1303. These dates are No. 252 of 1901 (= A.D. 1317 Mond. August 29 = 1 Kanyā); No. 575 of 1902 (= A.D. 1314, Wed. 28 August = 31 Sīṃha) and the present No. 595 of 1915 (*vide supra*). In the first two of these cases, Kielhorn not knowing of a later Jatavarman Sundara-Pāndya than the one of 1276 or 1277, supposed, quite contrary to his own practice, that there were errors in the day of solar month. There is no such error in these three cases.

These facts being established, it has to be noted that there are 23 other dates, free from error, which being calendrically examined, can be referred either to the one Sundara-Pāndya or to the other. This result is due to the fact that a period of 27 years separates the two reigns; and in 27 years, a *tithi*, *vāra* and *nakṣatra*, unaccompanied by the day of solar month, will ordinarily be found to recur.

Fortunately, however, we have in the several inscriptions besides the calendrical details, also the regnal years. Hitherto Dr. Kielhorn and Mr. Sewell supposed that certain of the regnal years were erroneous, because they did not consider the possibility of a later Jatavarman Sundara-Pāndya having come to the throne at the beginning of the 14th century. Once the possibility is established however, all the 23 regnal years are found to be perfectly right. It would take me too long to set out the proofs in detail; but I may state the broad conclusions; namely (1) that Jatavarman Sundara-Pāndya who was hitherto supposed to have begun to reign, according to Kielhorn, between 13th September 1276 and 15 May 1276; according to my article in *Indian Antiquary*, from 24 June 1276; and according to Mr. Sewell between 6 and 25 August 1276; must, hereafter, be considered to have come to the throne either on 28 February 1277 or on a date between 28 February and 14 March A.D. 1277; (2) that the later Jatavarman Sundara-Pāndya, whose existence I brought to light in my article published in the *Indian Antiquary* has now three clear dates and eight probable ones, free from error, to support his reign, which, I consider for the present, may be taken to establish that that reign began between March 31 and May 16, 1303 (although one inscription, No. 123 of 1904 seems to give him as an absolute date of accession, 28 June 1303).

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ΠΑΝΔΥΑ— <i>cont.</i>		
<i>Jatavarman alias Vira-Pandya.</i>		
1915	613	6th year, Kanyā, 13th, <i>ba. di.</i> 7, Wednesday, "Mrigaśirsha." = A.D. 1259; Wednesday; September 10 (= 13 Kanyā); '80; '82. This is a clear date, showing that, according to the framers of this inscription, Jatavarman Vira-Pandya began to reign on or after 11th September A.D. 1253.
1916	6	11th year, Rishabha, <i>su. di.</i> 11, Monday, "Uttiram." = A.D. 1265; Monday, April 27 (= Rishabha 3; '63; '31. This date shows that, according to the framers of this inscription, Jatavarman Vira-Pandya began to reign on or after April 28, A.D. 1254. The first five dates examined by me under Jatavarman Vira-Pandya of 1254 in <i>Ind. Ant.</i> June-August 1913 together with these two dates point to 1254 as the date of commencement of reign; whereas the 6th and 8th dates (435 of 1906 and 128 of 1908) examined by me in the same place and under the same reign together with No. 243 of 1901 and No. 174 of 1895 (examined by Kielhorn in <i>Ep. Ind.</i> Vol. VII, pages 10, 11) point to A.D. 1253. No. 402 of 1907, the 7th date examined by me in <i>Ind. Ant.</i> (loc. cit) points to either A.D. 1253 or A.D. 1254. Altogether there seem to be now seven dates for A.D. 1254 and four for 1253; one neutral. It is improbable that one Jatavarman Vira-Pandya came to the throne in A.D. 1253 and another in A.D. 1254 and we may for the present suppose that in the four dates referring to A.D. 1254, the number of the regnal year is by error overstated by 1.
<i>Māṛavarman alias Vira-Pandya.</i>		
"	64	31st year, Kanyā, <i>su. di.</i> 3, Friday, "Svāti." In my article in the <i>Ind. Ant.</i> (June to August 1913) I placed the accession of Māṛavarman Vira-Pandya in A.D. 1253, a year earlier than that of Jatavarman Vira-Pandya of Īlam and Koṅgu fame. In one recent case the Epigraphist thought the characters of this reign were later than those of Jatavarman Vira-Pandya of 1254 and I am, therefore, tentatively suggesting dates 27 years later than those previously arrived at by me for Māṛavarman Vira-Pandya. In the present case I suggest, as a tentative equivalent A.D. 1310, Friday, September 25 (= Kanyā 28); <i>su.</i> 3 commenced at '67, ending next day at '66; while "Svāti" ended on Friday at '61.
"	227	11th year, Karkāṭaka, <i>su. di.</i> 7, Saturday, "Śōdi." For reasons stated above, I would suggest as the equivalent of this date A.D. 1290; Saturday, July 15 (= 18 Karkāṭaka); on which day <i>su.</i> 7 ended at '49 while "Svāti" commenced at '14, ending next day at '5.
<i>Tribhuvanachakravartin Vira-Pandya.</i>		
"	74	3rd year, Vriśchika <i>su. di.</i> 13, Thursday, "Tiruvōṇam." = A.D. 1298; Thursday, August 21 (= Simha 24); '53; '19. No dates to suit week-day in A.D. 1255, A.D. 1256, A.D. 1282 which are the 3rd years of the other Vira-Pandyas so far known in 13th century.
"	117	6th year, . . . . . 10, Thursday, "Punarvasu." The only date in the years A.D. 1258, 1259 (which would cover the 6th year of Jatavarman Vira-Pandya whether we reckon his reign from 1253 or 1254) is A.D. 1259, Thursday, November 6 (= Vriśchika 10), on which day bahula 4 ended at '61 and Nakshatra "Punarvasu" at '53. There is also a date in the reign of Jatavarman Vira-Pandya, who began to reign in A.D. 1296; namely A.D. 1301, Thursday, July 6 (= Karkāṭaka 10), on which date Nak. "Punarvasu" ended at '31. In A.D. 1286, Thursday, November 7, on which day bahula 4 ended at '19, and Nakshatra "Punarvasu" at '61 was 11 Vriśchika not 10 Vriśchika. From this we may infer that the king referred to in this inscription was either Jatavarman Vira-Pandya whose reign began in A.D. 1253 or 1254, or the one who began to reign in A.D. 1296, not Māṛavarman Vira-Pandya whose reign began either in A.D. 1253 or in A.D. 1280.



APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḍYA— <i>cont.</i>
		<i>Saḍagōpavarman</i> alias <i>Tribhuvanachakravartin Sundara-Pāṇḍya.</i>
1916	176	13th year, Makara, <i>śu. di.</i> 3, Monday, "Tiruvōṇam" = A.D. 1250; Monday, December 26 (= Makara 1), on which day <i>śu.</i> 3 commenced at '78, ending next day at '79; while "Śravaṇa" ended on Monday at '67. A <i>tithi</i> commencing on any day so late as '78 would not ordinarily be cited for that day; and the date might seem for this reason to be improbable; but no suitable date can be found in the 13th year of any of the other known Sundara-Pāṇḍyas. The following dates were successively examined and had to be rejected for reasons which will be apparent: 1228 Sunday; 1252 January 15 ("Śravaṇa" had ended on Saturday); 1253 January 4, Saturday; 1264 January 3, Thursday; 1283 January 3, Sunday; 1284 January, Saturday; 1288, Monday, December 27 ("Śravaṇa" had ended on Sunday); 1315 Monday, December 29th ("Śravaṇa" had ended on Sunday).
		<i>Māṇavarman</i> alias <i>Śrīvallabha.</i>
"	55	26th year, Kumbha, Monday, . . <i>di.</i> 12, [Punarvasu]. To this king I had assigned, in my articles in the <i>Ind. Ant.</i> for June—August 1913, the date of accession A.D. 1257. I am advised that the king reigned later than the middle of the 13th century and I am, therefore, now assigning to him a date of accession 27 years later. Accordingly, I suggest as the equivalent of the present date A.D. 1311, Monday, September 11 (= 14 Kanni); '27; f.d.n. '58. "Rēvatī" commenced at '59 on Monday.
		<i>Tribhuvanachakravartin Kōṇērinmaikōṇḍāṇ Sundara-Pāṇḍya.</i>
"	163	17th year, [Mithuna], <i>śu. di.</i> 7, Friday, "Viśākha." Mithuna is not a solar month in which <i>śu.</i> 7 can join with "Viśākha." The two may join in Siṃha. I suggest A.D. 1267 Friday, July 29 (= Siṃha 1) when <i>śu.</i> 7 ended at '38 while "Viśākha" commenced at '10 and ended next day at '06. This would be the 17th year of the reign of Jaṭavarman Sundara-Pāṇḍya I with the introduction <i>Samastha jagat-ādhāra</i> etc.
		<i>Māṇavarman</i> alias <i>Tribhuvanachakravartin Kōṇērinmaikōṇḍāṇ Sundara-Pāṇḍya.</i>
"	2	2 + 9th year, Śaka 1463 Plava, Dhanus, 24, <i>śu. di.</i> 5, Thursday, Vyatipātayōga, Vyāghra-karaṇa, "Śadaiyam." [Plava is A.D. 1541]; = A.D. 1541, Thursday, December 22, which was the 24th of Dhanus; <i>śu.</i> 5, ended at '63 and Śatabhishaj at '30.
		<i>Parākrama-Pāṇḍya.</i>
1915	568	Śaka 1470, 5th year, Kilaka, Āvaṇi 17, <i>śu. di.</i> Saubhāgya-yōga, "Tiruvōṇam." = A.D. 1548, Thursday, August 16; f.d.n. '30. The <i>tithi</i> in the śukla-pakṣā which is omitted in the inscription was the 12th. Nakṣatra "Śravaṇa" commenced at '23 on Thursday and ended at '30 on the following day.
		<i>Jaṭavarman</i> alias <i>Tribhuvanachakravartin-Kōṇērinmaikōṇḍāṇ Abhirāma-Parākrama-Pāṇḍya.</i>
"	570	Śaka 1471, 7th year, . . . 13, <i>ba. di.</i> 7, Sunday, Bala-karaṇa, "Pushya." = A.D. 1549, Sunday, October 13; '27; '99. The month was Tulā or Aippaṣi.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA—cont.		
1916	183 (Identical with No. 52 of 1900).	<i>Saḍagōpavarman</i> alias <i>Tribhuvanachakravartin Vikrama-Pāṇḍya</i> . 8th year, Kanyā, <i>śu. di.</i> 3, Friday, "Āyilyam." Solar month "Kanyā" is probably an error for "Mithuna", because <i>śu. 3</i> and "Āślēsha" cannot combine in Kanyā month, but may in Mithuna month. If this correction is made, the date we are in search of is probably A.D. 1254, Friday, June 19 (= Mithuna 24) when "Āshāḍha" <i>śu. 3</i> ended at '64 and Nakshatra "Āślēsha" or "Āyilyam" at '77 of the day.
1915	585	<i>Aḷagan Perumāḷ Parākrama-Pāṇḍya</i> . Śaka 1403, 2 + 6th year, Rishabha, 30th, <i>śu. di.</i> 9, Sunday, Siddha-yōga, "Uttara-Phalguni." = A. D. 1482, Sunday, May 24; <i>śu. 9</i> commenced at '05 of day and "Uttara-Phalguni" ended at '57 of day.
"	577	<i>Jaṭilavarman</i> alias <i>Tribhuvanachakravartin Kōṇērinmaikondān Ativīrarāman Śrīvallabhadēva</i> . Śaka 1493, 9th year, Prajōtpatti, Uttarāyana, Śaisira-ritu, Kumbha-ravi, 16, <i>śu. di.</i> 10, Friday, Śubha-yōga, Śubha-karāṇa, "Ārdra." "Kumbha-ravi 16" should be "Kumbha-ravi 26." For on Friday February 22, A.D. 1571 (= Śaka 1493, Prajōtpatti), which was a day of "Ārdra" and the 26th of Kumbha month, the 10th <i>tithi</i> in śukla-paksha commenced at '37 (ending next day at '42). The Nakshatra ended at '87 on Friday.
"	571	<i>Jaṭilavarman Tribhuvanachakravartin Kōṇērinmaikondān</i> . Śaka 1462, Śarvari, Tai 12, <i>śu. di.</i> , . . . . Bhadra-karāṇa. = A.D. 1541, Saturday, January 8, <i>śu. 11</i> ended at '65. Bhadra-karāṇa is the 22nd karāṇa (see <i>Ind. Chronology</i> Tab. III) and therefore the second half of the 11th <i>tithi</i> [ <i>Ind. Chronology</i> , section 55, p. (23)].
"	567	<i>Iṇḍakālamedutta Śrīvallabhadēva</i> . Śaka 1463, 7th year, Plava, Āvaṇi 22, <i>śu. di.</i> 7, Tuesday, Rishabha-karāṇa, Vishkambha-yōga, Anusha. In the year 1541 (= Ś. 1463 = Plava) <i>śu. 7</i> and "Anusha" combined in Āvaṇi month on the 28th day, which was a Saturday (not Āvaṇi 22, Tuesday).
"	583	<i>Jaṭilavarman Tirunelvelipperumāḷ</i> born under the asterism <i>Hasta</i> . Śaka 1457, Manmatha, Kārttika, 23, <i>śu. di.</i> 12, (error for <i>ba. 12</i> ), Monday Śōbhana-yōga, "Svāti." = A.D. 1535, Monday, November 22; '31; '56. The verification supposes the <i>tithi</i> to be <i>ba. 12</i> for which <i>śu. 12</i> in the inscription is a manifest error.
TELUGU-CHŌḶA.		
<i>Kannāradēva-Chōḍa</i> .		
"	316 and 327	Śaka 1037, Jaya, Chaitra, solar eclipse. There was no solar eclipse in the month of Chaitra in A.D. 1114 or 1115. There was a solar eclipse at the end of Adika-Chaitra at the beginning of Ś. 1036 current = A.D. 1113-14.
<i>Kannaradēva-Chōḍa-Mahārāja</i> .		
"	365	Śaka 10[9]8, Durmati (mistake for Durmukha), Kārttika, <i>śukla</i> 2, Sunday. If Śaka 1098 = Durmukha = A.D. 1176-77 was the correct year, Kārttika (lunar) <i>śu. 2</i> fell on Wednesday, Oct. 6 while Kārttigai (Tamil solar month) <i>śu. 2</i> fell on Friday Nov. 5. In neither case was the week-day Sunday, as stated in the inscription.
<i>Balli-Chōḷarāja</i> .		
"	324	Śaka 1133, Māgha, <i>śu[ddha]</i> 7, Thursday. In A.D. 1201-02 Māgha, <i>śu. 7</i> ended at '61 on Wed. Jan. 2, A.D. 1202. The week-day was not Thursday.
<i>Bhīmadēva Kēśavadēva-Chōḍa-Mahārāja</i> , son of <i>Chōḍadēva-Mahārāja</i> .		
"	410	Śaka 1157, Chaitra, <i>śuddha</i> 5, Sunday, Mēsha-Saṅkrānti. = A.D. 1135, Sunday, Mar. 25, <i>śu. 5</i> ended at '54. The day was that of Mēsha-Saṅkrānti.



APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHĀLUKYAS.		
<i>Pratāpachakravartin Jagadēkamalla.</i>		
1915	503	11th year, Vibhava, Chaitra, New-moon Monday, solar eclipse. In A.D. 1148 on Tuesday; April 20; <i>ba.</i> 15 ended at '18. <i>Ba.</i> 15 commenced on Monday at '27. And it was a day of solar eclipse.
"	517	Yuva, Pau[shya], 5 ( <i>pañchami</i> ), Monday, Uttarāyana-Saṅkrānti. In A.D. 1155-56 = Yuva, Pausha śuddha <i>pañchami</i> fell on Wed., Nov. 30; '98; and Pausha <i>bahula</i> 5 on Friday, Dec. 16; '14. In neither case was Monday the week-day.
<i>Jagadēkamalla (II).</i>		
"	521	5th year, Dundubhi, Śrāvaṇa, Full-moon, Sunday, lunar eclipse. In A.D. 1142-43 (= Dundubhi), Śrāvaṇa full-moon <i>tithi</i> ended on Sat. August 8, A.D. 1142 at '48 of day; and there was a lunar eclipse on that day. It is not known why Sunday is referred to as the day of eclipse.
"	549	5th year, Dundubhi, Pushya, <i>śuddha</i> 6, Friday, Uttarāyana-Saṅkrānti. = A.D. 1142, Friday, Dec. 25; '55. It was a day of Uttarāyana-Saṅkrānti.
<i>Trailōkyamalla (Sōmēśvara I).</i>		
"	489	Śaka 976, Jaya, Phālguna, <i>śuddha</i> 5, Sunday. = A.D. 1055, Saturday, Feb. 4; <i>Su.</i> 5 ended at '94. The week-day was Saturday and not Sunday.
"	522	Śaka 974, Nandana, Pushya, <i>bahula</i> , 2, Thursday, Uttarāyana-Saṅkrānti. In the year A.D. 1052-53 (= Śaka 974 = Nandana), the month Pausha was <i>kshaya</i> , i.e., suppressed (vide <i>Ind. Chron.</i> Tab. X, page 83) and the citation of a <i>tithi</i> belonging to a suppressed month deserves to be noted. Mārgaśīra month in this year is what would ordinarily have been called Pausha and Mārgaśīra <i>ba.</i> 2 in A.D. 1052-53 did fall on a Thursday, i.e., on Thursday, December 10; '73. For another instance of the citation of a suppressed month in an inscription see Report for 1914-15, page 82.
"	561	Śaka 976, Jaya, Pausya, <i>śuddha</i> 1[3], Sunday, Uttarāyana-Saṅkrānti, lunar eclipse. The date intended is apparently either A.D. 1053, Sunday, Nov. 28, when Mārgaśīra, śukla 15 ended at '55, and on which day there was a lunar eclipse, or A.D. 1053, Sunday, Dec. 26 when Pausha śukla 13 (which of course could not be a day of lunar eclipse) ended at '19 of day. <i>Jaya</i> in the inscription is apparently an error for <i>Vijaya</i> , since the former was A.D. 1054-55 and the latter A.D. 1053-54. Pausha may or may not be an error. The solar month and day corresponding to Pausha <i>śu.</i> 13 were Makara 3, which was after Uttarāyana-Saṅkrānti.
"	565	Chālukya Vikrama year 6, Durmati, Pushya, <i>bahula</i> , [6], Thursday, Uttarāyana-Saṅkrānti. = A.D. 1081, Thursday, Dec. 23, when <i>bahula</i> 6 commenced at '53, ending on Friday at '43. Uttarāyana-Saṅkrānti in this year fell on Friday, 24 Decr. at '30 of day (by Āryasiddhānta).
"	515	Ch. Vik. year 17, Āṅgīrasa, Vaiśākha, Full-moon, lunar eclipse. = A.D. 1092, (= Āṅgīrasa), Saturday, April 24, when there was a lunar eclipse, <i>tithi</i> ending at '57.
"	516	Mārgaśīra, Full-moon, Sunday, lunar eclipse. In A.D. 1053, Sunday Nov. 28; <i>śu.</i> 15 ended at '55 of day and there was a lunar eclipse.
"	518	Ch. Vik. year 32, Sarvajit, Pushya, Full-moon, Tuesday, lunar eclipse. = A.D. 1107 (= Sarvajit), Tuesday, Decr. 31, when there was a lunar eclipse, <i>tithi</i> ending at '66.
"	519	Ch. Vik. year 4, Siddhārthin, Jyēshtha, <i>śuddha</i> 10, Thursday. In A.D. 1079 (= Siddhārthin = Chālukya Vikrama year 4), Jyēshtha <i>śuddha</i> 10 fell on Monday May 13, so that Jyēshtha <i>śuddha</i> 6 was Thursday, May 9, when 6th <i>tithi</i> ended at '36.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		WESTERN CHĀLUKYAS— <i>cont.</i>
		<i>Trailōkyamalla (Sōmēśvara I)—cont.</i>
1915	523	Ch. Vik. year 4, Siddhārthin, Jyēshtha, <i>suddha</i> 10, Thursday. Same remarks as against No. 519.
		<i>Bhuvanaikamalladēva.</i>
"	514	Śaka 990, Kīlaka, Mārgasīra, Full-moon, Friday, lunar eclipse. In A.D. 1068, Friday, Aug. 15; <i>śu.</i> 15 ended at 15 of day, and there was a lunar eclipse on this day. The month was Bhādrapada and not Mārgasīra. In this year, Mārgasīra <i>śu.</i> 15 fell on Wednesday. Mārgasīra in the inscription is probably an error for Bhādrapada.
		<i>Tribhuranamalla (Vikramāditya VI).</i>
"	505	Chālukya Vikrama year 31, Vyaya, Śrāvana, Full-moon, Wednesday, lunar eclipse. A.D. 1106-07 = Ch. Vik. Era 31 = Vyaya. In this year Śrāvana full-moon, when there was a lunar eclipse, fell on Tuesday, July 17, A.D. 1106: the <i>tithi</i> ended at 92. The inscription (like No. 521 of 1915) quotes however the next day Wednesday as the day of eclipse.
		<i>Bhūlōkamalladēva (Sōmēśvara III).</i>
"	499	Ch. Vik. year 58, Pramādīcha, Pushya, <i>bahula</i> 11, Sunday, Uttarāyana-Saṅkrānti, Vyatipāta, solar eclipse. In A.D. 1133-34, (= Pramādīcha = Ch. Vik. year 58), Pushya <i>bahula</i> 11 fell on Sunday, December 24, A.D. 1133 when <i>tithi</i> ended at 12 of day. Uttarāyana-Saṅkrānti occurred on the same day at 75 of day; but solar eclipse did not occur till Saturday 27 January, A.D. 1134, which was Māgha Amāvāsyā.
"	502	Ch. Vik. year 57, Paridhāvin, Chaitra, <i>suddha</i> 5, Thursday, "Rōhini," Śobhanayōga, Bālavā-karaṇa, and Vishu-Saṅkramaṇa. A.D. 1132. The day intended is apparently A.D. 1132, Wednesday, March 23, on which day Chaitra <i>suddha</i> 5 ended at 75 and Vishu-Saṅkrānti, or Mēsha-Saṅkrānti occurred at 84. But the week-day was Wednesday, not Thursday which must be an error.
		<i>Trailōkyamalla Bhujabalarāra Rāyamurāri Sōmēśvaradēva (IV).</i>
"	555	Śaka 1106, Krōdhin, Kārttika, New-moon, Monday, solar eclipse. = A.D. 1184 (= Krōdhin) Monday, November 5; (lunar) Kārttika <i>ba.</i> 15 ended at 18. But there was no solar eclipse on that day. In A.D. 1183 (lunar) Kārttika, new-moon was on Thursday and then there was a solar eclipse.
		<i>Vīranārāyaṇa Sōmēśvaradēva IV.</i>
"	546	Śaka 1108, Parābhava, Pushya, <i>suddha</i> 13, Wednesday, Uttarāyana-Saṅkramaṇa. In A.D. 1186 (= Parābhava), Pushya <i>śu.</i> 13 ended on Friday at 07. In A.D. 1185, which was not Parābhava, Pushya <i>śu.</i> 13 ended on Sunday at 42. In either case the inscription must be wrong as to week-day.
		<i>Vinayāditya Satyāśraya.</i>
1915-16	7 App. A	Śaka 614, 12th year, Ashāḍha, Full-moon, summer solstice. If the reference were to Śaka 614 expired (as in Kielhorn's No. 29— <i>vide</i> his <i>List of Southern Inscriptions</i> ), the Ashāḍha full-moon would be that which fell on June 4 (Adhika Ashāḍha), which would be about the 76th day of the Indian solar year or that which fell on July 4, (Nija Ashāḍha) which would be the 105th day of the Indian solar year. Neither day would be the summer solstice, whether of the tropical or of the sidereal sun. But if we took Śaka 614 as referring to the current Śaka year, i.e. to A.D. 691-2, then Ashāḍha full-moon would have been on June 16, A.D. 692, which would be the 88th day of the Indian sidereal year and very near the tropical summer solstice.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<b>ĒĀSHTRAKŪṬA.</b>
		<i>Gōyindara Ballaha.</i>
1915	512	Śaka 852, Khara, Phālguna, <i>śuddha</i> 5, Friday. = A.D. 931, Friday, February 25, on which day Phālguna <i>śuddha</i> 5 ended at '67 of the day. Northern Khara coincided with A.D. 930-31 while the Khara of Southern India was A.D. 931-32. The inscription must be taken to refer to the Northern or true Bārhaspatya cycle of 60 years (see <i>Indian Chronology</i> , Chapter XIII) and not to the southern cycle
		<b>SĀLUVA.</b>
		<i>Mahāmaṇḍalēśvara Teliṅgurāyadēva-Mahārāya.</i>
"	476	Śaka 1350, Kilaka, Āśvina, <i>śuddha</i> 15, Sunday, lunar eclipse. In A.D. 1428 (= Kilaka) Āśvina <i>śu.</i> 15 fell on Thursday and not on Sunday; but it was a day of lunar eclipse. In A.D. 1427 (= Ś. 1350 current) Āśvina <i>śu.</i> 15 fell on Sunday, October 5; and ended at '65 of day.
		<i>Narasana-Nāyaka.</i>
"	143	Śaka 1420, Kālayukta, Mēsha, <i>śu. di.</i> Purnamī, "Hasta," Sunday. In A.D. 1498 (= Kālayukta), Mēsha <i>śu.</i> 15 fell on Friday and the Nakshatra was "Chitra". But in A.D. 1497 (= Ś. 1420 current, but not Kālayukta), Mēsha <i>śu.</i> 15 fell on Sunday, April 16 and ended at '91 of day. The Nakshatra was "Svāti"; but it has to be noted that "Hasta" had ended on the previous day Saturday about sunrise. The Nakshatra "Chitra" which is between "Hasta" and "Svāti" having begun at sunrise and ended at '94 on Saturday.
		<i>Narasā-Nāyaka.</i>
1916	47	Śaka 142[4], Dandubhi, Uttarāyana, Kumbha, <i>ba. di.</i> 4, Vidirbaka-vāra (?) Vyatipāta-yōga, "Tiruvēnam". In A.D. 1502-03 (= Dundubhi) Kumbha <i>ba.</i> 4 fell on Wednesday, February 15, A.D. 1503 when the Nakshatra was "Chitra"; but on Thursday, February 23, A.D. 1503 the Nakshatra was "Śravaṇa" ending at '78 and <i>ba.</i> 3 (not 4) commenced at '70 ending on Friday at '66. In A.D. 1501-02 Kumbha <i>ba.</i> 4 fell on Thursday 27 January A.D. 1502 and the Nakshatra was "Hasta".
		<b>VIJAYANAGARA DYNASTY, I.</b>
		<i>Vira-Kumāra-Kampana-Uḍaiyar, son of Bokkana-Uḍaiyar</i>
1915	272	Śaka 1285, Śōbhakrit, Dhanus, <i>śu. di.</i> 11, Wednesday, Punarvasu. In A.D. 1363 (= Śōbhakrit = Ś. 1285 expired), Dhanus <i>śu.</i> 11 fell on Sunday and the Nakshatra was "Bharani". In A.D. 1362 (= Ś. 1285 current), Dhanus <i>śu.</i> 11 fell on Monday and the Nakshatra was "Āśvini"
1916	226	Śōbhakrit, Karkataka, <i>śu. di.</i> 7, Saturday, Śōdi. In A.D. 1363 (= Śōbhakrit), Karkataka, <i>śu.</i> 7 fell on Tuesday.
		<i>Harihara II.</i>
1915	417	Śaka 132[2], Vikrama, Māgha, <i>śu.</i> 10, Monday. = A.D. 1401, Monday, January 24; <i>śu.</i> 10 commenced at '28 and ended on Tuesday at '24.
		<i>Harihara (?)</i>
1916	215	Yuva, Makara, <i>śu. di.</i> 8, Āśvati, Monday. = A.D. 1395, Monday, January 7; <i>śu.</i> 8 commenced at '81 and ended on Tuesday at '73 of that day.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, I— <i>cont.</i>		
<i>Harihara.</i>		
1916	217	Bahudhanya, Rishabha, <i>su. di.</i> 3, Sunday, "Punarpusam" = A.D. 1398, Sunday, May 19; '37; '75.
<i>Dēvarāya.</i>		
"	144	Śaka 1360, Krōdhana, Mithuna, <i>su. di.</i> 10, Monday, "Tiruvōṇam". The cyclic year quoted is correct according to northern cycle (vide No. 512 of 1915). The year in southern cycle was Kālayukta = A.D. 1438, Monday, June 2; f.d.t. '34. The Nakshatra was "Chitra" and not "Śravaṇa".
"	193	Śaka 1360, Kālayukti, Mithuna, <i>su. di.</i> Monday, "Punarpusam". In A.D. 1438 (= Ś 1360 expired = Kālayukta), on Monday, May 26; (= 30 Vṛishabha; not a day in Mithuna) '11; f.d.n. '09. Mithuna in the inscription is apparently an error for Vṛishabha.
"	230	Śaka 1365, Rudhīrōdgāriṇ, Vṛiśchika, <i>su. di.</i> 12, Monday, "Rēvati". = A.D. 1443, Monday, November 4; '70; '73.
<i>Vijayarāya.</i>		
1915	420	Śaka 1363, Durmati, Kārttika, <i>su.</i> 11, Thursday. = A.D. 1441, Thursday, October 26; '40.
<i>Mallikārjuna.</i>		
"	386	Śaka 137[6], Śrīmu[kha], Bhādrapada, <i>su.</i> 15, Sunday. = A.D. 1453, Sunday, August 19; '29.
<i>Virapratāpa Dēvarāya-Mahārāya Mallikārjunarāya.</i>		
1916	252	Śaka 1385, Chitrabhānu, Dhanus, <i>su. di.</i> 5, Friday, "Viśakhā". <i>su.</i> 5 and "Viśakhā" cannot concur in the month of Dhanus. In A.D. 1463 (= Ś. 1385 expired = Subhānu not Chitrabhānu), <i>su.</i> 5 commenced on Friday, September 16 at '86 and ended on Saturday at '76. "Viśakha" ended on Friday at '76.
"	254	Śaka 1323, Vikrama, Mithuna, <i>su. di.</i> 11, Monday, "Rēvati". In A.D. 1400 (= Ś. 1323 current = Vikrama), Mithuna <i>su.</i> 11 fell on Thursday and not on Monday. The Nakshatra was "Svāti". <i>su.</i> 11 and "Rēvati" can concur ordinarily only in Vṛiśchika, not in Mithuna. In A.D. 1400, such concurrence took place on Friday, October 29, A.D. 1400, when <i>su.</i> 11 ended at sunrise and "Rēvati" began at '38, ending next day at '50.
VIJAYANAGARA DYNASTY, II.		
<i>Vira-Narasimharāya, son of Bhujabaladēva-Mahārāya.</i>		
1915	289	Śaka 1431, Śukla, Karkātaka, <i>su. di.</i> 5, Friday, "Hasta". In A.D. 1509 on Sunday, July 22; <i>su.</i> 5 ended at '21 and "Hasta" at '35. The week-day seems to be wrong.
<i>Kṛishnarāya.</i>		
"	138	Śaka 1455 (read Ś. 1445), Svabhānu, Kārttika, 23, Purnima, Sunday. = A.D. 1523 (= Ś. 1445 = Svabhānu) Sunday, November 22; <i>su.</i> 15 commenced at '03 and ended at '01 on Monday.
"	335	Śaka 1440, Īsvara, Jyēshtha, ba[hula] 1[3]0, Friday, solar eclipse = A.D. 1517 (= Ś. 1440 current = Īsvara) Friday, June 19; <i>ba.</i> 30 ended at '17 of day; and the day was one of solar eclipse.
"	336	Śaka 1440, Īsvara, Māgha, <i>ba.</i> 1[4], Monday. = A.D. 1517, Monday, February 8; f.d.t. '16.
"	353	Śaka 1445, Chitrabhānu, Vaiśakha, <i>ba.</i> 3, Monday. = A.D. 1522 (= Ś. 1445 current = Chitrabhānu) Monday, May 12; f.d.t. '69.



APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, II— <i>cont.</i>		
<i>Kṛishṇarāya</i> — <i>cont.</i>		
1915	433	Śaka 14 [43], Vishu, Kārttika, <i>śu.</i> 15, Monday. In A.D. 1521 Kārttika (lunar) <i>śu.</i> 15 commenced at .02 and ended at .94 on Tuesday, October 15; so that no part of <i>śu.</i> 15 touched Monday. Monday in the inscription seems to be an error for Tuesday.
"	623	Śaka 1442, Pramāthin, Kārttika, <i>suddha</i> 15, Sunday, lunar eclipse. = A.D. 1519, Sunday, November 6; <i>śu.</i> 15 ended at .68 of day; and it was a day of lunar eclipse.
1916	169	Śaka 1437, Yuva, Karkāṭaka, Sōmagrahana. = A.D. 1515, Wednesday July 25 (= 26 Karkāṭaka) when there was a lunar eclipse.
"	216	Śaka 1443, Vṛisha, Ādi 31, Monday, Ēkādaśi, "Mṛigaśīrsha" = A.D. 1521, Monday July 29; .80; .52.
"	225	Śaka 1442, Vikrama, Makara, <i>śu. di.</i> 7, Sunday, "Hasta." In A.D. 1520 Makara <i>śu.</i> 7 fell on Tuesday, January 15, A.D. 1521. The date intended is apparently Sunday, Dec. 30, A.D. 1520 on which day <i>ba.</i> 7 commenced at .27 of day, ending at .34 on the following day, while Nakshatra "Hasta" was current throughout Sunday, having commenced at .91 on Saturday and ending at .01 on Monday. <i>Śukla</i> 7 in the inscription is apparently an error for <i>bahula</i> 7.
"	246	Śaka 1435, Śrīmukha, Kumbha, <i>śu. di.</i> 12, (Bhīmadvādasi), Monday, "Punarvasu." = A.D. 1514 Mon. Feb. 12; on which day Māgha <i>śu.</i> 12 ended at .71 of day and Nakshatra "Punarvasu" at .55 of day. Māgha <i>śu.</i> 12 is called "Bhīshmadvādasi"—vide <i>Ind. chron.</i> p. (51).
<i>Achyutarāya.</i>		
1915	136	Śaka 1458, Durmukhi, Arpaśi, 27, Dvādasi, Wednesday, "Uttara-Phalguni." In A.D. 1536 on Wed. Oct. 11; <i>ba.</i> 12 ended at .95 of day and Nakshatra "Uttara-Phalguni" commenced at .22 of day ending at .31 of the following day. The citation Aippaśi 27, <i>dvādasi</i> appears to be a case of a curious <i>lapsus calami</i> for Aippaśi 12, 27th <i>tithi</i> ; for in reality the day was such. On Aippaśi 27 in that year, i.e., Oct. 26, the <i>tithi</i> was no doubt <i>dvādasi</i> but the week-day was Tuesday, not Wednesday and the Nakshatra was not "Uttara-Phalguni" but "Rēvati."
"	492	Śaka 1454, Nandana, Phālguna, <i>ba.</i> 7, Monday. = A.D. 1533, Monday, March 17; <i>ba.</i> 7 ended at .35.
"	527	Śaka 1457, Jaya, Pushya, <i>suddha</i> 3, Monday, Saṅkramaṇa. = A.D. 1534 (= Jaya = Śaka 1457 current), Monday, December 7; f.d.t. .19.
"	620	Śaka 14 [53], Khara, Kumbha, <i>ba. di.</i> 14, Śravaṇa, Sunday, Śivarātri. = A.D. 1532 (= Khara, Śaka 1453 current), Sunday, February 4; f.d.t. .22; .93.
"	621	Śaka 1300 (mistake for 1464) Plava, Tai, Purnami, "Pushya," Monday. In A.D. 1541-42 (= Plava, Śaka 1464 current), Tai Purnami <i>tithi</i> ended on Sunday, January 1, A.D. 1542 at .92: Nak. "Pushya" ended on Monday, January 2 at .78. In A.D. 1542-43 (= Śaka 1464 expired = Śubhakṛit), Tai Purnami <i>tithi</i> and "Pushya" fell on Saturday, January 20, A.D. 1543, ending at .93 and .40 respectively on the same day.
1916	210	Śaka 1458, Durmukhi, Mithuna, <i>śu. di.</i> 7, Sunday, "Hasta." = A.D. 1536 Sunday, June 25; .92; f.d.n. .14.
"	222	Śaka 1458, Durmukhi, Mēsha, <i>śu. di.</i> 10, "Tiruvōṇam," Friday. <i>Śu.</i> 10 and "Śravaṇa" cannot concur in Mēsha but may do so in Kanyā. In A.D. 1536 (= Śaka 1458 expired = Durmukhi), Āśvina <i>śu.</i> 10 and "Śravaṇa" concurred on Sunday, September 24 but the week-day was not Friday. On Friday, March 31, A.D. 1536 (= Mēsha 5) Mēsha <i>śu.</i> 10 commenced at .19, ending at .27 on Saturday but the Nak. for Friday was "Āślēsha," not "Śravaṇa."
<i>Sadāśivarāya.</i>		
1915	314	Śaka 1468, Parābhava, Jyēsthā, <i>śu.</i> 15, Monday. = A.D. 1545; Monday, May 25; f.d.t. .21.



APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*con*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<b>VIJAYANAGARA DYNASTY, II—<i>cont.</i></b>		
<i>Sadāśivarāya—cont.</i>		
1915	419	Śaka 1468, Parābhava, Śrāvaṇa, <i>ba.</i> 12, Thursday. In A.D. 1546 (= Śaka 1468 expired = Parābhava) Śrāvaṇa, <i>ba.</i> 12 ended on Monday, 23rd August, at '07; and in A.D. 1545 (= Śaka 1468 current) it ended on Tuesday, August 4, at '32. In neither case the week-day Thursday.
"	454	Śaka 1477, Rakshasa, Śrāvaṇa, <i>su.</i> 11, Thursday. In A.D. 1555 (= Śaka 1477 expired = Rakshasa), Śrāvaṇa <i>su.</i> 11 fell on Tuesday 23 July. In A.D. 1554 (= Śaka 1477 current = Ānanda) Śrāvaṇa <i>su.</i> 11 fell on Thursday, August 9, ending at '49 of the day. The latter is probably the intended date.
"	475	Śaka 1467, Kilaka, Āśāḍha, <i>su.</i> 1, Thursday. In A.D. 1548 (= Kilaka, Śaka 1470 expired), Āśāḍha, <i>su.</i> 1 fell on Thursday, June 7, ending at '06 of day. But this was Śaka 1470 expired not Śaka 1467 which must be an error.
"	485	Śaka 1481, Siddhārthin, Āśvīja, <i>su.</i> 15, [Sunday]. = A.D. 1559, Sunday, October 15 f.d.t. '38.
"	543	Śaka 1482, Raudri, Vaiśākha, <i>ba.</i> 15, solar eclipse. A.D. 1560 (= Śaka 1482 expired = Raudri) Vaiśākha, <i>ba.</i> 15 fell on Saturday, May 25; but there was no solar eclipse on that day. There was a solar eclipse on Śrāvaṇa, <i>ba.</i> 15 which fell on Wednesday, August 21, A.D. 1560.
1916	191	Śaka 1483, Durmati, Tūlā, <i>su.</i> di. 7, Wednesday. = A.D. 1561, Wednesday, October 15; '23
"	213	Śaka 1463, Śōbhakṛit, Simha, <i>su.</i> di. 6, Monday, Śōdi (= Svāti). = A.D. 1543, Monday, August 6; '27; '47.
<b>VIJAYANAGARA DYNASTY, III.</b>		
<i>Raṅga II (Śrīraṅgarāya).</i>		
"	209	Śaka 1499, Bahudhānya, Mēsha, <i>ba.</i> di. 10, Monday, "Śrāvaṇa." (Śaka 1500 = A.D. 1578 = Bahudhānya). = A.D. 1578, Monday, March 31; f.d.t. '85; f.d.n. '00.
"	262	Śaka 1508, Vyaya, Tūlā, <i>su.</i> di. 12, Rēvati, Monday. = A.D. 1585, Monday, October 25; '26; f.d.n. '21.
"	263	Śaka 1509, Chitrabhānu, Vaigāśi 13, Kārttigai, Amāvāsya, Saturday. Chitrabhānu = A.D. 1582 = Śaka 1504. The date corresponds only to a day in A.D. 1583 = Śaka 1505. For in A.D. 1583 on Saturday, May 11; <i>ba.</i> 15, ended at '50 and the Nakshatra "Kārttigai" or "Kṛittika" at '33. Śaka 1509 in the inscription is apparently an error for Śaka 1506 current or Śaka 1505 expired, and Vaigāśi 13 appears to be an error for Vaigāśi 14. To find an equivalent for Vaigāśi 13, "Kārttigai" Nakshatra, Saturday, and Amāvāsya, we must go back to A.D. 1556 (= Śaka 1478 expired = Nala), when all these details concurred on Saturday, May 9.
<i>Veṅkaṭapatidēva.</i>		
"	208	Śaka 1514, Nandana, Mēsha, <i>su.</i> di. 2, Sunday, Āśvati. In A.D. 1592 on Sunday, April 2; <i>su.</i> 1 commenced at '19 on Sunday and ended at '09 on the following day. The Nakshatra "Āśvati" ended on Sunday at '75. <i>Su.</i> 2 in the inscription is apparently an error for <i>su.</i> 1.
<b>KĀKATĪYAS.</b>		
<i>Gaṇapatidēva-Mahārāya.</i>		
1915	405	Śaka 11[71*], Kilaka, Paushya, <i>suddha</i> 10, Monday, Uttarāyana-Saṅkrānti. In A.D. 1247 (= Śaka 1170 current) on Monday, December 9, <i>su.</i> 10, ended at '19. As this day was the 13th of Dhanus, it was not Uttarāyana-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		KĀKATĪYAS— <i>cont.</i>
		<i>Rudradēva.</i>
1915	333	Śaka 1199, Bahudhānya, Vaiśākha, <i>suddha</i> 3, Thursday. = A.D. 1277, Thursday, April 8; '02.
		<i>Pratāparudradēva.</i>
"	298	Śaka 1242, Raudri, Śrāvaṇa, <i>suddha</i> 1, Monday. = A.D. 1320, Monday, July 7; <i>su.</i> 1 ended at '60
		YĀDAVAS.
		<i>Singana.</i>
"	552	Śaka 1[12]5, Dundubhi, Pushya, <i>su.</i> [8], Thursday, Uttarāyana-Saṅkrānti. A.D. 1202, Thursday, December 26; <i>su.</i> 11 ended at '88. Uttarāyana-Saṅkrānti occurred on Wednesday, 25th December, at '61 of the day and was apparently kept on Thursday. <i>Su.</i> [8] in the inscription seems to be a wrong reading for [11].
		<i>Jaitugi (II).</i>
"	520	Śaka 1[151], Virōdhin, Chaitra, <i>suddha</i> 10, Wednesday. In A.D. 1229, Chaitra (lunar) <i>su.</i> 10 fell on Tuesday. But in the solar month of Chittirai or Mēsha, <i>su.</i> 10 commenced on Wednesday, 4th April (= 11 Mēsha) at '06 and ended at '04 the following day. The month of "Chaitra" in the inscription may perhaps have been meant for solar month Chittirai or Mēsha.
		<i>Rāmachandradēva.</i>
"	478	Śaka 1200, Bahudhānya, Jyāishṭha, <i>su.</i> 1, Thursday. In A.D. 1278, Jyēshṭha, <i>su.</i> 1 fell on Tuesday, 24th May, but <i>su.</i> 10 was on Thursday, June 2; when the <i>tithi</i> ended at '19.
		KALACHURYA.
		<i>Rāyamurāri Bhujabalamalla Sōmēsvara.</i>
"	513	Śaka 1093, Khara, Māgha, <i>suddha</i> 5, Monday. In A.D. 1171-2 (= Śaka 1093 current = Khara) Māgha <i>su.</i> 5 ended on Sunday, 2nd January, A.D. 1172. Monday quoted in the inscription seems to be wrong.
		<i>Bhujabulamalla.</i>
"	504	Regnal year lost. Tārāṇa, Jyēshṭha, <i>suddha</i> , Full-moon, Saturday, lunar eclipse. = A.D. 1164 (= Tārāṇa, S. 1086, expired), Saturday, June 6, '84. It was a day of lunar eclipse.
		VELANĀṆḌU.
		<i>Velanāṇṭi-Gonka.</i>
"	441	Śaka 1054, Kārttika, <i>suddha</i> 13, Sunday. = A.D. 1132, Sunday, October 23; f.d.t. '47.
		KONḌAPADMAṬI.
		<i>Manma-Maṇḍa.</i>
"	393	Śaka 1061, Āśvija, dark-half, Indra's day (i.e., 12th <i>tithi</i> ), Monday. In A.D. 1138 (= Śaka 1061 current) Āśvina <i>ba.</i> 12 fell on Sunday. In A.D. 1139 (= Śaka 1061 expired) Āśvina <i>ba.</i> 12 fell on Saturday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Kōṭas.
		<i>Manmakēta or Kōṭakēta (Kēta III).</i>
1915-16	5 of App. A.	Śaka 1162, Māgha, ardhōdaya. Ardhōdaya [ <i>vide Ind. Chron.</i> p. (53)] is defined to be a combination of Sunday with Nakshatra "Śravaṇa" by day time and Yōga-Vyatipāta on amāvāsya day at the end of Pausa month. In A.D. 1240-41 (= Ś. 1162 expired), on Sunday, 13 January A.D. 1241 all these phenomena concurred by day time, because on that day amāvāsya <i>tithi</i> at the end of Pausa month ended at '72; Nakshatra "Śravaṇa" had commenced on Saturday at '95, was current throughout Sunday and ended on Monday at '02. Lastly Yōga-Vyatipāta ended on Sunday at '62 of the day.
		<i>Jagamechchuganḍa Gaṇapatidēva</i>
"	391	Śaka 1180, Bhādrapada, <i>ba.</i> 6, Friday. In A.D. 1257 (= Śaka 1180 current) Bhādrapada <i>su.</i> 6 fell on Friday, 17 August while <i>ba.</i> 6 in the same month commenced on Friday, August 31 at '57 and ended on Saturday, September 1 at '51.
		<i>Bhima.</i>
"	299	Śaka 1187, Phālguna, <i>su.</i> 5, [Thursday]. In A.D. 1216 on Wednesday, February 24; <i>su.</i> 5 ended at '51. The week-day in the inscription should be [Wednesday] not [Thursday].
		MISCELLANEOUS.
		<i>Rakkasa Gaṅgarasadēva-Mahārāja.</i>
"	563	Śaka 1169, Plavaṅga, Jyēsthā, <i>śuddha</i> 13, Saturday. = A.D. 1247 Saturday, May 18; <i>su.</i> 13 was current the whole of that day. The <i>tithi</i> commenced on Friday at '94 and ended on Sunday at '01.
		<i>Tribhuvanachakravartin Vīra-Gaṇḍagopāla.</i>
1916	165	4th year, Kumbha, <i>su.</i> <i>di.</i> 7, Monday, "Punarvasu." In Kumbha month <i>su.</i> 7 and "Punarvasu" cannot join, any more than in Tula month (see next inscription) <i>su.</i> 11 and Aśvati can join. This is unfortunate since only two dated inscriptions seem to be available for this reign and both are intrinsically wrong. The king is referred in the famous introduction <i>Samastha-jagad</i> of the inscriptions of Jaṭāvarman Sundara-Pāṇḍya I of A.D. 1251.
"	178	2nd year, Tula, <i>su.</i> <i>di.</i> 11, Monday, "Aśvati." See remarks against last inscription.
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagopāla.</i>
"	137	32nd year, Rishabha, <i>su.</i> <i>di.</i> 7, Sunday, "Pushya." One of the following dates is a possible equivalent, the solar month being an uncertain factor in nearly all the inscriptions of this reign which have been furnished for verification this year. A.D. 1280, Sunday, Ap. 7 (= Mēsha 14), f.d.t. '07; f.d.n. '84 (Nak. commenced on Sunday at '75). A.D. 1281—Saturday, Ap. 26 (= Rishabha 2); '80; '14. Week-day in A.D. 1282 was Thursday (Ap. 16 = Mēsha 23); and in A.D. 1283, Monday, (April 5 = Mēsha 11). A.D. 1284, Sunday, Ap. 23 (= Mēsha 30); '79; '37.
"	139	5th year, Karkāṭaka, <i>su.</i> <i>di.</i> 5, Sunday, "Uttiram." <i>Karkāṭaka</i> is probably an error for <i>Mithuna</i> . In A.D. 1254, on Sunday, June 21 (= Mithuna 26), <i>su.</i> 5 ended at '78, while "Uttiram" or "Uttiram Phalguni" commenced at '97, was current all Monday and came to end on Tuesday at '07. "Uttara-Phalguni" was the Nakshatra of Monday and Tuesday rather than of Sunday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<b>MISCELLANEOUS—cont.</b>		
<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpāva—cont.</i>		
1916	140	<p>• • • , Makara, <i>su. di.</i> 7, Monday, "Uttirattādi."</p> <p>There are suitable dates in A.D. 1269, (Monday, December 30 = Makara 5; f.d.t. 42; 42); A.D. 1283 (Monday, December 27 = Makara 1; f.d.t. 00; 32) and possibly in one or two other years between 1249 and 1283.</p>
"	164	<p>15th year, Mēsha, <i>su. di.</i> 3, Friday, "Pūsam."</p> <p>The solar month <i>Mēsha</i> is probably an error for <i>Mithuna</i>, in which alone <i>su. 3</i> can ordinarily concur with "Pushya". But even with this correction there is no complete equivalent in the years A.D. 1262, 1263, 1264, 1265, 1266, 1267, 1268.</p>
"	177	<p>28th year, Karkātaka, <i>su. di.</i> 3, Saturday, "Mūla."</p> <p>The solar month Karkātaka, in which <i>su. 3</i> and "Mūla" cannot concur, is probably an error for Vriśchika in which such concurrence can take place. With this correction, we may find an equivalent in A.D. 1277 on Saturday, October 30 (= Vriśchika 3) when Śukla 3 ended at 90 and Nakshatra "Mūla" commenced at 29, ending next day at 24.</p>
"	197	<p>30th year, Tulā, <i>su. di.</i> 7, Friday, "Punarpuṣam." The solar month <i>Tulā</i> is a manifest error for, possibly, <i>Mēsha</i>. With this correction, we may find a base equivalent in A.D. 1278, Friday Ap. 1 (= Mēsha 7); on which day <i>su. 7</i> ended at 35, while Nakshatra "Punarvasu" commencing at 60 on the same day ended next day at 65.</p> <p style="text-align: center;"><i>Nabōbu Sādāllēkhān Sāyapu.</i></p>
1915	617	<p>Śaka 1596, Ānanda, Māsi, 19, Ādrā, 13 (<i>trayōdaśi</i>), Friday.</p> <p>A.D. 1674-75 = Ś. 1596 expired = Ānanda.</p> <p>The date should apparently be Māsi 16, "Śravana," 13 (<i>trayōdaśi</i>), Friday which would then be A.D. 1675, Friday, February 12 (= Māsi 16), on which day <i>bahula trayōdaśi</i> ended at 45 and Nakshatra "Śravana" ended at 62.</p> <p style="text-align: center;"><b>ANONYMOUS.</b></p>
"	137	<p>Dundubhi, Kārttigai, Thursday, Pañchami, "Uttarāshāḍha," 15</p> <p>= A.D. 1621, Thursday, November 8; 42; 55.</p>
"	293	<p>Śaka 10[8]8, Āsvayuja, <i>su. di.</i> 10, Thursday.</p> <p>= A.D. 1166, Thursday, October 6; 32.</p>
"	296	<p>Śaka 1479, Piṅgala, Māgha, <i>bahula</i> 14, Monday, Mahāśivaratri.</p> <p>In A.D. 1557 on Friday, January 29; Māgha, <i>ba.</i> 14 ended at 50; and Nak. "Śravana" at 70. The week-day Monday seems to be wrong. Mahāśivaratri is the midnight nearest to Māgha, <i>ba.</i> 14, at which Nakshatra "Śravana" is current.</p>
"	306	<p>Śaka 1346, Krōdhin, Māgha, <i>su.</i> 2, Monday.</p> <p>= A.D. 1424, Monday, January 3; f. d. t. 08.</p>
"	309	<p>Śaka 1187, Krōdhana, Kārttika, <i>bahula</i> 15, Monday.</p> <p>= A.D. 1265, Monday, November 9; 45.</p>
"	320	<p>Śaka 1179, Durmati (wrong), Bhādrapada, <i>bahula</i> 2, Sunday.</p> <p>Śaka year is wrong as (Durmati = A.D. 1261 = Śaka, 1184) current. In A.D. 1261, Monday, September 12; <i>ba.</i> 2 ended at 36. It commenced on Sunday at 37.</p>
"	323	<p>Śaka 1813 (A.D. 1891, April 15), Khara, Mēsha, Chaitra, Śukla, 7, Wednesday, "Punarvasu."</p> <p>= A.D. 1891, Wednesday, April 15; 61; f.d.n. 10.</p>
"	326	<p>Śaka 1245, Rudhirōdgārin, Chaitra, <i>ba[hula]</i> 3, Mēsha-Saṅkrānti.</p> <p>= A.D. 1323, Saturday, March 26; 14. It was a day of Mēsha-Saṅkrānti.</p>
"	328	<p>Śaka 1474, Paridhāvin, Kārttika, <i>su[kla]</i> 11, Thursday.</p> <p>= A.D. 1552, Thursday, October 27; f.d.t. 16.</p>
"	329	<p>Paridhāvin, Kārttika, <i>suddha</i>, 1, Monday.</p> <p>= A.D. 1552, Monday, April 18; f.d.t. 83.</p>
"	337	<p>Śaka 1551, Śukla, Śravana, <i>su.</i> 15, Friday.</p> <p>= A.D. 1629, Friday, July 24; <i>su.</i> 15 was current the whole of the day. It commenced on Thursday at 96 and ended on Saturday at 05.</p>



Appendix G.—Dates from appendices A, B and C to the *Annual Report for 1915-16—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS—cont.		
1915	339	Śaka 1347, Viśvāvasu, Vaiśākha, <i>bahula</i> 10, Saturday. = 1425 Saturday, May 12; f.d.t. '23.
"	343	Śaka 1802, Kali 4771, Vikrama, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1881, Thursday, February 3; '67.
"	351	Śaka 1790, Vibhava, Māgha, <i>ba.</i> 5, Monday. = A.D. 1869, Monday, February 1; '56.
"	352	Śaka 1798, Dhātṛi, Āshādha, 2, Saturday. Tithi <i>bahula</i> 2 is meant. The equivalent is A.D. 1876, Saturday, July 8; '72.
"	354	Śaka 1445, Ohitrabhānu, Vaiśākha, <i>śu.</i> 3, Monday, solar eclipse. = A.D. 1522, Monday, April 28; '97. There was no solar eclipse on this day.
"	356	Śaka 1446, [Prēmā]dhi, Māgha, <i>ba.</i> 5, Saturday. The cyclic year seems to be Pārthiva. In A.D. 1525, Saturday, February 11; f.d.t. '65.
"	359	Śaka 1601, Kālayukta, Vaiśākha, <i>suddha</i> , Full-moon, lunar eclipse. In A.D. 1678, Friday, April 26; <i>śu.</i> 15, ended at '66. There was a lunar eclipse on this day.
"	366	Śaka 1227, Krōdhi, Pushya, <i>bahula</i> 14, Saturday. = A.D. 1304, Saturday, December 26; '51.
"	368	Śaka 1480, Kālayukta, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1559, Thursday, January 12; f.d.t. '99.
"	371	Śaka 137 [6], Śrimukha, Śrāvana, <i>śu.</i> 11, Monday. = A.D. 1453, Monday, July 16; '62.
"	373	Śaka 1374, Āngirasa, Āshādha, <i>śu.</i> 15, Sunday. In A.D. 1452, Āshādha, <i>śu.</i> 15, fell on Saturday, July 1; '96. Āshādha, <i>ba.</i> 15 fell on Sunday, July 16; '87.
"	374	Śaka 1357, Rakshasa, Śrāvana, <i>śu.</i> 10, Sunday. In A.D. 1435 = Rakshasa, Śrāvana, <i>śu.</i> 10 fell on Wednesday, August 3; '80. Āsina <i>śu.</i> 10 fell on Sunday, October 2, '04.
"	375	Śaka 1189, Prabhava, Āshādha, <i>ba.</i> 15, Friday. = A.D. 1267, Friday, July 22; <i>ba.</i> 15 ended at '04.
"	378	Śaka 1188, Prabhava, Vaiśākha, <i>suddha</i> 3, Thursday. Śaka 1189 = A.D. 1267 = Prabhava. Vaiśākha <i>śu.</i> 3 was on Wednesday, March 30; '36. Adhika Jyēsthā <i>śu.</i> 3 was on Thursday, April 28; '81.
"	379	Śaka 1487, Akshaya, Māgha, <i>śu.</i> 12, Friday. Śaka year should presumably be 1488 = A.D. 1566 = Akshaya. The date is A.D. 1566, Friday, February 1; '60.
"	380	Hemalamba, Kārttika, <i>śu.</i> 15, Monday. = A.D. 1596, Monday, October 20; f.d.t. '01. The <i>tithi</i> commenced on Sunday at '93 and ended on Monday.
"	385	Śaka 1316, Bhāva, Jyēsthā, <i>ba.</i> 7, Friday. = A.D. 1394, Friday, May 22; '34.
"	388	Śaka 1447, Sarvajit, Āshādha, [ <i>śu.</i> 3], Sunday. Śaka 1449 = Sarvajit = A.D. 1527. The date is A.D. 1527, Sunday, June 2; '24.
"	389	Śaka 1 * * 8, Pārthiva, Vaiśākha, <i>śu.</i> 15, Sunday. = Śaka 1448 = Pārthiva = A.D. 1525. The date is A.D. 1525, Sunday, May 7; '20.
"	399	Śaka 133[9], Vilambi, Pushya, <i>śu.</i> 1, Friday. Śaka 1440 = A.D. 1418 = Vilambi. In this year Māgha, <i>śu.</i> 1 fell on Friday while Pushya <i>śu.</i> 1 fell on Wednesday.
"	400	Śaka 1551, Vikārin (wrong), Vaiśākha, <i>śu.</i> 7, Wednesday. = A.D. 1628, Wednesday, April 30; '14.
"	401	Śaka 1189, Vaiśākha, <i>suddha</i> 13, Vaddavāram. In Śaka 1189 current = A.D. 1266-67, Vaiśākha, <i>śu.</i> 13 commenced on Sunday, April 18 at '04 of day and ended on the same day at '99. No part of <i>śu.</i> 13 touched Saturday.
"	402	Śaka 1327, Pārthiva, Māgha, <i>suddha</i> 11, Thursday. In A.D. 1405-06 (= Śaka 1327 expired = Pārthiva), Thursday, January 21, A.D. 1406 was Māgha, <i>śu.</i> 1, while in the same month <i>śu.</i> 11 fell on Saturday, January 30. In the inscription <i>śu.</i> 11 seems to be an error for <i>śu.</i> 1.



APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS— <i>cont.</i>		
1915	406	Śaka 1321, Pramādi, Māgha, <i>ba.</i> 5, Friday. = A.D. 1400, Friday, January 16; '64.
"	411	Śaka 1451, Sarvadhāri, Pushya, <i>ba.</i> 3, Sunday. = A.D. 1528, Sunday, December 27; f.d.t. '82.
"	413	Śaka 1366, Raktākshin, Āshādha, <i>su.</i> 14, Monday. = A.D. 1444, Monday, June 29; '21.
"	416	Śaka 1810, Sarvadhārin, Chaitra, <i>suddha</i> 9, Wednesday. = A.D. 1888, Wednesday, March 21; f.d.t. '18.
"	418	Śaka 1415, Pramādieha, Māgha, <i>ba.</i> 3[0], Monday. = A.D. 1493, Monday, February 4; <i>ba.</i> 3 ended at '77 of day. Reading " <i>ba.</i> 3[0]" should be " <i>ba.</i> 3."
"	423	Śaka 1458 (for 1478), Nala, Māgha, <i>su.</i> 15, Sunday. = A.D. 1556, Sunday, January 26; '57.
"	426	Śaka 1396, Jaya, Chaitra, <i>ba.</i> 30, solar eclipse. = A.D. 1474, Saturday, April 16; '40. There was a solar eclipse on this day.
"	429	Śaka (mistake for Kaliyuga) 4564 (mistake for 4590), Saumya, Jyēshtha, <i>ba.</i> 2, Friday. In A.D. 1489 = Kaliyuga 4590 which was Saumya, Vaiśāka, <i>ba.</i> 2 fell on Friday, April 17; '39; while Jyēshtha <i>ba.</i> 2 commenced on Friday, May 15; '82, and ended at '77 the following day.
"	436	Śaka 1443, Chitrabhānu, Śrāvana, <i>su.</i> 11, Monday. Ś. 1444 = A.D. 1522 = Chitrabhānu. The date is A.D. 1521, Monday, July 15; '39.
"	442	Śaka 1313, Bahudhānya (wrong), Pushya, <i>su.</i> 14, Wednesday. Ś. 1320 = A.D. 1398 = Bahudhānya. Ś. 1313 current = A.D. 1390, Pramōdhūta. The date intended was apparently A.D. 1390, Wednesday, December 21; '76.
"	447	Śaka 1326, Tārana, Māgha, <i>su.</i> 10, Saturday. = A.D. 1405, Saturday, January 10; '52.
"	467	Śaka 1417, Anala, Phālguna 5 (Phaṇi-tithi), Sun passed Vṛisha (Taurus), Rākshasa, Phālguna, <i>ba.</i> 5, Friday. = A.D. 1496, Friday, March 4; '43.
"	468	Śaka 1418, Nala, Chaitra, <i>ba.</i> 14, Monday, Śivarātri. = A.D. 1496, Monday, April 11; f.d.t. '56.
"	470	Śaka 1575, Jaya, Āshādha, <i>ba.</i> 30, Monday. Ś. 1576 = A.D. 1654 = Jaya = A.D. 1654, Monday, July 3; f.d.t. '03.
"	473	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 2, Sunday. = A.D. 1444, Sunday, December 27; '16.
"	474	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 7, Thursday. = A.D. 1444, Thursday, December 31; '70.
"	481	Śaka 862, Vikārin, Māgha, <i>suddha</i> 3, Monday. In A.D. 939 (= Ś. 862 current = Vikārin), Māgha, <i>su.</i> 3 fell on Wednesday and Pausa <i>su.</i> 3 fell on Monday. The latter date is A.D. 939, Monday, December 16; '82.
"	483	Śaka 1453, Khara, Āsvija, <i>ba.</i> 5, Saturday. = A.D. 1531, Saturday, September 30; f.d.t. '11.
"	497	Śaka 1[6]18, Dhatri, Jyāishtha, <i>ba.</i> 14, Thursday. = A.D. 1696, Thursday, June 18; '33.
"	526	Chālukya Vikrama year 33, Sarvadhārin, Jyēshtha, new-moon, Thursday, solar eclipse. = A.D. 1108 (= Sarvadhārin), Thursday, June 11; '15. There was a solar eclipse on this day.
"	534	Śaka 1482, Kālayukta, Āsvija, <i>su.</i> [14], lunar eclipse. Ś. 1482 = Randra = A.D. 1560. A.D. 1558 = Kālayukta. The date meant is perhaps A.D. 1558, Tuesday, September 27; '57, when there was a lunar eclipse. <i>Su.</i> 14 in the inscription seems to be <i>su.</i> 15.
"	537	Śaka 164 [5], Śōbhakrit, Śrāvana, <i>su.</i> 5, Friday. = A.D. 1722, Friday, July 6; f.d.t. '73.
"	538	Viśvāvasu, Āshādha, <i>su.</i> 15, lunar eclipse. = A.D. 1545, Wednesday, June 24; '51, when there was a lunar eclipse.

## PART II.

According to Mr. Vincent A. Smith, the Āndhra dynasty occupied the deltas of the Gōdāvarī and the Kṛishnā rivers on the eastern side of India and had for its capital Śrīkakulam on the lower course of the Kṛishnā. Still, records of this dynasty are but rarely found in the Madras Presidency. The only Āndhra inscription at Amārāvati in the Guntur district, is a fragment and belongs to the reign of Vāsithiputa Sāmi-Siri-Pulumāvi. Another at Koḍavolu in the Gōdāvarī district is a record of Vāsithiputa sāmi-Siri-Chaḍasāta and is also much damaged. The Tālgund (Mysore State) pillar inscription of the Kadamba king Kākusthavarman makes reference to a Śiva temple at Sthānakundūra at which king Sātakarṇi had previously worshipped. Another inscription at Malavalli near Tālgund mentions Sātakarṇi of the Vinhukadda-Chutu family. Sātakarṇi according to Professor Kielhorn was a name or surname of several kings of the Āndhrabhṛitya or Sātavāhana dynasty who ruled over a part of Southern India during the first centuries of the Christian era.

The Āndhra dynasty. (of about A.D. 135) in whose time the Āndhra kingdom is stated to have extended far into Western India. It is evidently this same Pulumāvi, No. 24, in the list of the Āndhra kings given opposite page 212 of Mr. V. A. Smith's Early History of India (3rd Edition), that is evidently referred to in the newly discovered Āndhra inscription at Myākadoni in the Bellary district, already referred to (Part I, paragraph 3). It is an archaic record, inscribed in 4 lines, on a natural boulder lying halfway between the villages Myākadoni and Chinna-Kadabūru (No. 509 of appendix B). In view of its great importance as one of the earliest records of the Southern Presidency, I append below the text and translation and annex also a facsimile plate (No. I-A) for a comparative study of the inscription and its contents.

A powerful king of this Sātavāhana line was Vāsithiputra Siri-Pulumāvi (of about A.D. 135) in whose time the Record of Pulumāvi II at Myākadoni.

Āndhra kingdom is stated to have extended far into Western India. It is evidently this same Pulumāvi, No. 24, in the list of the Āndhra kings given opposite page 212 of Mr. V. A. Smith's Early History of India (3rd Edition), that is evidently referred to in the newly discovered Āndhra inscription at Myākadoni in the Bellary district, already referred to (Part I, paragraph 3). It is an archaic record, inscribed in 4 lines, on a natural boulder lying halfway between the villages Myākadoni and Chinna-Kadabūru (No. 509 of appendix B). In view of its great importance as one of the earliest records of the Southern Presidency, I append below the text and translation and annex also a facsimile plate (No. I-A) for a comparative study of the inscription and its contents.

## TEXT.

- 1 Sidham rañō Sātavahanānam Siri-Pulumāvisa sava '8 hēma 1 diva 1
- 2 ma[sa] mahāsēnāpatisa Khaṁda[nā]kasa ja[ni]pādē Satavaghani-hārē
- 3 [gu]mikasa Kumaradatasa gāmē Vaipurakē vathavēna gahapatikēna ātānam sēbōnam
- 4 . . . . . tattākam khānitam.

## TRANSLATION.

Success! (In) the eighth year of Siri-Pulumāvi, king of the Sātavahanas, in the first (month of) winter, on the first day, (this) tank was dug by the householder (gahapatika), a resident of Vaipuraka of the village of (i.e., belonging to) the captain (gumika) Kumaradata (and situated) in the country (janipāda) Satavaghani-hāra of (i.e., belonging to) the great general (mahāsēnāpati) Khaṁdanāka, (for) . . . . . of himself (and) [all?] (living creatures).

The discovery is a valuable one for the history of the Āndhras. The mention of the dynasty by the name Sātavāhana occurs but very rarely in allied records. Pulumāvi's father Gautamīputra Sātakarṇi is eulogised in one of the Nasik inscriptions as the restorer of the fame of the Sātavāhana race. The territorial division Sātavaghani-hāra mentioned in our record occurs in the later Hirehadagalli (in the Bellary district) copper-plate inscription of the Pallava king Śivaskandavarman, in the form Sātāhani-rattha. Evidently, therefore, it appears as if this territorial division comprised a good portion of the modern Bellary district.

2. A boulder on the Irattāipottai rock at Eruvādi in the Tinnevely district contains a squatting Jaina figure usually found on rocks and caverns in the Madura and Tinnevely districts and has below it the inscription (No. 603 of appendix

Cavern at Eruvādi; mention of Ajjanandi. B) "Work of Ajjanandi" engraved in the Vatteluttu characters of about the 8th century A.D. References to Ajjanandi and Jaina figures are found in the earlier

reports for 1909, page 70 and 1910, page 78. This Jaina teacher is also referred to in the Tamil work *Jivakachintāmanī*. Two other inscriptions on Irattāipottai are also in Vatteluttu characters of about the same period, one of them mentioning a grant of land to a Jaina temple. Similar Jaina figures on boulders looked upon as the images of a shrine are found at Tirakkōl. In my *Annual Report* for 1908-09 page 71, paragraph 8, I made reference to a Jaina hermitage at Vedāl headed by a lady teacher. Tirakkōl is not far from Vedāl and consequently the grants registered in the four inscriptions Nos. 276 to 279 of appendix C must have been for the benefit of the temple (*pallī*) attached to the hermitage at Vedāl.

### THE PALLAVAS.

3. Some valuable records which add to our knowledge of the Pallava history both in its earlier period and the later, are included in the report under review. Of these the most interesting are two sets of copper-plates discovered by the Telugu Assistant Mr. C. R. Krishnamachari, and noted above as Nos. 3 and 4 of appendix A. Like other Sanskrit Pallava charters of the 5th—6th centuries of the Christian era, the former which is palæographically the earlier of the two, is dated from the victorious camp Tāmbrāpa and registers the following genealogy:—

*Mahārāja* Kumāravishṇu,  
 a Pallava of the Bharadvāja-gōtra,  
 who performed the Aśvamedha sacrifice.  
 |  
*Mahārāja* Skandavarman  
 |  
 Viravarman  
 |  
*Mahārāja* Vijayaskandavarman  
 (the donor).

At this king's command (the residents) of Ōṃgōḍu-grāma and the officers of the Karmma-rāshṭra were required to exempt with the eighteen kinds of exemptions the village Ōṃgōḍu which excepting the lands enjoyed by the gods, was given as a *brahmadēya* and a *sāttvika*-gift to Gōlasarman of the Kāśyapa-gōtra.

Unlike the other Sanskrit charters, the date of the record under reference is given as the 33rd year (both in words and in numerals), the third (fortnight) of the Hēmanta (winter) and the 13th day, as in the earlier Prākṛit grants from Hīrahada-galli and Mayidavōlu. The characters, too, which are archaic, belong to about

the beginning of the 5th century A.D. These facts make it appear that the Ōṃgōḍu grant is to be considered the earliest of the Sanskrit Pallava records examined so far. If this be so, the genealogy supplied by our grant takes us one generation further back than the Uruvupalli grant and would be the only record discovered hitherto, of Skandavarman II (here called *Mahārāja* Vijayaskandavarman), the father of the donor, Yuvamahārāja Vishṇu-Gōpavarman, of the Uruvupalli grant. Kumāravishṇu, the first king mentioned in the Ōṃgōḍu grant must then correspond to Kālabhartri, the grand-father of Virakūcha (Viravarman) of the Vēlūrpālayam plates (*Annual Report* for 1911, Part II, paragraph 7). Karmma-rāshṭra mentioned in the Ōṃgōḍu record is undoubtedly the district Kammāka-rāshṭra of the Chendalūr plates, the Karṇma-rāshṭra, Kamma-rāshṭra or Kamma-nāpdu of the Eastern Chalukya grants and includes roughly the Ongole and Bāpatla taluks of the present Guntūr district. The village Ōṃgōḍu must be looked for somewhere near Santarāvūr where the plates are reported to have been dug up. The victorious camp Tāmbrāpa like Palakkada, Daśanapura and Mēnmatura mentioned in the Sanskrit Pallava grants, could not be identified.

4. The other set of copper-plates referred to, belong to the 4th year of the victorious reign of the Pallava *Dharmamahārāja* Simhavarman (II) to whose time also belong the Māṅgaḍūr plates (*Ind. Ant.*, Volume V, pages 155 ff). The characters are, however, slightly different from those of Māṅgaḍūr though they may probably be of the same age. The eulogistic account also differs much from what we find in the Māṅgaḍūr plates,

Ōṃgōḍu grant of *Dharmamahārāja* Simhavarman II.



excepting a few phrases here and there. The donor Simhavarman (II) is stated to have been the son of the *Yuvamahārāja* Viṣṇugōpa, grandson of the *Mahārāja* Skandavarman and great-grandson of the *Mahārāja* Viravarman. Here, again, the village granted to Dēvaśarman of Kuṇḍūr who belonged to the *Kāśyapa-gōtra*, was the village Ūgōmḍu (Omḡōḍu) in the *Karmmā-rāshtra* already mentioned. It was bounded on the east by the village Koḍikim, on the south by Narāchēḍu, on the west by Kadākuduru and on the north by Penūkaparṛu.

The grant which was made on the occasion of an eclipse (1.22) appears to have been engraved on the copper-plates by the order of the king only on the 5th *tithi* of the bright half of Vaiśākha of perhaps the same year. As the same village had been conferred on Gōlaśarman of the *Kāśyapa-gōtra* in the reign of the king's grandfather Skandavarman II, it is not likely that its ownership would have passed on to another family within a single generation. We may accordingly presume that the donee Dēvaśarman of the second grant was a member of the same family as Gōlaśarman. Kuṇḍūr and Penūkaparṛu which occur among the boundaries of Ūgōmḍu, appear as the family names of some of the donees recorded in the Tandantōṭṭam plates of Vijaya-Nandivikramavarman (*Annual Report* for 1912, page 58).

Recorded on copper-plates five days after it was actually given.

5. Coming to the period of stone inscriptions, we may notice at once the important discovery of a Pallava temple and inscription on the hill at Paṇamalai in the South Arcot district, by Professor J. Dubreuil of Pondicherry. He having kindly brought it to my notice I had the inscription copied and the temple photographed (Nos. 381, and 382, appendix E). The beginning and the end of this inscription (No. 616 of appendix B) are covered by the paved floor of a *mandapa* in front of the Tālapuriśvara temple. The record consists of a single line in florid Pallava-Grantha characters (vide Plate III) written over a belt of granite running right round the temple as in the case of the Kailāsanātha inscription of Rājasimha II (*South-Indian Inscriptions*, Vol. I, No. 24) at Conjeeveram. The existing portion of the Paṇamalai record

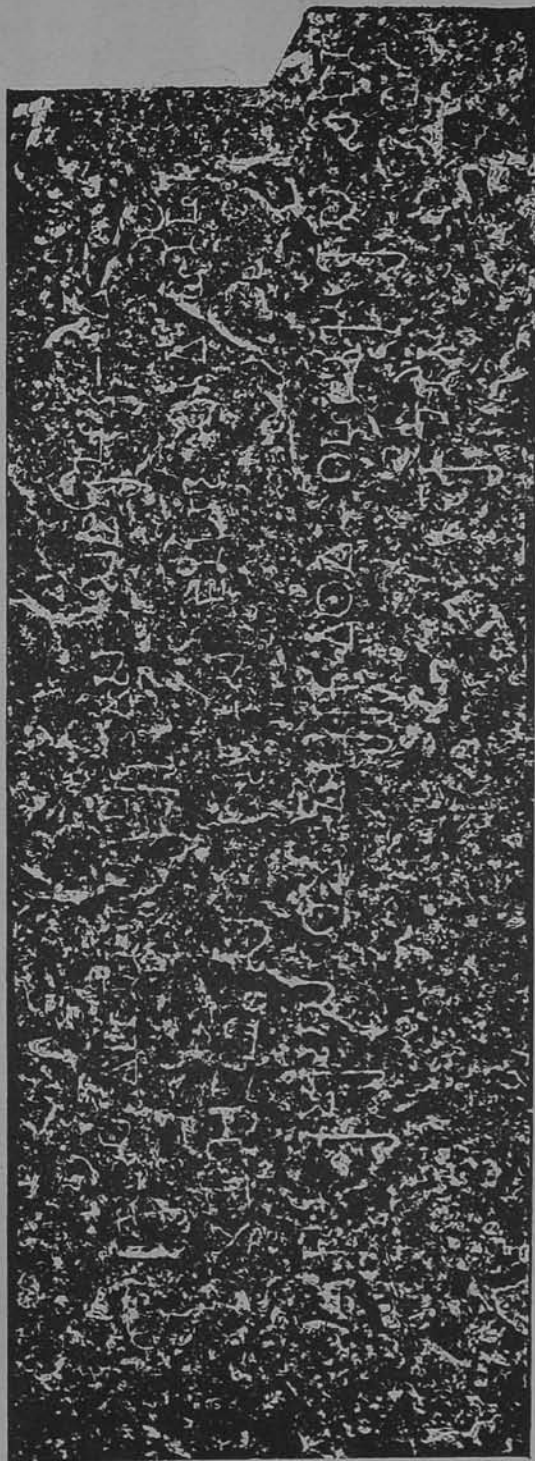
Paṇamalai stone inscription of Rājasimha II. mentions the sage Aśvatthāman (Drōṇi), a part-incarnation of Śiva. His son was Vallava (Pallava) from whom came into existence the great Pallava family whose members, it is stated, "washed away their sins by performing the Aśvamēdhā-sacrifices", and belonged to the Bharadvāja-*vaṃśa*. A famous king among them was Rājasimha, "born from Paramēśvara (I) as Guha from Śiva". He was a great devotee of Śiva "and under his care the tree of *Dharma* thrived even though it was oppressed by the hot sun, viz., the Kali age." The record is thus only a *prastāvi* of Rājasimha II and not a document intended to register the building of the temple. No further evidence is, nevertheless, needed to presume that the temple of Tālapuriśvara at Paṇamalai was actually constructed by Rājasimha II. Another inscription in Pallava-Grantha characters from Paṇamalai, has been already published by Professor Hultzsch in *South-Indian Inscriptions*, Vol. I, page 24, and consists of a benedictory verse that Rājasimha II "whose crest jewel is Śiva" might rule the earth long. This record which was not photo-lithographed at the time of its publication, is now included in Plate I-B. Facsimile of another Pallava-Grantha inscription of Rājasimha II which was discovered in 1913 engraved on the two platforms (*balipīṭha*) behind the Shore Temple at Mahābalipuram, unearthed by the Archaeological Department is also appended (Plates I-C and II). The contents of this last record have been noticed in detail in my Report for 1913, page 88, paragraph 9.

6. From Mēlaiichchēri in the South Arcot district comes still another Pallava record (No. 284 of appendix C) also brought to my notice by Professor Dubreuil. It

Mēlaiichchēri inscription of the Pallava king Chandrāditya. informs us that the rock-cut cave on the hill, on one of whose pillars this epigraph is engraved, was caused to be made at

Simhapura by king Chandrāditya and dedicated to Śiva under the name Śikhari-Pallavēśvara. Thus it brings to light Chandrāditya, a Pallava king whose name has been hitherto unknown. Simhapura is evidently identical with Śingavaram which according to Mr. Sewell is close to Mēlaiichchēri. It may have been the chief village of which Mēlaiichchēri was only a hamlet.

A.—Myakadoni Inscription of Satavahana Pulumavi II.



Scale one-twelfth.

C.—Mamallapuram Inscription of Rajasimha II.



Scale one-tenth.

B.—Panamalai Inscription of Rajasimha II.

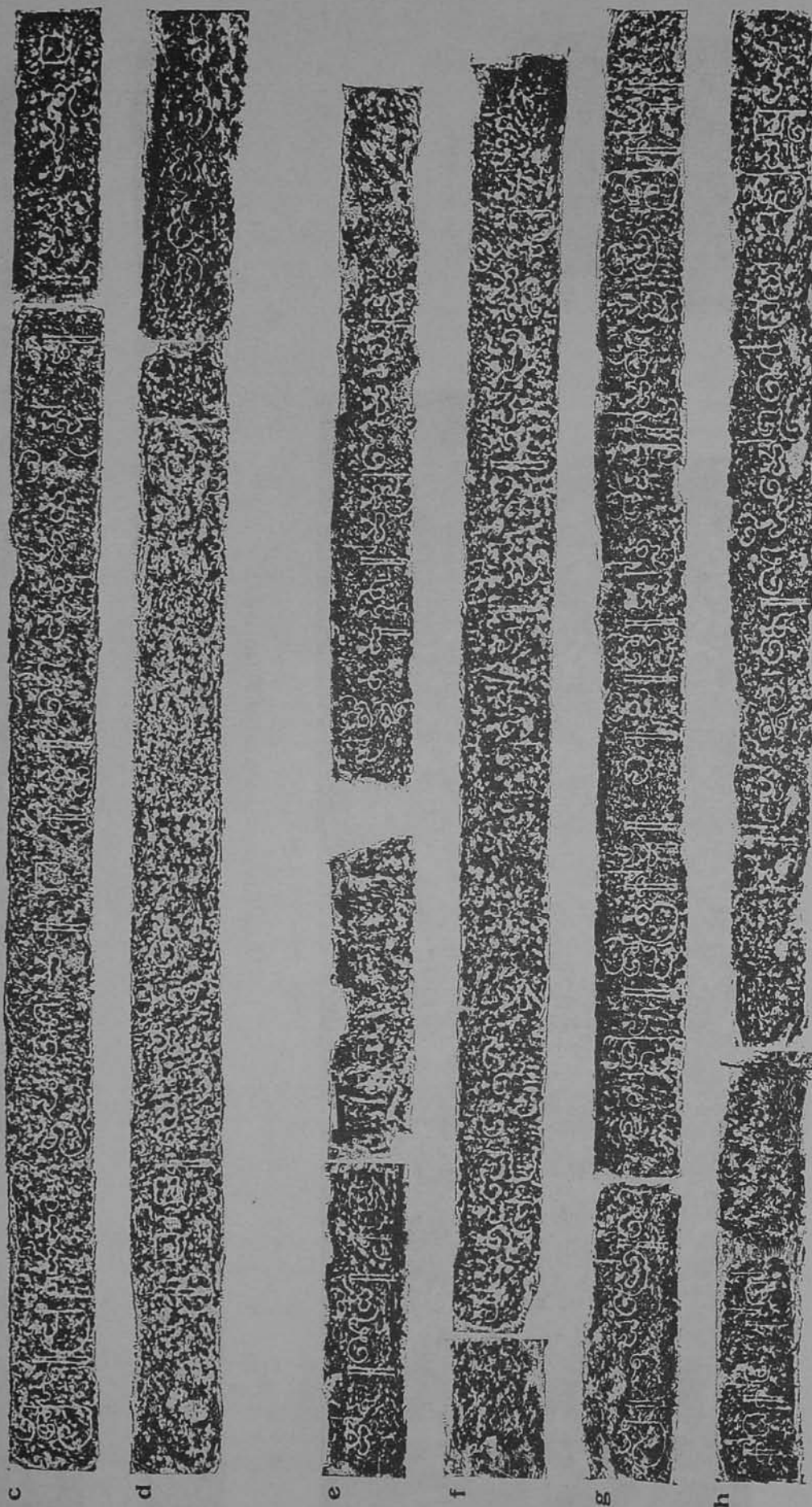


S.I.I. Vol. I, page 24.  
Scale one-fifteenth.



# PLATE II

Mamallapuram Inscription of Rajasimha II—*cont.*



Scale one-tenth.

7. Some names of later Pallava kings who came into power immediately after the usurper Nandivarman Pallavamalla may now be noticed. Vayiramēgaṇ as a probable surname of the Pallava king Dantippōttaraśar was suggested by Mr. Venkayya in his

Vayiramēgavarman.

paper on the Triplicane inscription of Dantivarman (*Epigraphia Indica*, Volume

VIII, pages 290 ff.). From two records copied at Poyyanūr and Kīlpulam in the North Arcot district which belong to the 2nd year of a king named Vayiramēgha (Nos. 150 and 152 of appendix C), it appears as if there was a king of that name also among the Pallavas. The characters of the two inscriptions under reference belong, however, to a somewhat later period than that of the Triplicane inscription. It now becomes therefore difficult to decide whether the Tondaiyar (Pallava) king Vayiramēgaṇ mentioned by Tirumāṅgai-Ālvār, who appears to have lived not long after the incidents connected with the reign of Nandivarman Pallavamalla, is a surname of Dantivarman of the Triplicane inscription or of king Vayiramēgavarman mentioned in Nos. 150 and 152 of appendix C. The latter of these records throws some light on the interpretation of the phrase எழுநூற்றுக்காதம் that often occurs in the minatory portion at the end of inscriptions and has been translated as "700 murders" (*Epigraphia Indica*, Volume III, page 284). As clearly indicated by the phrase கெங்கா கடற்காலை நூத்து which occurs in this record, எழுநூற்றுக்காதம் as suggested by Mr. Venkayya (*ibid.* foot-note 5) must denote the whole space between Gaṅgā and Kanyā (*i.e.*, cape Comorin) which was evidently supposed to be 700 காதம் or 7,000 English miles. It might be worth noting that the name Vayiramēgaṇ was adopted by a son or a subordinate of Aparājita, the last of the Gaṅga-Pallava king known so far (*Annual Report* for 1913, p. 90). No. 283 of appendix C which is dated in the 6th year of Vijaya-Dantivikramavarman has

Vijaya-Dantivikramavarman, Vijaya-Nripa-  
tuṅgavikramavarman and Vijaya-Kampa-  
varman.

perhaps to be assigned to Dantivarman, father of Nandivarman of the Vēlūr-pālaiyam plates. Nos. 179 and 227 of appendix B, belong to the reign of kings

Vijaya-Nripatuṅga-Vikramavarman and Vijaya-Kampavarman who are generally classed under Gaṅga-Pallavas.

#### THE CHOLAS.

8. By far a large number of the Chōla epigraphs in the collection under review, comes from Brahmaḍēśam, a village in the Cheyyār taluk of the North Arcot district. It contains many temples of which Rudrakōṭīśvara and Chandramaulīśvara deserve

Brahmaḍēśam.

special mention. The latter is a fine specimen of ancient architecture, probably

Pallava, and is entirely built of stone. Some of the sculptures placed in the niches of the walls of the central shrine are richly ornamented and the whole temple is covered with early records of great value.

The village is surnamed Rājamallā-chaturvēdimāṅgalam of Tiruvēgambapuram, in its earliest records. The first part of this name, *viz.*, Rājamalla frequently occurs

Its surnames.

among the Western Gaṅga kings of Talakāḍ and consequently, it is not impossible

that the village owed its origin to one of those kings named Rājamalla. Inscriptions of the time of Rājarāja I and his successors sometimes mention the place under the name Parākramaśōla-chaturvēdimāṅgalam and sometimes also as Keralāntaka-chatur-

The village assembly.

vēdimāṅgalam where Parākramaśōla and Keralāntaka are to be understood as

surnames of Rājarāja I. In still later inscriptions we find the surnames Dina (or Śina) chintāmaṇi-chaturvēdimāṅgalam and Karaikkōṭṭu-Brahmaḍēyam (sometimes Brahmaḍēśam). The modern name Brahmaḍēśam must therefore, be presumed to be a contraction of the full form Karaikkōṭṭu-Brahmaḍēśam. It was an *agrahāra* with an organised village assembly called *Ganapperumakkal* *Ganavāriyapperumakkal* or *Añjashtaśattu-sabhai*, the sense of the latter being obscure. The records invariably mention the assembly and its activities. Many committees must have worked under its control as set down in the Uttaramallūr inscriptions (*Annual Report* for 1899, pp. 23 ff.). One of these was a committee to manage the affairs of the village (*grāmakārya* or *ālum gaṇa-vāriyam*) and another to manage those of the temple (*śrikārya* or *kōyil-vāriyam*). The accountant of the latter committee was named or

entitled *Trairājya-ghatikā-madhyasta*, "the arbitrator of the college (*ghatikā*) (named) *Trairājya*" (e.g. No. 204 of appendix B). The same title is given to *Chaturan Mūvāyiravan* (No. 194 of appendix B) who made a grant of 30 *kalāñju* of gold "weighed by (the standard weight) *கலாண்* and accepted by law." *Kalāñju* which often occurs in Tamil inscriptions has to be interpreted sometimes as coin and

*Kalāñju*, coin or weight.

sometimes as gold weight, of the proper standard and fineness (*Annual Report* for

1912, page 65, paragraph 21). In an early Pāndya inscription (No. 90 of 1908) it occurs as the equivalent of the Sanskrit *krishnakācha* and Mr. H. W. Codrington of Ceylon Civil Service informs me that in that island a coin of the *kalāñju* weight was called *kahāpana*. No. 197 of appendix B gives *kalāñju* as the equivalent of *nishka*. The grant recorded in No. 194 is stated to have been entrusted by the *Mahāsabhā* to the great people of the *Gana-vāriyam* doing duty in that year and if they failed, it was stipulated that the *śraddhāmantas* (i.e., those who interested themselves in the charity?) would collect a fine from each member of that committee on behalf of the king. The assembly also had evidently, under its control, a body of *madhyastas* (arbitrators) (No. 226 of appendix B), who wrote the tank accounts and received for maintenance (*கொம்பம்*) four *nāli* of paddy every day and seven *kalāñju* of pure gold every year and a pair of cloths (*கொண்டகசைம*). In presenting accounts for audit by the assembly each of these was required to undergo the ordeal of holding the red-hot iron (*மஞ்சள்*) in his hand. If he came out safe and hence also

Punishment by ordeal of defaulting accountants.

pure, he would be presented with a bonus of one quarter of the surplus (*pādasēsha*?).

If, on the other hand, he burnt his hand

and hence in default, he would be fined 10 *kalāñju* without of course further bodily punishment inflicted upon him. The *Ganapperumakkal* who formed the general body of the assembly appear also sometimes as the managers of the temple. In that capacity they once seem to have wrongly given an agreement that if they destroyed the gold that was assigned to the temple for a front-plate ornament of the god, they would each pay to the *Mahēśvaras* of the temple a fine of 24 *kānam* (No. 202 of appendix B).

9. Of the early Chōla kings mentioned in the inscriptions of Brahmadēsam, Rājakēsarivarman of No. 230 of appendix B may be noted. He is evidently identical with Āditya I, the predecessor of Madiraikōṇḍa Parakēsarivarman (Parāntaka I), in-

Rājakēsarivarman Āditya I.

asmuch as in this and in No 224 of appendix B of the 17th year of Parāntaka,

mention is made of one and the same donor. Besides, the high regnal year 27 which is given to Rājakēsarivarman cannot apply to any of the kings with that title who succeeded Parāntaka prior to Rājarāja I. No. 211 of appendix B and three others from Brahmadēsam (Nos. 203, 212 and 228 of appendix B) are dated in Śaka 830 and fall into the reign of Parāntaka I. It cannot definitely be stated why they do not mention Madiraikōṇḍa Parakēsarivarman who succeeded to the throne in A.D. 907 and was ruling the whole of the Chōla dominions together with Tondai-maṇḍalam. No. 211 of appendix B mentions the fact that a donation of land was made by a certain *Ilādāditan* to the local temple after purchasing it from the artisans (*Kammāla*) of that village. Evidently a corporate life also existed among the professional classes apart from that of the general village assembly. No. 134 of 1916 from Miñjūr is in Tamil poetry and refers to the construction of the Vishnu temple at that place and to the

Madhurāntaka (Uttama-Chōla).

third year of Madhurāntaka by which Madhurāntaka Uttama-Chōla, the uncle

and immediate predecessor of Rājarāja I, is evidently meant.

10. Gifts of land to a temple were generally made tax-free by the payment of an extra amount. It is stated in No. 171 of appendix B that the taxes on land were counted under two heads *கொடுமை* and *உழவிமை*. These two terms occur also in

Two kinds of taxes collected during the time of Rājarāja I

No. 178 of appendix B where the village assembly received a specified amount of money the interest on which fully covered

the taxes payable on the lands which were granted to the temple. The assembly in this case is stated to have consisted of the young and old of the village and to have met in the hall called *Śembiyanmahādēvi-pperumandapam* built by Rājarāja I evidently for the purpose of the meetings of the assembly.



# PLATE III

Panamalai Inscription of Rajasimha II.

1. ... ..

2. ... ..

3. ... ..

4. ... ..

5. ... ..

6. ... ..

7. ... ..

8. ... ..

9. ... ..

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11. ... ..

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14. ... ..

15. ... ..

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... ..

18

11. Another place which has supplied a large number of Chōla inscriptions is Tirumukkūdal. It is a village in the Madhurāntakam taluk of the Chingleput district and is picturesquely situated at the confluence of the three rivers Pālāru, Vēḷkā or Vēgarati and the Cheyyār. The very name of the place which means the sacred meeting point) of three rivers is derived from its position. The temple of Veṅkaṭeśa-Perumāl is the oldest in the village and must be traced to the time of the Gaṅga-Pallava

Tirumukkūdal.

ing Nripatuṅga whose record is found in that temple. The assembly of Tirumukkūdal also figures largely in its inscriptions. A record of the time of Rājendra-Chōla (No. 172 of appendix B) states that this assembly received seven *pādagams* of arden-land on behalf of the temple of Mahā-Vishṇu at the place and arranged for its ultivation. The Vaikhānasas of the temple received the paddy from the wet lands accruing to the temple and arranged for the cultivation of the garden themselves.

Rājendra-Chōla I.

Vaikhānasas and temple lands.

In order to do this they employed persons to lift water with buckets, dig the earth, fence the field and do all other connected duties. They also agreed to have 7,000 baskets of manure spread on the field. Two conditions connected with this lease of the garden to the Vaikhānasas were (1) that the *dēvakaunis*, i.e., the priests of the temple were always to have the *kīlōgam* right and the Vaikhānasas the lease (அடைவு) for cultivating (உழுவு) and (2) that bundles of hay weighing not less than one *kalam* of paddy each, were to be collected from every tenant of the village by the Vaikhānasas and used for the benefit of the garden only, not being sent out to Kāchchippēdu nor sold for private purposes, and that the irrigation of wet lands from the channel was to be in the usual order, permitting the temple garden the first claim. No. 183 of appendix B is an agreement between the Vaikhānasas of the temple and the officers of *puravuvāri-tinnikkalam* and *varippottagum* on the matter of the distribution of some income in paddy for temple service, under orders of the chief (*adhikāri*) Uvarkkudi-kīlār.

12. Another record of Rājendra-Chōla I (No. 176 of appendix B) supplies us with the information that the gold coin *kāṣu* received as gift was weighed by the stone (சிறுமக்கை) and was found to be equal to three *kalaṅju*. It fetched an interest of 9 *maṅjādi* per year. Paddy was sold at 40 *kādi* per *kalaṅju*. From No. 245 of appendix B, however, which is about 20 years later it appears that the rate of interest

Rates of exchange and interest.

nearly trebled itself and that  $7\frac{1}{2}$  *kalaṅju* and 2 *maṅjādi* fetched an interest of 3

*kalaṅju* and 8 *maṅjādi*. The rate of exchange in paddy was  $13\frac{1}{3}$  *kalam*s per *kalaṅju*.

13. Queen Indalādēviyār, the wife of Uḍaiyār Vallavarasaṅ Vandyadēvar, is mentioned in inscriptions of Rājendra-Chōla I from Brahmadēśam. In No. 243 of appendix

Vallavaraiyar Vandyadēvar.

B, she is, however, called Mandara-gauravanār Kuntādēviyār (wife of) Uḍaiyār

Vallavaraiyar Vandyadēvar, the chief of the Sāmantas (i.e., subordinate chiefs). The Tanjore records of the time of Rājendra-Chōla I also mention Vallavaraiyar Vandyadēvar as the husband of Kundavaiyār, the elder sister of Rājarāja I. But here the queen is always called Parāntakan Kundavaiyār. It is doubtful if Indalādēvi or Kuntādēvi of the Brahmadēśam inscriptions has to be identified with Parāntakan Kundavaiyār. It may be noted that the title *Mandaragaurava* occurs in the Śiṅṅamanūr grant as the attribute of the Pāndya king Rājasimha (III) Abhimānamēru. Nothing is known of Vallavaraiyar Vandyadēvar the brother-in-law of Rājarāja I and the maternal uncle of Rājendra-Chōla. Perhaps the mention of Vallavaraiyar-nādu in No. 157 of appendix B from the Koṅgu country suggests that he may have been a native of Koṅgu. Some of the nobles of Rājendra-Chōla were Araiyaṅ Rājarājaṅ *akkaṣ* Vānavāṅ Brahmadhirājar of the king's Perundanam, Rājarāja Vādyā-mahārājar (evidently the master-musician), Śembaṅgudaiyār, Vaippūr-kīlavar and Madisūdaṅ

Officers of Rājendra-Chōla I.

Ādittan of Śiruvayal or Śiruvayalūr "who settled (வகைசெய்த) the district.

Dāmar-kōṭṭam of Jayaṅḡondaśōḷi-maṇḍalam."

14. The belief that the spirit of a dead man is consumed by extraordinary thirst and that it has to be appeased by charities of a water-shed, well or tank appears to have



been common. An instance of this was referred to in a record of the time of Rājārāja I

(*Annual Report* for 1913-14, page 90). A record of Rājākēsarivarman Rājādhirāja I. Another such instance is supplied by No. 260 of appendix B which is dated in the 26th year of Rājādhirāja I. It records a gift of land by the general (*sēnāpati*) Madurāntakan Parakēsarivēlār, for maintaining a water-shed in order that the thirsty spirit of his sister the deceased queen Vira-Mahādēvi (evidently the wife of king Rājēndra-Chōla I) might be appeased. It is stated that she entered the supreme feet of Brahmā i.e. died, in the very same tomb in which the body of king Rājēndra-Chōladēva was interred. This tomb in which the bodies of the two royal personages were buried might possibly have been at the village Brahmādēsam itself. The record is dated in the 26th year of king Rājādhirājadēva which corresponds to A.D. 1044. Rājēndra-Chōla's latest date being A.D.

Death of Rājēndra-Chōla I and his queen referred to; charities of water-sheds and wells for the merit of the dead.

1042 it is not unlikely that he died in A.D. 1044 and that his queen Vira-Mahādēvi committed *suttee* and was buried with him.

While Rājādhirāja I is generally known by his title *Rājākēsarivarman*, No. 251 of appendix B adds the prefix *Parakēsarivarman*. Similarly No. 256 of appendix B makes the next king Rājēndradēva a *Rājākēsarivarman* while he is actually a *Parakēsarivarman*. This confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers by the crown princes during the last days of their fathers' reign.

15. In No. 257 of appendix B which belongs to the third year of Parakēsarivarman Rājēndradēva also appears the date 8th year 6[1]st day, *dvādāsi*, Pushya and Thursday. Professor Kielhorn has fixed the initial date of the king to be 28th May 1052. With the help of Mr. Swamikannu Pillai's *Ephemeris* I find that the only date which suits these details is 27th July, Thursday

Rājēndradēva—his initial date. A.D. 1060 on which day, however, *dvādāsi* ended at .15 after mean sunrise while the *nakshatra* Pushya commenced only after .83 of mean sunrise. The coincidence of the two elements on the same day is rather peculiar.

The ritual of *śrībali* in temples was a very important one. In this an image, a particular form of the god Śiva or Viṣṇu was taken out in procession within the temple premises or right round the village. The ceremony was announced by beat of drums, the sounding of trumpets and other

Śrībali ceremony in temples.

such musical instruments. In the Kum-

bhēśvara temple at Kalattūr (North Arcot district), the figure of Pāsupatamūrti was taken round the village on Sundays in the performance of the *śrībali* ceremony and a special grant of 37 *kāṣu* was made for that purpose (No. 157 of appendix C). It is stated that this amount was the equivalent of 10 *kaḷañju* and 9 *mañjādi* of gold whose fineness was equal to that of *Madurāntakadēvaṇ-māḍai*. This coin *Madurāntakaṇ-māḍai* is again mentioned in No. 252 of appendix B as the standard of fineness and purity in gold. *Īlam*, i.e., *Īlakkāṣu* (?) is stated in this record to have been of the same fineness.

16. The most interesting and perhaps the biggest of the Chōla records examined during the year is one of Virarājēndradēva (A.D. 1062 to at least 1067) from Tirumukkūdal (No. 182 of appendix B). It

Virarājēndradēva.

begins with the usual historical introduction of the king சிவராஜன், etc., which has been published with translation on pages 65 ff. of *South-Indian Inscriptions*, Volume III, Part I. In the 5th year of his reign, the king being seated on his throne called *Rājēndrasōla-Māvāli-Vānarājaṇ* in the palace *Sōlakēraḷaṇ* at Gaṅgaikondaśōlapuram, it was declared by his eight executive officers thus: Whereas the 75 *kāḷañju* of gold which the residents of Vayalaikkāvūr a *dēvadāna* village of the temple of Mahā-Viṣṇu at Tirumukkūdal used to pay for the *sālā* of that temple, had been stopped since the 2nd year of "the king who conquered Irattapādi seven and a half lakhs, saw the back of Āhavamalla twice (on the battle-field) and brought peace and prosperity to the world (i.e., Rājēndradēva)," the king had been pleased to grant as a rent-free temple-gift the 75 *kāḷañju* (mentioned above) together with the taxes of that village (*viz.*), *ūrkkāḷañju*,

*kumarakkachchānam*, *raṇṇārappārai*, *tattārpāttam* and other fees classed under *kāḷirāippāttam*; *vēlīkkāṣu*, *tiṅgalmērāmu*, *muttāvaṇam*, *tarippudavai*, *Valaṅgai-Idaṅgai-maganmai*, *duṣuvandam*, *mādaikkūli*, *virasēlai*, etc., for meeting the expenses of the temple of Mahā-Vishṇu at Tirumukkūdal. On this the six officers of the *udaṅkūttam* and the thirty-three officers of the *vidaiyil* communicated the order, there being present on the occasion ten officers of the *puravuvāri-tinnikkalam*, the officer in charge of *variippottagam*, the *mugavetti*, *terippu*, *taṇarūṣāttu*, *pulaniyāyūm*, *variyaḷidu* and

Revenue officers and their offices.

others. The amount 75 *kalaṇju* of the *vari-account*, 72 *kalaṇju* and 9 *maṇjādi* of *adaṅgal* including all *pāttams*, total 147 *kalaṇju* and 9 *maṇjādi* converted into paddy at 16 *kalan* by the *Rājakēsari*-measure for each *kalaṇju*, and other income in gold under certain miscellaneous heads amounting to 216½ *kāṣu* and 2 *mā*, were assigned for the several services in the temple some of these being, the festival once a year in the month Śrāvaṇa on the asterism Āślēsha under which king Vīrarājēndradēva was

Surrounding halls and a *maṇḍapa* of the Tirumukkūdal temple constructed by a *Vaiśya*.

evidently born, the recital of the *Vaiṣṇava* scripture *Tiruvāymoli* and the festival each year in the month Kārttigai on the

asterism Pūrvāṣāḍhā under which was born the *Vaiśya* Mādhava who revived the charities in the temple and constructed the surrounding halls and the Jananātha-*maṇḍapa*.

In this Jananātha-*maṇḍapa* were located a school for the study of the Vēdas, Śāstras, Grammar, Rūpāvalāra, etc., a hostel for students and a hospital (ஆதுலசாலை). The students (சாத்திரர்) were provided with food, bathing-oil on Saturdays and with oil for lamps. The hospital was named Vīraśōḷaṇ and was provided with 15 beds for sick-people. The following items of expense were set apart for their comforts: (1)

Provision for a hospital, school and hostel from temple funds.

rice, (2) 1 doctor in whose family the privilege of administering medicines was hereditary, (3) 1 surgeon (செவ்வியக்

கிரியை பண்ணுவான்?), (4) 2 servants who fetched drugs, supplied fuel and did other services for the hospital, (5) 2 maid-servants for nursing the patients, and (6) a general servant (விசன்?) for the school-hostel and hospital. The following

medicines required for one year were stored in the hospital:—(1) . . . .

āśā-harītaki—2 *paḍis*, (2) gōmūtra-harītaki—2 *paḍis*, (3) daśamūla-harītaki—1 *paḍi*,

(4) bhallātaka-harītaki—1 *paḍi*, (5) gaṇḍīram—1 *paḍi*, (6) balākōraṇḍa-tailam—1

*tūni*, (7) pañchā . . .—tailam—1 *tūni*, (8) laṣu . . . . ṇḍa-tailam—1 *tūni*, (9)

uttamakarnādi-tailam—1 *tūni*, (10) . . . . ghrītam—1 *padakku*, (11) bilvādi-

ghrītam—1 *padakku*, (12) maṇḍūkara-vatakam—2,000, (13) drivatti—1 *nāli*, (14)

vimalai—2000, (15) taṁrādi—2000, (16) vajrakalpam—1 *tūni* and 1 *padakku*, (17)

kalyāṇa-lavanam—1 *tūni* and 1 *padakku*, and (18) other drugs required to administer

these. Cow's ghee for making *purāṇasarppi* and oil for burning one lamp throughout

the night, were also provided for. Water from Parambālūr, scented with cardamum

and *khas-khas* roots, was supplied to the inmates of the Jananātha-*maṇḍapa*. This

provision from temple funds for a hospital, an educational institution and a hostel

clearly indicates the lines on which these funds are to be managed and the charities

directed. Without such specification in inscriptions it would be quite possible to

imagine that temple funds were meant exclusively for rituals and processions.

In announcing the sanction of the king in the matter of grants made to temples as done above, we often meet with the statement that the king was, at the time of making the grant seated on a throne named after some feudatory chief of his, in a hall of a temple or of a palace. This specification perhaps was meant to render the document more valid (Nos. 231 and 233 of appendix C and No. 271 of appendix B). This is quite common with Pāṇḍya inscriptions of the mediæval period.

17. In a record of Vikrama-Chōḷa, dated in his fifth year (No. 164 of appendix B), reference is made to an old inscription (கல்வெட்டு) of the fourth year of Vijayālayadēva which was recopied on the

renovated stone temple of Kilputtūr. Vijayālayadēva herein mentioned might possibly be the founder of the new line of Chōḷa kings referred to in copper-plate

records. It may be noted that a few inscriptions of a certain Parakēsarivarman from Conjeeveram and Ukkal in Tondai-maṇḍalam have been identified with this Vijayālaya.

18. From an incomplete inscription at Brahmadēsam (No. 271 of appendix B) we learn that the temple of Rudrasōlai-Mahādēva at Dinachintāmaṇi-chaturvēdimaṇḍalam was without a *dēvadānu* land till the third year of Kulōttuṅga-Chōla II, and that Kulōttuṅgaśōla-Savarṇādhiraṇ, a subordinate of Kulōttuṅga II. land yielding 500 *kalam* of paddy was granted as a *dēvadānu* under the name Anapāyanallūr of which the first part, we know, was a well known surname of Kulōttuṅga himself. The chief Kulōttuṅgaśōla-Savarṇādhiraṇ at whose request this grant was made also occurs as a subordinate of Kulōttuṅga I in No. 233 of appendix C where he likewise made the request that lands of two villages adjoining each other and enjoyed by two different temples at Śrīmushnam (South Arcot district) might be demarcated in order to avoid confusion (in accounts).

#### KONGU-CHOLAS.

19. Of the 30 inscriptions of these kings (tentatively so called) secured from Tirumuruganpūṇḍi in the Coimbatore district and Paruttipalli in the Salem district, nine belong to Vikrama-Chōla or Parakēsarivarman Vikrama-Chōla, one to Rājakēsarivarman Vira-Chōla who in other inscriptions from the same part of the country receives the title Parakēsarivarman (*Annual Report* for 1910, page 102, paragraph 39), three to Kulōttuṅga-Chōla, 14 to Virarājendra-Chōla, one to Rājendra-Chōla, two to Rājādhiraṇa Uttama-Chōla and one to Parakēsari Abhimāna-Chōla. Accounts of these Kongu kings who were apparently wielding an autonomous power under the suzerainty of the imperial Chōlas, have been given in the *Annual Reports* for 1906 (pages 74 ff.), 1910 (pages 102 ff.) and 1911 (pages 76 ff.).

No. 96-A of 1915; which belongs to the twelfth year of Parakēsari Abhimāna-Chōla, registers the special privileges (*varisaigal*) granted by the king, whose name is new, to a certain Abhimānaśōla-Bhaṭṭaṇ and the temple servants including the *tapusyas*, *dēvarādīyār* (temple women) and drummers living within the *செருமடை* *செருமடை* of the temple. It is stated that they were allowed to hoist (the flag?) *rājādhiraṇ*, to ride on(?) a horse and to sound drums (*bhēri*) and gongs (*sēgandigai*) evidently when going out in procession. In addition to the above, they were allowed to have a second floor for their houses, two entrances in front, and the privilege of covering their houses with plaster. Similar rights were conferred on temple servants at Karuvūr in the third year of Tribhuvanachakravartin Kōṇērinmaikōṇḍāṇ (*Annual Report* for 1905, page 62).

20. From the large number of inscriptions of Virarājendradēva, the following few facts are noted. In his twenty-third year the chief of Paruttippalli named Adiyamāṇ Naḍuvil-Naṅgaṇ a member of the *vēttuvar* of Pāṇḍi, rebuilt the stone temple of Śiva at that village (No. 148 of appendix B). Nos. 96 and 127 mention one of the king's revenue officers (*puravarīyār*) and No. 118 of the same appendix, a *sāmanta* named Āṇḍāṇ Vānarāyadēvaṇ. The coin *Āṇai-achchu* is mentioned often in inscriptions from the Kongu country. *Āṇai-achchu* and *Uṇḍi-achchu* as names of coins current in Malabar about the 13th century A.D. have been already noted on page 8, paragraph 13 of the *Annual Report* for 1912. Nos. 117 and 123 of appendix B seem to give *Āṇai-achchu* the alternative name *Śiriyakki palaṇjalāgai-achchu* where the first word *Śiriyakki* suggests the figure of a *śrī-yakshi* on a face of these coins. Each of these The coin *Āṇai-achchu* or *Śiriyakki-palaṇ-jalāgai-achchu*. *achchu*, it is stated, yielded an interest of 1 *kuṇṇi* per month (according to No. 117 of appendix B) or two *tūni* and 1 *padakku* of *kambu* grain (as stated in No. 94). It might be noted also that Akkittālam or Karaīyāṇ-Akkittālam, occurs as an ancient name of the village of which the modern Tirumuruganpūṇḍi was a part. From No. 98, we learn that Adikkittālam (Akkittālam) was itself a suburb of Manniyūr which was surnamed Mēttalai Taṇjāvūr.



21. From the way in which Ayyapolil is introduced in No. 97 which belongs to the reign of Vikrama-Chōla it is to be inferred that the name did not apply to any particular village but to a guild of merchants. The organisation extended almost throughout southern India and consisted of 500 members. One of the relations (urimaiyār) of Vikrama-Chōla was a certain Alagiya-Pāṇḍiyadēvaṇ who was a resident of Rājarājapuram. Alagiya-nāchchi-Ālvi was one of the *vēlappendugal* mentioned in No. 126 of appendix B. *Vēlam* is translated in the Tanjore inscriptions as a particular street or quarter of a town. The reference here suggests, however, that it might mean a quarter within the king's palace.

22. Eleven inscriptions of Kōṇēriṇmaikondāṇ have been copied at Tirumurugaṇ-pūṇḍi and Guḍimaṅgalam. These must refer to one or the other of the Kōṅgu kings described above, inasmuch as the title Kōṇēriṇmaikondāṇ was held invariably by one and all of them. No. 99 of appendix B records the consecration of the goddess in the temple of Tirumurugaṇ-pūṇḍi for the merit of Āṇḍakkaṇ and the grant of a village for the maintenance of oblations, worship and the thirty-two acts of charity (see Dr. Winslow's Tamil Dictionary *sv. aram*). The trustees of the temple (தேவர்க்கம்) were required to take up the management of this village. All the taxes (*irai puravu*) such as, *siṟṟāyam*, *elavai*, *ukavai*, *maṇrupādu*, *teṇḍakurram*, *vēṇḍukōl*, *eruttiṟai*, *śumai-śunkam*, *śārikai* and others being thus granted to the temple the king declared: "None of our noblemen (*sāmantas*) must enquire into (the working of) the trustees (but) leave them to audit (the accounts) themselves." Again a reference is made to the same consecration of the goddess in No. 113 of appendix B which is not dated, and to a further grant for her worship. Still another incomplete record (No. 124 of appendix B) seems to register the order actually issued to the trustees of the Tirumurugaṇpūṇḍi temple, to consecrate a shrine for the goddess for the prosperity of Āṇḍakkaṇ Jayāṅḍaśōli-Ālviyār. These three records must consequently refer to the reign of Kōṇēriṇmaikondāṇ Vīra-Chōla whose daughter, as stated in the *Annual Report* for 1910, page 105, was Jayāṅḍaśōli *alias* Ulagudaiya-Mukkōkkilāṇaḍi. The Tirumurugaṇpūṇḍi inscriptions reveal to us her proper name which was evidently Āṇḍakkaṇ. No. 114 of appendix B which is dated in the 20th year of Kōṇēriṇmaikondāṇ, may also be attributed to Vīra-Chōla since his signature at the end of the document supplies the name Vīra-Chōla. It records the remission of portion of taxes payable by the members of the assembly and by the cultivators (வெள்ளாளாரார்) of Nallūr *alias* Amarabuyāṅga-chaturvēdimāṅgalam, in favour of the temple of Tirumurugaṇ-pūṇḍi. It has to be noted that whereas Vīra-Chōla was a *Parakēsari* as stated in the report quoted above, we find the record under reference begin with the title *Rājakēsari*. One other record (No. 122 of appendix B) dated in the 3rd year of Kōṇēriṇmaikondāṇ may be noted. It is an order (*ōlai*) to two temple priests confirming on them the right of *Śivabrāhmaṇakkāṇi* which had evidently got out of their hands by the interference of a third person. One point of interest is that out of the tax of 15 *achchu* payable for securing the right in question, 5 were set apart for meeting the customary *Tōṇḍaimāṇ-peruvari*. This unexplained item of taxation has been noted under the contents of an inscription from Pāriyūr (*Annual Report* for 1911, page 77, paragraph 37).

#### PANDYAS.

23. The year's collection includes a single inscription (No. 605 of 1915), dated in the 43rd year of the early Pāṇḍya king Māraṇjaḍaiyaṇ. It comes from Eruvāḍi and is engraved in the Vaṭṭeluttu characters (see above paragraph 2).

24. Śrīvallabha of No. 592 of appendix B may have to be identified with Jaṭavarman Śrīvallabha noticed in my *Annual Report* for 1909, page 79, paragraph 23. He is here called a *chakravartin* and is stated to have been seated at the time of the grant on his throne called *Pāṇḍiyarājaṇ* in the *Alagiya-Pāṇḍiyaṇ* hall at Śōlāntaka-chaturvēdimāṅgalam which was a surname of Kuruvitturai (*ibid*). It may be noticed

that these names of the throne and the hall were the same as those in the king's palace at Madura. No. 607 of 1915 begins with the historical introduction *புமகன் ஜயமகன்*, etc. (also found in No. 50 of 1896), and belongs to the 3rd year of Māvarman Tribhuvanachakravartin Śrīvallabha. In this record the king is said to have been

Māvarman Śrīvallabha;  
a probable predecessor of Jaṭavarman Kulaśekhara I.

etc. (also found in No. 50 of 1896), and belongs to the 3rd year of Māvarman Tribhuvanachakravartin Śrīvallabha. In this record the king is said to have been

ruling from his throne *Munaiyadaraiyan* in his palace at Tirunelvēli. In the *Annual Report* for 1908-09, paragraph 29, I have suggested that Māvarman Śrīvallabha may have been a predecessor of Jaṭavarman Kulaśekhara I. In a record of the 2nd year of the latter (No. 110 of 1907) Śrīvallabha is referred to as *Periya-Nāyanār* while another of Māvarman Śrīvallabha himself (No. 49 of 1896) calls his son (*pillaiyār*) Kulaśekharaḍēva.

A later Māvarman Śrīvallabha is introduced by No. 55 of appendix C from Tirukkalākkudi. The details of date supplied by the record work out correctly for

A later, Māvarman Śrīvallabha.

Māvarman Śrīvallabha, who according to Mr. L. D. Swamikannu Pillai (*Ind.*

*Ant.* Volume XLII, page 171) began to reign between 4th and 10th September A.D. 1257 or according to Mr. Sewell between 26th June 1257 and 25th June 1258 (*ibid.* Volume XLIV, page 197). The characters, however, are later in appearance and have to be assigned to about the 14th Century A.D.

25. No. 581 of appendix B with the historical introduction *pūvin kilatti, etc.*, distinctly belongs to the mediæval Pāndya king Jaṭavarman Kulaśekhara I (A.D. 1190 to 1217) and records that 4 *vēlis* of land were, on receipt of the royal order

Jaṭavarman Kulaśekhara I.

(*śrī mukha*) and *tiruvāy kēlvi*, exempted from the payment of certain taxes by the

great assembly of the village who in their turn granted the necessary permission to have the order engraved on stone and copper. Seven other inscriptions of Jaṭavarman Kulaśekhara from Dārūkāpuram in the Tirunelvely district are noted in appendix B. It is not impossible that Nos. 578 and 589 of these, which give details of dates suitable for astronomical calculation, may also belong to the time of Jaṭavarman Kulaśekhara I. The characters justify their being referred to the 13th Century A.D. (See remarks by Mr. L. D. Swamikannu Pillai on page 94, above).

26. To Māvarman Sundara-Pāndya I (A.D. 1216 to 1239) must be assigned fourteen inscriptions which are dated between the 4th and the 21st years of his reign. Nine of these (Nos. 582, 591 and 602 of 1915 and Nos. 8, 77, 78, 84, 90 and 102 of 1916) give him the characteristic attributes 'who distributed or conquered the Chōla

Māvarman Sundara-Pāndya I.

country' and 'who having distributed the Chōla country, performed the anoint-

ment of victors at Mudigondaśōlapuram.' No. 77 of appendix C refers to his throne *Malavarāyan* in his palace at Poṇ-Amarāvati and speaks of a service called Muḍi-

His surname Muḍivaṅgum-Perumāl.

vaṅgum-Perumāl-*sandi* instituted in the temple of Tirukkōlakkudi. This service

must have been evidently called after king Māvarman Sundara-Pāndya I himself. A grant of land was also made for maintaining this *sandi* at the request of the king's brother-in-law (*maichchunāṇār*) Alagapperumāl. No. 73 of 1916, dated in his 14th year records the grant of land for worship and offerings to the goddess of the temple set up therein by *Oruvārunarndāṇ* Tamilappallavadaraiyan, in the temple of Śivadharmisvaram-udaiyār at Tirukkōlakkudi. We are also told that the king made this

Two of his relations.

grant at the request of his nephew or son-in-law (*marumaganār*) Kulaśekhara-

ḍēva (again referred to in No. 79 of appendix C dated in the 15th year of Kōṇērīṇ-maikondāṇ who must consequently be the same as Māvarman Sundara-Pāndya I), while occupying the royal seat *Malavarāyan* in the Rājarājan-*mandapa* in his palace at Mudigondaśōlapuram. In still another record (No. 84 of appendix C), his throne in the palace east of Mādakkulam (suburb of Madura) in Madurōdaya-vaṇaṇḍu, his brother-in-law (*maichchunāṇār*) Alagapperumāl and the chief Tamilappallavadaraiyan are again referred to. One interesting document of this reign is No. 90 of appendix C which registers a sale of water (*nirvilai*), stipulating the method by which the water through a breached tank had to be carried to another tank for the purposes of irrigation.



27. No. 587 of 1915, dated in the 5th year of Māṇavarman Vikrama-Pāṇḍya, begins with the introduction திருமலைமாது பெருவரை, etc. Two other inscriptions of the same king copied in 1907 (Nos. 90 and 97A) begin with the introduction திருமகள் ஜடமகள், etc. As the details of the date are not given in No. 587, it is not possible

Māṇavarman Vikrama-Pāṇḍya.

to say to which period this king has to be assigned. The gift registered in the re-

cord was made by the king from his palace at Alliyūr at the suggestion of his brother-in-law (*machchālvī*) Vikrama-Chōlādēva. Certain lands were given away as tax-free *dēvadāna* grants to the temple and it was stipulated that in assessing these lands the crops were first to be examined and after exempting waste land and chaff, the others were to be charged at 7 *kulam* of paddy on each *mā* of land,  $\frac{3}{4}$  of this, on land on which the *kuruvai* paddy was grown;  $\frac{1}{2}$  on land grown with paddy sown in Tulā; lands growing gingili, *varagu* and *tinai* must be charged 1 *diramam* for 16 *mā* of land; and dry-crop lands must be charged  $\frac{1}{2}$  *diramam* for each *mā*. No. 588 of appendix C repeats the same transaction, but is dated in the 5th year of Tribhuvanachakravartin Kōṇēriṇmaikondāṇ. Hence it is evident that Māṇavarman Vikrama-Pāṇḍya bore also the surname Kōṇēriṇmaikondāṇ. It is not unlikely that this Māṇavarman Vikrama-Pāṇḍya has to be identified with Vikrama-Pāṇḍya who has been suggested in the last *Annual Report* (page 102, paragraph 32) to have been a contemporary of Māṇavarman Sundara-Pāṇḍya I.

No. 100 of appendix C refers to an order of the king and to a service instituted in the temple, called Bhuvanē [ka\*]viraṇ-*sandi* after his own name. Evidently this king is identical with Bhuvanēkavīra-Vikrama-Pāṇḍya noted on page 93, paragraph 20 of my *Annual Report* for 1914.

Bhuvanēkavīra Vikrama-Pāṇḍya.

It might be noted that this record refers to the 6th year of the king's elder brother (*aṇṇālvī*) whose name, however, is not given.

28. No. 104 of appendix C of Jaṭavarman Sundara-Pāṇḍya mentions a certain

Jaṭavarman Sundara-Pāṇḍya and his son Parākrama-Pāṇḍya Māvalivāṇādhirāya surnamed Pāvanāṅgakāra.

Parākrama-Pāṇḍya Māvalivāṇādhirāya who is here called *Makkanāyaṇūr* (i.e. the son of the king). The latter had also the surname Pāvanāṅgakāra. This prince is

again referred to in No. 58 of the same collection which mentions the king by his title Tribhuvanachakravartin Kōṇēriṇmaikondāṇ. The prince is stated to have instituted the service called Pāvanāṅgakāraṇ-*sandi* in the temple of Tirukkalākkudi and the record is signed by an officer named *Veṇṇrumudiśūḍināṇ* Sundara-Pāṇḍya Pullavaraiyaṇ.

*Veṇṇrumudiśūḍināṇ*, a surname of Jaṭavarman Sundara-Pāṇḍya.

Evidently the first part of the name of the officer was a title of the king himself in which case it follows that this

Jaṭavarman Sundara-Pāṇḍya bore the surname *Veṇṇrumudiśūḍināṇ*, i.e. who crowned himself after conquering. Still another record of Jaṭavarman Sundara-Pāṇḍya registers that certain people were ordered to reconsecrate an image which was shifted from its pedestal, due punishment having been meted out to those that were responsible for the grave offence (No. 221 of appendix C). Some other records of Jaṭavarman Sundara-Pāṇḍya, of about the same period as the above, deserve to be noted. No. 66 of 1916 from Tirukkalākkudi dated in the 19th year of Jaṭavarman Sundara-Pāṇḍya states that the *Māhēśvaras*, *śrī-Rudras*, *dēvakannīs* and the temple accountants granted certain temple lands as *kāṇṇippidiṇḍu* to one Sundara-Pāṇḍya Naraśingadēvaṇ, stipulating that he shall enjoy them after repairing the tanks in disuse and bringing under cultivation such of the lands as are covered with jungle and that while the lands are being enjoyed in

Rates of *mēlvāram* on temple lands.

this manner he shall pay to the temple for the *paśāṇ*, a *mēlvāram* of one in three;

for the cultivation of தினை, வரகு, எள்ளு, பயறு, குதுவை, கரும்பு, கொழுந்து, கருளை, மஞ்சள், இஞ்சி, செங்கழுநீர், வாழை, வழுதலை, பூசணி, etc., as well as the trees மா, பலா, நாததை, எலுமிச்சை, குளவிருளி, நெல்வி, இலுப்பை, etc., one in five shall be given; for cocoanut and areca-palms one in seven and for dry crops according to the yield, one in seven. In the case of the lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year; and that for all subsequent years a permanent *mēlvāram* of one in three shall be paid. A similar document is No. 62 of 1916 which also comes from the same

place. It is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmārāyaṇ who must have been an officer of Jaṭavarman Sundara-Pāṇḍya I one of whose surnames was Ellāndalaiyāṇa-Perumāl (*Annual Report* for 1913, page 114, paragraph 44). The following again are the rates of *mēlvāram* fixed in this inscription:—(i) For *paśāṇ*, one-third (ii) for *கிணை*, *வாகு* and *எள்ளு*, one-fourth (iii) for *கரும்பு*, *கொடிக்கால்*, *கருணை*, *மஞ்சள்*, *வாழை*, *வழுதலை*, *பூசணி* and such other crops, one-eighth. In either instance it is distinctly stated that the donee should not keep the lands without cultivating them and that mounds and low-grounds should be levelled and the jungle removed. Another record which fixes the temple share of *mēlvāram* at one-fourth belongs to the same king and is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmādhirāyaṇ (No. 67 of 1916). The variation in the rate of *mēlvāram* requires explanation. Perhaps the landlord's shares in these cases were fixed, regard being had to the quality of the soil and the amount of lease money. From Mr. Swamikannu Pillai's calculations in appendix G it will be found that most of the inscriptions quoted in this paragraph work out correctly for Jaṭavarman Sundara-Pāṇḍya who succeeded to the throne in A.D. 1277.

No. 608 of 1915 which comes from Malaiyaḍikkurichchi in the Tinnevely district combines Śaka 1236 (= 1314 A.D.) with the 12th year of a certain Jaṭavarman Sundara-Pāṇḍya. As the initial date of this king will be A.D. 1302 it is evident that he is identical with Jaṭavarman Sundara-Pāṇḍya IV the commencement of whose reign has been fixed by Mr. Swamikannu Pillai to be between 29th August 1302 and 5th July 1303. (*Ind. Ant.* Vol. XLII, page 166). One of the signatories in No. 596 of appendix B, dated in the 9th year of Jaṭavarman Sundara-Pāṇḍya, is called Abhishēka-Perumāṇ *alias* Silpapurandaraṇ who had evidently constructed the temple from *karshana* 'ploughing the earth' to *pratishthā* 'consecration'. The details of date given in this record work out correctly for Jaṭavarman Sundara-Pāṇḍya of A.D. 1302. In the reign of a certain Jaṭavarman Sundara-Pāṇḍya who cannot be identified the Kaikkōḷars of Śrīmushnam 'who successfully practised the tenet's of the *Idaṅgai*-creed which recognised the order of the king as equal to divine law (No. 248 of appendix C) together with Kaikkōḷa-*Mudalis* unanimously declared that they would contribute a fixed fee on each loom whether working or not for the repairs and worship of the Tirunārāyaṇīśvara temple at that village.

Two records from Tirukkalākkudi dated in the reign of Sundara-Pāṇḍya mention the chief Vikramaśīṅgadēvaṇ issuing the *ōlai* on behalf of the king (Nos. 35 and 37 of appendix C). Another (No. 101 of appendix C) from the same village mentions Gāṅgaiyaṇ. No. 180 of 1916 is dated in the 18th year of Tribhuvanachakravartin

Sundara-Pāṇḍya and refers to a grant of land previously made in the 17th year of Vijayagandagōpālādēva. As pointed out already (*Annual Report* for 1911, Part II, paragraph 15) Vijaya-Gandagōpāla began to rule in A.D. 1250 and his 17th year will carry us to 1267 A.D. (see also below, page 151).

29. Two records (Nos. 21 and 24 of appendix C) which belong to the reign of Jaṭavarman Vira-Pāṇḍya refer to a chief called Tirukānappērudaiyaṇ Śivanīndakālāṇ *alias* Mālavachakravarti who has been mentioned in the following paragraph. Another (No. 584 of appendix B) begins with the introduction *tirumagal valar*, etc., and is dated in the 7th year of Jaṭavarman Vira-Pāṇḍya. A record with the same

introduction was noticed in the *Annual Report* for 1912, page 72 and was attributed to Jaṭavarman Vira-Pāṇḍya the conqueror of Ilam and Koṅgu. Two records (Nos. 613 of appendix B and 6 of appendix C) bear details of dates which point to Jaṭavarman Vira-Pāṇḍya being identical with the conqueror of Koṅgu.

One of Tribhuvanachakravartin Vira-Pāṇḍya, dated in the 3rd year of his reign (No. 74 of appendix C) registers that the residents of a certain village not being able to pay the taxes on Māṅguḍi which was their *kāṇipparru* sold it to the temple after inviting purchasers once, twice and thrice according to the practice in such cases. It is not impossible that this king is also identical with the Vira-Pāṇḍya mentioned in the previous paragraph. No. 117 of appendix C belongs to the 6th year of the same king and refers to the exchange of certain lands which were not yielding good crops.

30. Of Māṛavarman Kulaśekhara I (A.D. 1268 to at least 1308) there are 16 inscriptions which attribute to him the characteristic *biruda* 'who was pleased to take every country'. No. 106 of 1916 coming from Tirukkalākkudi furnishes the year

Māṛavarman Kulaśekhara I; his latest date. 44 the latest date found until now, which would extend his reign to A.D. 1312. We learn from No. 81 of appendix C that in the 22nd year of the king corresponding to A.D. 1290 a certain chief—one of the officers at the door of Dēvar-Kaṇḍiyadēvar—named Tirunelvēli-udaiyār who had captured the country around Virayāchchilai fixed the heavy sum of 4,000 as the tax to be levied from the inhabitants (*ūrōm*) of the said village including *araiśumakkal* and *mudaliḡal*, for the current year and

Oppression by one of his officers. the year before. As they were not able to bear the burden, they had to sell their property, cattle, etc., towards payment of taxes. Even then they could not raise the necessary amount and nobody would lend them a pie. But Tirunelvēli-udaiyār's pressure on them was all the same, great. It was thereupon decided by the *araiśumakkal* and the *mudalis* of Virayāchchilai to make a sale of their lands to the temple at Tirukkōlakkudi. No. 108 of 1916 copied at the same place registers a settlement between the residents of four districts (*nāḍu*) as to the order of precedence in which the sacred ashes had to be received, the ropes of the god's car had to be held in drawing it and the worship and breaking of cocoanuts before Vināyaka had to be done. Three inscriptions of Tribhuvanachakravartin Kulaśekharadēva (Nos. 14, 16 and 33 of appendix C) and one of a certain unnamed king who held the title 'who took all countries' (No. 20 of the same appendix) might be attributed to Māṛavarman Kulaśekhara I, since the first three mention his subordinate Mummudiśōlaṅ Mālavarmanānikkam *alias* Mālavachakravarti and the fourth Śivanindakālaṅ Tirukkānapērudaiyāṅ *alias* Mālavachakravarti to whose family evidently also belonged Mālavamānikkam Tirukkānaippērudaiyāṅ *alias* Mālavachakaravarti mentioned on page 81, Part II, paragraph 25 of the *Report* for 1909 as a subordinate of Māṛavarman Sundara-Pāṇḍya I.

31. The grant registered in No. 68 of appendix C is said to have been made at the instance of the officer Kāliṅgarāyar to 20 Brāhmanas who were versed in the Vēdas and Śāstras and were able to write commentaries on them, and for building a Śiva and a Viṣṇu temple. The village wherein the land was granted to these Brāh-

Records of Kōṇērinmaikondāṅ; probably to be assigned to Māṛavarman Kulaśekhara I. manas was called Kaṇḍiyadēvaṅ Sundara-Pāṇḍya-chaturvēdimaṅgalam and the Viṣṇu temple established therein,

Kulaśekhara-Viṇṇagar-Ālvār. No. 73 of appendix C which also comes from Tirukkalākkudi, refers to the same endowment and mentions the temples Sundara-Pāṇḍya-Īśvaramudaiyār and Kaṇḍiyadēvar-Viṇṇagar-Ālvār. The record also states that Kaṇḍiyadēva was a son (*makkānāyaṅār*) of the king. Kāliṅgarāyar is known to have been one of the officers of Māṛavarman Kulaśekhara I (*Annual Report* for 1910, page 99). Kāliṅgarāyar appears also in No. 72 of appendix C asking the king to make a grant of a village to an image of Kūttāduvār (*i.e.* Naṭarāja) in the temple at Tirukkalākkudi set up by a certain Sēmāṇḍār brother of Akalaṅkauṇādālvār. The record is dated in the 11th year of Kōṇērinmaikondāṅ. In the 17th year of his reign the king being at Gaṅgaikondapattanam, he was again reminded of this same gift (No. 71 of appendix C). It is not unlikely, that Kōṇērinmaikondāṅ of Nos. 68, 72 and 73

His son Kaṇḍiyadēva Sundara-Pāṇḍya. is identical with Māṛavarman Kulaśekhara I. If this identification is correct Kaṇḍiyadēva Sundara-Pāṇḍya as a son of this king would be known for the first time.

32. No. 107 of 1916 which is dated in Śaka 1239 (= A.D. 1317) couples with it the 4th year of Māṛavarman Kulaśekhara. It is therefore clear that this Kulaśekhara must be Kulaśekhara II whose initial date according to Professor Kielhorn is A.D. 1314.

33. From previous Epigraphical reports it is gathered that a certain Jaṭavarman Vira-Pāṇḍya was living about the beginning of the 14th century, during the occupation of the southern districts by the Muhammadans. It is also known that it was the Vijayanagara king Kāmpaṇa who by his victorious campaign into the south brought to a close the temporary occupation of the Muhammadans. No. 64 of 1916



belongs to the 31st year of a certain Māṇavarman (not Jaṭavarman) Vīra-Pāṇḍya and

Māṇavarman Vīra-Pāṇḍya.

supplies the interesting information :

“The times were Tulukkaṇ (Muhammadan) times; the *dēvadāna* lands of the gods were taxed with *kuḍimai*; the temple worship, however, had to be conducted without any reduction; the *uḷavu* or cultivation of the temple lands were done by turns by the tenants of the village; at this juncture

Disturbance of the Muhammadans put down by  
Kampana-Uḍaiyar.

Kampana-Uḍaiyar came (on his southern campaign), destroyed the Tulukkaṇ, established orderly government through-

out the country and appointed many chiefs (*nāyakkanmār*) for inspection and supervision in order that the worship in all temples might be revived regularly as of old.” It is further stated that some of the dancing girls of the temple (*dēvarāḍiyār*) died, some became very poor and many were ready to migrate to other distant places. Consequently with a view to keep up the original status of the temple, a temple land which was enjoyed as *kāṇyātchi* by a certain Naraśiṅgadēvar was now sold to another person, the former having died without leaving any heir, in order to maintain 10 temple dancing girls, giving them food, betel-leaf, cloth and houses in the street Pāvanāṅgakāraṇṭiruvīdi evidently so called after Pāvanāṅgakāra mentioned above, in paragraph 28 as a surname of Parākrama-Pāṇḍya Māvalivāṇādhirāya, a son of Jaṭavarman Sundara-Pāṇḍya, probably the fourth of that name who succeeded to the throne in A.D. 1303. It is interesting to note that the *mēlvāram* was also fixed at one-third for the *paśānam* (harvest), garden crops *māvadai* and *maravadai*, at one-fifth and dry crops at one-seventh. It was also provided that in the case any heirs of the said Naraśiṅgadēvar contested their claims to the said land, separate lands in lieu thereof may be given to them.

Kampana-Uḍaiyar mentioned in this record is no other than Kampana II of the first Vijayanagara dynasty whose dates range from Śaka 1283 (= A.D. 1361) to Śaka 1296 (= A.D. 1374). The earliest mention of the conquest of the Muhammadans in the Madura district, by Kampana is in an inscription at Tiruppukkuli (No. 18 of 1899), dated in Śaka 1287 (= A.D. 1365) (*Epigraphia Indica*, Vol. VI, page 324).

Kampana II's conquest of Muhammadans in  
A.D. 1358 fixed by a record at Tirukkalākkuḍi.

But the statement (contained in this record) that “having taken possession of Rājagambhīra, he was pleased to conduct the rule of the earth on a permanent

throne” goes to prove that the driving away of the Muhammadans was an accomplished fact already in A.D. 1365; and it could not have been earlier than A.D. 1358, since according to Mr. Sewell (*Lists of Antiquities*, Vol. II, page 223) the Muhammadan chiefs of Madura ruled for 48 years from A.D. 1310 to 1358. Consequently the record of Tirukkalākkuḍi (No. 64 of appendix C) must be referred to A.D. 1358 or after. With the help of Mr. Swamikannu Pillai's valuable Ephemeris I have been able to find that the details of date given for this record work out correctly for A.D. 1358, Friday, September 7 on which day *trītiya* ended on a Friday at 03 and the *nakshatra* Svāti at 48. Hence the initial date of this king Māṇavarman Vīra-Pāṇḍya I would tentatively place in A.D. 1326-27. No. 227 of appendix C evidently also belongs to the same king and works out almost correctly for A.D. 1337, July 5. It is thus a very important corroboration that is supplied by No. 64 of appendix C which refers in such vivid terms to the contemporaneous events that must have happened in that year.

34. Of the three records of Jaṭavarman Parākrama-Pāṇḍya at Śaṇṇavaṇam, one, which is dated in the 30th year of the king's reign combines with it the cyclic year Viśāiya (*i.e.* Vijaya). The characters are of about the 14th century and might be of

Jaṭavarman Parākrama-Pāṇḍya.

the time of Jaṭavarman Parākrama-Pāṇḍya whose initial date given by Professor Kiel-

horn is A.D. 1358. But the year 1388-9 will be Vyaya (Viya in Tamil) and not Viśāiya. This record (No. 12 of appendix C) introduces to us an officer named Śrīraṅganātha Raṇavīrappērūmāl *alias* Gāṅgēyaṇ who held the titles *Ravikulamaṇṇaṇ*,

His officer Gāṅgēyaṇ.

*Ekāṅgavīraṇ*, *Rūpanārāyaṇaṇ*, *etc.* The grant was made for removing the evil

effects of Chitrā the asterism of his birth-day, falling on a Saturday in this year. Two other records (Nos. 13 and 22 of the same appendix) refer to the chief Gāṅgēyaṇ. The

latter again registers a grant made to ward off the evil effects of light being extinguished at the meal time. This prejudice is still prevalent. The former mentions Mummudiśōḷaṇ Mālavamāṇikkam *alias* Mālavachakravarti who has been already mentioned under Māṇavarman Kulaśēkhara I.

35. A record of Śaḍagōpavarman (Jatāvarman?) Tribhuvanachakravartin Vikrama-Pāṇḍya (No. 183 of appendix C) at Tirupukkuli near Conjeeveram, has been recopied this year. It is dated in his 8th year and records a gift of land for maintain-

ing a service called Vīra-Champan-*sandi* founded by Śambuvarāyaṇ Vīra-Champan

“the chief of Śambukula” in the temple of Vijayarāghava-Perumāḷ on the day of Āślēsha in the month of Āvaṇi in which he was born. In his *Annual Report* for 1900, paragraph 14, Mr. V. Venkayya refers to a record of the 12th year of Māṇavarman Tribhuvanachakravartin Sundara-Pāṇḍya which also registers a gift by Vīra-Champānāyaṇ *alias* Śambuvarāyaṇ. From published inscriptions of Champa (*Epigraphia Indica*, Vol. III, page 70 f.) we learn that the latter called himself a son of Chōḷa or of Vīra-Chōḷa. It is doubtful if Śambuvarāyaṇ Vīra-Champa of the Śambukula could be identical with Vīra-Champa of the Tiruvallam inscription. Another chief of the Śambukula known from earlier reports is Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya who succeeded to the throne in A.D. 1260-61.

36. No. 229 of 1916 dated in the 7th year of Māṇavarman Tribhuvanachakravartin Kōṇērīnmaikondāṇ Vikrama-Pāṇḍyadēva registers a gift of land for maintaining the service Rājakkānāyaṇ-*sandi* called after the king. In the *Annual Report* for 1908-09,

paragraph 30, I have referred to an inscription (No. 124 of 1908) in which the surname Rājakkānāyaṇ was borne by

Jatāvarman Vikrama-Pāṇḍya, with the Śaka date 1344 corresponding to his 22nd year. In the *Annual Report* for 1914 (page 94, paragraph 20) two records of Māṇavarman Vikrama-Pāṇḍya with the surnames Rājakkal-nāyaṇ and Rājakkal-tambirāṇ have also been referred to. Consequently it looks as if Jatāvarman and Māṇavarman were indifferently applied to this Vikrama-Pāṇḍya.

In connection with the titles Rājakkal-nāyaṇ and Rājakkal-tambirāṇ, it may be noted that these are mostly adopted by the Pāṇḍya kings. Māṇavarman Kulaśēkhara I appears to have been the earliest king that held the title. The next was Jatāvarman or Māṇavarman Vikrama-Pāṇḍya mentioned above. In No. 60 of appendix C Rājakkal-tambirāṇār is applied to a certain *rājādhirāja* “the king of all kings.” The record is dated in 761 without specification of the Era. If, however, the Kollam Era

is meant, as is not unlikely, the date would correspond to A.D. 1586-87 and takes us into the time of the Nāyakas of

Madura. In this year it is stated that the king Rājakkal-tambirāṇ raided and destroyed Śūraiakkudi with the help of the chiefs (?) Mañjiliśu Eliśu Śā, Āsamadākkān, Mūvaśamkān Śā and Rāchattikān. After accomplishing his object the king ordered in the presence of the villagers that the village Virayāchchilai which from much earlier times appears to have been a *padaiparru* (military village?) (Nos. 81 and 90 of appendix C) in which lived *araiśu-makkaḷ* and *mudaligal* (above, page 124) and Kōṭṭiyūr might thenceforth be annexed to the district of Poṇ-Amarāpati-nāḍu. The order was communicated to the *nāṭṭavar* of Poṇ-Amarāpati-nāḍu and to Kōndukān and was engraved on stone in the temple of Tirukkalākkudi. It cannot be definitely stated to what political disturbances the country round Virayāchchilai, Kōṭṭiyūr and Śūraiakkudi was subjected to at the end of the 16th century. The record plainly indicates the annexation of the whole country round Śūraiakkudi and particularly of the two villages which were evidently the centres of opposition. Mr. Sewell in his notes on the reign of the Madura Nāyakas, Periya-Virappa and Viśvanātha II (*Lists of Antiquities*, Vol. II, page 201) states that in their time “a rebellion by a chief styled the Mahāvilivānarāja, probably a Pāṇḍyaṇ was quelled.” Hence it appears that the Rājakkal-tambirāṇ who destroyed Śūraiakkudi might probably be the same Mahāvilivānarāja. The Muhammadan chiefs who joined him in the rebellion cannot be identified. The deplorable condition of Virayāchchilai under the Kannadian oppression has been already referred to.



## LATER PANDYAS.

37. Twelve inscriptions of the later Pandyas have been secured during the year under report. They are dated both in the Śaka year and the regnal year of the kings to whom they belong. No. 535 of appendix B comes from Dārūkāpuram in the Tinnevely district and is dated in Śaka 1403 (= A.D. 1481) corresponding to the 2 + 6th year of Alagaṇ, Perumāḷ Parākrama-Pāṇḍya who was born in the asterism Tiruvādirai (Ārdra). Thus the initial date of Parākrama-Pāṇḍya obtained from this record is A.D. 1473. No. 12 at page 47 of the *Travancore Archaeological Series*, Volume I, belongs to the same sovereign with the same initial date; but in the latter it is stated that he was born in Aṣvitta-nakshatra (i.e. Dhanishṭhā). Our record refers to a previous grant made by Śrīvallabhadēva.

The next in chronology is Māravarman Kōṇēriṇmaikondāṇ Parākrama-Pāṇḍya whose Vallanād inscription (No. 4 of 1916) is dated in Śaka 1457 (= A.D. 1535) and

Māravarman Parākrama-Pāṇḍya.

corresponds to his 2nd + 28th year, Manmatha. His initial date is therefore

Śaka 1427 (= A.D. 1505). The records of this king have not been obtained so far.

No. 533 of 1915 copied at Dārūkāpuram is dated in Śaka 1457 (= A.D. 1535) Manmatha, and belongs to Jaṭavarman Kōṇēriṇmaikondāṇ Tirunelvēli-Perumāḷ who is said to have been born in Āśvati in the month of Vaiṣāṣi. The corresponding regnal year, however, is not given. No. 567 of 1915 which is dated in the 7th year corresponding to Śaka 1463 (= A.D. 1541) Plava, of *Iṇḍakāḷamedutta* Perumāḷ Śrīvallabha, refers to this king as Tirunelvēli-Perumāḷ born in Āśvati. Probably Perumāḷ Śrīvallabha is identical with Jaṭavarman Kōṇēriṇmaikondāṇ Tirunelvēli-

*Iṇḍakāḷamedutta* Perumāḷ Śrīvallabha, founder of the *Pāṇḍya-rājya*, born in the asterism Āśvati.

Perumāḷ of No. 533 of 1915 which must have been evidently engraved in the 2nd year of his reign. Thus these two records belong to the time of *Iṇḍakāḷamedutta*

Śrīvallabha, the founder of the *Pāṇḍya-rājya*, whose initial date has already been ascertained to be A.D. 1533 (*Annual Report* for 1910, page 100). Reference is made in No. 533 of appendix C to the king's dear father Āhavarāma Śrīvaladēva and to the village Abhirāma-Parākrama-Pāṇḍya-chaturvēdimangalam evidently so called

Reference to the compilation of calendars.

after the king himself. It is interesting to note that provision was made by the

king for the compilation of calendars annually. Similar endowments by the Mahratta Rājas of Tanjore and the Mysore kings are still in force.

Māravarman Kōṇēriṇmaikondāṇ Sundara-Pāṇḍya is represented by No. 2 of 1916

Māravarman Sundara-Pāṇḍya.

from Vallanād-Agaram. It combines the regnal year 2 + 9th with Śaka 1460,

Plava, mistake for 1463 (= A.D. 1541-2). The initial date of the king thus derived (i.e. A.D. 1531) enables us to identify him with a king of the same name two of whose records were noticed on page 75 of *Annual Report* for 1912. As stated there, he may be the same as No. 12 of the provisional list of later Pāṇḍyas given on page 100 of the *Annual Report* for 1910. Nos. 563 and 570 of 1915 are dated in the 5th and 7th years respectively of Parākrama or Kulaśēkhara, son of Jaṭavarman Kōṇēriṇmaikondāṇ Abhirāma-Parākrama born

Perumāḷ Parākrama or Kulaśēkhara, born in the asterism Āśvati.

under the asterism Āśvati and give also the corresponding Śaka dates 1470

(= A.D. 1548) Kilaka and 1471 (= A.D. 1549) Saumya respectively. This king has accordingly to be identified with No. 13 of the list given on page 100 of the *Annual Report* for 1910 and with Nos. 17 to 20 of the list on page 48 f. of the *Travancore Archaeological Series*, Volume I.

Jaṭavarman Kōṇēriṇmaikondāṇ Alagaṇ Perumāḷ Ativīrarāma Śrīvallabha (identi-

Jaṭavarman Alagaṇ-Perumāḷ Ativīrarāma-Śrīvallabha.

cal with No. 16 of the list on page 100 of the *Annual Report* for 1910) born under Punarvasu is represented by two records

(Nos. 577 and 594 of 1915). The former gives Śaka 1493 (= A.D. 1571) Prajāpati as the 9th year of the king and the latter 15th year and Śaka 1500 (= A.D. 1578),

Īśvara. No. 577 gives the king the usual long list of *birudas* in the Sanskrit language beginning with *Bhuvanēkavīra*, etc. No. 594 incidentally refers to his co-regent Ālagiya Śokkanār Abhirāma-Varatuṅgarāma. No. 615 of 1915 which begins with the usual Vijayanagara introduction gives a long list of *birudas* and enumerates in order the kings Dēvarāya, Kṛṣṇarāya Sadāśivarāya, Vīra-Naraśiṅgarāya, Dharmarāya, Śrīraṅgarāya and Venkaṭapatirāya. The date is given as Śaka 1500, Manmatha, and is wrong by seventeen years. The grant was made by Perumāḷ Dhanma-Perumāḷ Ālagapperumāḷ Ativīrarāmaṇ Śīvalamāraṇ *Iṇḍakālameḍutta* Ativīrarāmaṇ who is styled as one of the kings who bore the titles Jaṭāvarman Kōṇēriṇmaikonḍāṇ Tribhuvanachakravartin. Evidently the record is one of Ativīrarāma Śrīvallabha noted above. The Vijayanagara king Venkaṭapatirāya (i.e. Venkaṭa I) was actually ruling in Śaka 1517, the correct date of the inscription as indicated by the cyclic year quoted. It might be noted that a certain Venkaṭarāja is mentioned in the Pudukkōṭṭai plates of Śrīvallabha and Varatuṅgarāma, of Śaka 1505 which falls into the reign of Raṅga II (*Travancore Archaeological Series*, Volume I, page 84). From the way in which the Vijayanagara kings are first mentioned in No. 615 and then the Pāṇḍya king Ativīrarāma, it may be presumed that the latter was a probable subordinate of the Kārṇāṭa king Venkaṭa I.

At Śāyamalai in the Tinnevely district was copied No. 597 of 1915 belonging to Jaṭilavarman Kōṇēriṇmaikonḍāṇ Śīvalamāraṇ Varaguṇaṇ *alias* Kulaśēkhara-Dikshitar. It is dated in Śaka 15[6]3 (=A.D. 1641) and the 23rd year of reign. The year opposite is not given. He is the same as Tribhuvanachakravartin Kōṇēriṇmaikonḍāṇ Perumāḷ-Śīvalamāra Varaguṇarāma *alias* Pāṇḍya Kulaśēkhara-Dikshitar of No. 268 of 1908 from Karivalamvandanallūr. As the initial date of this king is A.D. 1615 the opposite year omitted in No. 597 of appendix B must be 3.

#### THE RASHTRAKUTAS.

38. The Rāshtrakūta kings are represented in the current collection by Nos. 512, 540, 542 and (562 of appendix B (in Kanarese) and No. 207 of appendix B and Nos. 148 and 159 of appendix C (in Tamil). No. 562 which is dated in the fourth year of a king whose name is lost, may have, however, to be referred to the time of

Gōvinda III.

The pillar on which the record is engraved was brought to my notice by Mr. Longhurst. It is a memorial dedicated to Siriguppa whose heroic death on the battle-field forms the subject-matter of the inscription. The occasion is stated to have been an attack organised by Dantiga with his whole army on the village Chikurambṛavi. The king on whose behalf Siriguppa fought was the Raṭṭa Ballaha (ll. 21 and 26). Dantiga evidently has to be identified with Dantiga of Kāñchī mentioned in the British Museum plates of the Rāshtrakūta king Gōvinda III. It is also possible, provided paleography permits, to identify this Dantiga with one of the enemies of Kṛṣṇa III (also surnamed Vallabha, Ballaha) who is one century later than Gōvinda III. No. 542, dated in Śaka 815, belongs to the time of Akālavārsha-Kṛṣṇa II entitled Śubhatuṅga-Bhātāra. His *Mahāsāmanta* Matyē-

Kṛṣṇa II and Gōvinda IV.

nanna is stated to have been ruling the Sindavāḍi country often mentioned in the Rāshtrakūta, Chālukya, Kalachuri and Yādava records of the Adoni taluk. No. 512, dated in Śaka 852, refers to king Gōyindara Ballaha (i.e., Gōvinda IV) and speaks of him as ruling "right up to the sea." His feudatory was the *Mahāsāmanta* Kannara, ruling the Sindavāḍi province. The same feudatory and his Jaina queen Chandiyabbe are referred to in No. 540, dated in Śaka 854, where, however, the king is named Nityavarsha. This latter surname is not found applied to Gōvinda IV in the inscriptions examined so far. If it is no deliberate mistake of the engraver, Nityavarsha must also be presumed to have been a surname of Gōvinda IV as it was of his father Indra III.

The three records of Kannaradēva (Krishna III) who extended his conquests into the Chōla country, come from the North Arcot and Chingleput districts. The donor in Krishna III. No. 207 of appendix B is named Śrī-Narasimhayya, son of Lakshana (Lakshmana?), entitled Virasuta Bhōgavarddhana of Mārudānamai. Evidently he was a chief of some rank under Krishna III.

#### THE WESTERN CHALUKYAS.

39. The Western Chalukyas of Bādāmi are represented in the collection by No. 7 of appendix A which consists of three copper-plates strung on a ring. They were discovered by my assistant Mr. G. V. Rangarajayya, in the possession of Rama Reddi, the village munsif of Dayyaminne in the Adoni taluk of the Bellary district. The ring which carries the plates was not cut when the document reached me. The ends of the ring are fixed into the bottom of an almost circular seal one inch in diameter bearing on its countersunk surface the crude figure of a standing boar facing the proper right as in the case of the Harihar grant of Vinayāditya Satyāśraya published in *Ind. Ant.*, Vol. VII, pp. 300 ff. The plates measure between  $8\frac{7}{8}$ " and 9" in breadth and between  $3\frac{3}{8}$ " and  $3\frac{1}{2}$ " in height. The ring which is oval in shape, measures  $4\frac{1}{8}$ " and  $3\frac{1}{2}$ " in its diameters and is about  $\frac{1}{4}$ " thick. The plates and the seal weigh 112 tolas. The inscription commences with the same introductory eulogy as the other published grants (Professor Kielhorn's *List of Southern Inscriptions* Nos. 27 to 30) of Vinayāditya Satyāśraya and supply the date, Śaka 614 corresponding to the 12th year of the king's reign. They record the grant of 200 *niṣartanas* of land on the eastern and southern sides of the village Ulchad in the Naḷavāḍi-*vishaya*, to four Brāhmanas, on the occasion of the summer solstice which happened on the full-moon day of the month of Āshāḍha when the victorious camp of the king was located at Talayakhēta-*grāma* not far from the northern bank of the Tagara river. The grant is stated to have been made at the request of a certain Marḍakāri and was written by Śrī-Rāma-Punyavallabha. The same person mostly appears as the writer of the other published grants of Vinayāditya.

The victorious camp Talayakhēta-*grāma* on the northern bank of the Tagara river must be looked for on the Ternā on which also the ancient city of Tagara (identified with Tēr by Dr. J. F. Fleet) is situated. I am informed that Talayakhēta does not exist under that form, in the Osmanabad district of the Hyderabad State. It is perhaps to be identified with the modern Thairkedda on the north bank of the river Tēr (Thairna). I have not been able to identify the district Naḷavāḍi-*vishaya* and the village Ulchad. It may be remarked that the writing on the plates is very carelessly executed and that the mistakes in the grant portion are numerous.

40. Many records of the Western Chalukyas of Kalyāṇi were copied in the Adoni taluk of the Bellary district. As stated already, Adoni and the adjoining country formed a subdivison of 500 villages in Sindavāḍi, Sindavāḍige or Sindhuvāṭi-*vishaya* one thousand, which must have been one of the eastern provinces of the Western Chalukya empire. The capital of this district is stated to have been Tumbalam, a village which is about 8 miles due west of Adoni, and is still full of ancient ruins. Karaikanthapura (now abandoned) was a suburb of Tumbalam in which lived many Brāhmanas of great learning and piety. One of the Nolamba feudatories of Trailōkyamalla Sōmēśvara I, who was governing the Sindavāḍi one thousand country, was Vira-Nolamba-Pallava Permāṇaḍi (No. 489 of appendix B). His proper name Vira-Nolamba Ghattidēva appears in another record (No. 522 of appendix B) which is dated in Śaka 974, Nandana and in still another at Kammarchōḍu (No. 561 of appendix B), dated in Śaka 976. King Sōmēśvara I is stated in this last record to have been encamped at Kampile on the bank of the Tuṅgabhadra, the southern Ganges. On this occasion he made some gifts to the shrines of Mūlasthānadēva and Bhōgēśvaradēva at Kammara-Cheruvu (Kammarchōḍu).



41. One record (No. 514 of appendix B) of Trailōkyamalla's eldest son Bhuvanai-kamalla (Sōmēśvara II) comes from Chinna-Tumbalam and is dated in Śaka 990 (= A.D. 1068-69), Kīlaka, the full-moon day of Mārgaśīra. The latest known record of Sōmēśvara II. Sōmēśvara I is dated in Śaka 990, Kīlaka, Chaitra *su di.* 1 (Professor Kielhorn's *List*

*of Southern Inscriptions*, No. 173). Consequently, it follows, that Bhuvanaikamalla must have actually ascended the throne some time between the months Chaitra and Mārgaśīra of this year. The record from Chinna-Tumbalam under review, further registers that the prince, the king's younger brother, Trailōkyamalla-Nolamba-Pallava Permādi Jayasinghadēva was ruling the Nolambavādi 32,000 and the Sindavādi 1,000 provinces from his capital Kampile. A gift was made to a temple at Tumbala through the Kālāmukha teacher Chandrabhūṣaṇa-Paṇḍita who was well-versed in

Kālāmukha teachers. logic and other sciences and was the pupil of Anantaśakti-Paṇḍita, a pupil of Nirañjana-Paṇḍita (mentioned also in No. 516 of appendix B). Another grant was made at the same time to a certain Nārāyaṇadēva for *vidyādāna*, i.e., imparting education.

42. A powerful chief of Tribhuvanamalla Vikramāditya VI was the *Mahāmandalēśvara* Mallarasa, whose eulogy (No. 505 of appendix B) supplies the information that he was "a brilliant sun in dispelling the darkness, viz., the heroic enemy-forces of the Chōla camp crowded with hordes of elephants, horses and sturdy soldiers, (the hero) that cut off the heads of the Draviḷa-*mandalīkas* (i.e. the chiefs of Draviḷa), the destroyer of Pallikōṭa and the terror of the Gūrjara." The first two epithets clearly indicate the hereditary enmity and the conflict that existed between the Chōlas and the Chālukyas. No. 515 of appendix B mentions another subordinate chief Kaliga or Kaliyamarasa who held the title 'the *maṣṭ* elephant of Chandaladēvi,' a statement that reminds one of the intimate and personal interest which the Chālukyan queens must have displayed in the administration of the country, by allowing their names to be connected with such military honours. Padmaladēvi another queen of Vikramāditya VI, was referred to in the *Annual Report* for 1914, page 87 as 'ruling the Brāhmaṇa village Māṅgola'. In No. 518 of appendix B, the chief queen (*piriyarasi pattamahādēvi*), Malayamatidēvi is stated to have owned (evidently as her private property) the capital town Tumbala itself and to have

Provision made by a Chālukyan queen for the teaching of the *Vēdas* and the recital of the *Purāṇas*. granted it to the *Mahājanas* of that village so that they might therein maintain a feeding-house (*sattra*), recite the *Purāṇas* and teach the *Rig-Vēda* and the

Yajur-Vēda to students. As stated by Dr. Fleet on page 448 f. of his *Dyn. Kan. Distrs.* the queens of Vikramāditya VI owned villages and sometimes districts conferred on them for their pin-money. Some of the titles given to Malayamatidēvi in No. 518 suggest that Vikramāditya must have borne the surname Chālukya-Rāma and Rāya-Sarvajña. The former of these occurs in his Nīlgunda, and Yēwūr inscriptions (*Ep. Ind.*, Vol. XII, pages 154 and 278).

Nos. 519 and 565 of appendix B mention the chief *Pēsana-garuda Mahāmandalēśvara* Jōyimarasa (ruling the Sindavādi province) and the former, the *rājaguru* Sōmaśīva-Paṇḍita. Jōyimarasa was also in charge of the divisions Edadore 2,000, and Kallakeḷage 500. The former has been identified by Dr. Fleet with a part of the modern Raichur district (see *Ep. Ind.* Vol. XII, page 296) and *rājaguru* was evidently a title conferred on a religious teacher for his proficiency and piety. No. 550 of appendix B mentions another *rājaguru*, who was the sole proprietor of two villages in the modern Adoni taluk and had as his subordinate a certain Peggade Nimbanayya. A few other feudatories of Vikramāditya VI. are also mentioned

Feudatories of Vikramāditya VI. in No. 566 from Konakondla. These were the *Mahāmandalēśvara* Ballaya-Chōla-Mahārāja of the Telugu-Chōla family (see also No. 350 of 1905), the *Mahāmandalēśvara* Chikarasa of the Mahābali race and the *Mahāsāmantas* Chandarasa, Barmarasa, and Rēvarasa of Kondakunde whose *prasasti* coincides with that of the Chōlas of Cuddapah (*Ep. Ind.* Vol. XI, page 343, note 3).

43. No. 499 of appendix B of the time of Bhūlōkamalla Sōmēśvara III, which is dated in the Chālukya-Vikrama year 58 (= A.D. 1133-34) mentions the *Mahā-mandalēśvara* Trailōkyamalla-Mallidēva-Mahārāja, ruling the Sindavādi country and refers to a gift of two *vīsa* on each *daḷa* in the "mint" where coins were struck (*achchina-taṅkasāle*). No. 502 of appendix B dated again in the Chālukya-Vikrama Era refers to *Yuvarāja* Tailapadēva (i.e. Taila III). This indicates that Sōmēśvara III. evidently preferred his younger son to the elder, Perma-Jagadēkamalla II, as his crown prince. The *Mahāmandalēśvara* Bāchiga or Bācharasa of the Sinda family mentioned in this record was a direct subordinate of prince Tailapa. Jagadēkamalla

II is, however, known to have succeeded Sōmēśvara III on the Western Chālukya throne and to have held the special title *Pratāpachakravartin*. His famous minister, commander, etc., was Bammanayya mentioned on page 457 of Dr. Fleet's *Dyn. Kan. Distrs.* His son was the *Dandanāyaka* Rēcharasa (No. 503 of appendix B), stated to have been ruling the Sindavādi province, in the 11th year of the king's reign. A mutilated record which comes from Chinna-Tumbalam (No. 517 of appendix B) and is dated in the cyclic year *\*Yuvan* corresponding to A.D. 1155-56, falls into the reign of Taila III. It mentions the *Mahāmandalēśvara* Trailōkyamalla Bhujabala Vīranārāyaṇa Āhavamalladēva, one of whose titles was 'the lion to the elephant Pāndya.' This could be no other than prince Sōmēśvara IV whose titles were Trailōkyamalla and Vīranārāyaṇa. That he was also called Āhavamalla is a new fact. Another record

of Jagadēkamalla's fifth year (No. 549 of appendix B), corresponding to A.D. 1143-44 refers to Kēsīmāyā (see Dr. Fleet's *Dyn. Kan. Distrs.*, page 458) as the *Mahāpradhāna*, *Antahpurādhyaksha*, *Kariturayapattasāhini*, *Śrīkarāṇa*, *Saivādhyaksha*, *Sēnāpati* and *Herelālasandhivigrahin*, ruling the districts Manadaḍi-nāḍu, Mīṛiti-nāḍu, Kōsage-nāḍu, Gāḷidīrāla-Kallakelagu-nāḍu, Kōḷihāke-nāḍu, and Sindavādi-nāḍu. Of these, Kōḷihāke-nāḍu is evidently identical with Kōḷipāke-nāḍu and suggests the probable position in the Hyderabad State of the ancient Kōḷipāke of the Western Chālukya and Chōḷa records.

44. One record of Vīranārāyaṇa Sōmēśvara IV (No. 546 of appendix B) comes from Nandavaram in the Adoni taluk and is dated in Śaka 1108. It mentions the king's *Mahāpradhāna* and *Dandanātha* Mālaparasa and records a gift made through the Śaiva teacher Rudrasakti-Paṇḍita, a pupil of Śārvaṇṇa-Mahāvādi Trilōchanadēva. An earlier record of the same king is No. 555 of appendix B, which is dated in Śaka 1106 and gives to the king the titles Trailōkyamalla-Bhujabalavīra and Rāyamurāri. A genealogical account of the chiefs Brahma (Bammadēva), his son Padmidēva and of Vatsarāja, the maternal uncle of the latter, are also given. The two last are stated to have been jointly ruling the whole of the eastern country including Sindavādi, from Tumbala *alias* Kīrtinārāyaṇapura, the capital of the Sindavādi province. Bammadēva was known also as Tumbala Bammadēva, being evidently a native of that village. His father was Lakshmidēva, son of Kālidāsa, who was again the son of Hariśchandra. Among the heroic feats of Bammadēva are mentioned the capture of Allu-Mallanripa and 'the extension of the Chālukyan kingdom right up to the sea (in the east), after defeating the Chōḷa king and raiding his country'. These events which must fall into the reign of the Chōḷa king Kulōttuṅga III are not, however, referred to in the eulogistic accounts of that king found in Tamil inscriptions. Perhaps Bammadēva's conquests of the Chōḷa country must, if true, indicate the defeat which he may have inflicted upon some of the Chōḷa subordinates of the Telugu districts.

45. The temporary usurpation of the Western Chālukya throne by Bijjala, the Kalachurya feudatory of Taila III took place in A.D. 1162 (Dr. Fleet's *Dyn. Kan. Distrs.*, page 462). No. 504 of appendix B, dated in Tārāṇa (i.e. A.D. 1164-65), two years after the date of usurpation, mentions Bhujabalamalla as ruling from Kalyāṇa. The title *Bhujabala-chakravartin*



appears to have been a distinguishing surname of the usurper Bijjala. The great general Barma, Kali-Barma or Bammi-dēvarasa, the son of the general Kālidāsa, who subsequently revived the Chālukyan supremacy as the subordinate of Sōmēśvara IV, was also Bijjala's subordinate and was governing the Sindavādi province with his capital at Kīrtinārāyaṇa-nagara, the modern Tumbulām (No. 513 of appendix B).

To Bijjala's son Rāyamurāri Bhujabālamalla Sōmēśvaradēva belongs No. 513 of appendix B. One of the seats of Government in his time was at Soleyahalli. A feudatory of the king, who had charge of the Sindavādi province, was the *Mahāpradhāna Dandanāyaka* named Kariya Kēsirājyaya, the ruler of many countries, the comptroller of all wealth and *Antahpura-vergaḍe*.

46. From No. 520 of appendix B, we learn incidentally that in Śaka 1115 (not quite clear on the impression) while the Yādava king Jaitugi I was ruling the country, his minister Murāri-Kēsava built a temple at Hiriya-Tumbala in the Sindhuvāṭi-(i.e., Sindavādi) *vishaya*, on the southern side of the Tungabhadra river.

Singana or Pratāpa-Singanaḍēva was the most powerful of the Yādava kings. His sixth year according to No. 498 of appendix B corresponded to Prāmōdōtha, i.e., Prāmōda (=A.D. 1210-11). This gives the initial date A.D. 1205-6 for the king. Dr. Fleet (*Dyn. Kan. Distrs.*, p. 522) considered A.D. 1210-11 Prāmōda as his first regnal year while Professor Kielhorn carried it back to A.D. 1207. The record under review is clear on this point. It states also that the king was then ruling, 'after having acquired the whole earth (by conquest)' and that his *Mahāpradhāna* was Jagadāla Sōmaya-Nāyaka, evidently related to Jagadāla Purushōttama mentioned on page 523 of Dr Fleet's *Dyn. Kan. Distrs.*

The first attempt of the Muhammadans to turn their attention to the Deccan was about Śaka 1216 when the Mahratta country was ruled by the Yādava king Rāmachandra. No. 478 of appendix B from Bassarakōḍu, which is dated in Śaka 1200 (=A.D. 1278-79), speaks of him as ruling at his capital Dēvagiri, as a dependant of [Śaka]rāya. It mentions his feudatory Bhīmadēva-rāpe who was ruling over Sindavādi, Ādavāni and other districts, and the latter's subordinate, the *Mahāmaṇḍalēśvara* Chōla-Nārāyaṇa Vira-Bommarasa, son of Nāgarasa. It is doubtful if we have to interpret [Śaka]rāya (the first two syllables not being quite clear on the impression) as referring to the Muhammadan sovereign who was supreme at the time.

47. The history of Jainism in the Kanarese districts goes back to very ancient times. The early Kadamba kings of Banavāsi were great supporters of that religion. The Western Chālukyas appear to have been as good advocates of Jainism as of Saivism and Vaishnavism. Relics of Jaina influence in the western part of the Bellary district are revealed by a few lithic records of that period copied during the year, and even to-day members of that community are found distributed over some of the villages and towns there. At Kammarachōḍu, a village about eight miles south-west of Adoni is a small shrine which contains the seated figure of a Jaina *Tirthamkara* (No. 411 of appendix E, photographs) now recognised by the worshipping priests (who do not appear to be Jainas strictly so called) by some Hindu name. A merchant of Adoni, who is trying to get the possession of the shrine back into the hands of the orthodox Jainas, brought the existence of this image to my notice and informed me that the figure is one of Vardhamāna. The label on the pedestal, which is in Kanarese characters of about the 12th century A.D., registers the reconsecration of the image (name not specified) by Chandavve, the wife of the merchant chief (*Mahāvādḍavyavahāri*) Rāyara-Setṭi, a lay disciple of the Jaina teacher Padmaprabha-Maladhārisvāmin. The shrine (*Chaitya-griha*) is stated to have belonged to (the members of the) Pustaka-gachchha, Deśiya-gaṇa, Koṇḍakund-ānvaya, and Mūla-saṅgha. There is thus no reason for any doubt as

Jainism in the Bellary district.

An image of the Jaina *Tirthamkara* Vardhamāna at Kammarachōḍu.

to the Jaina nature of the shrine and its ownership. The right of worship, however, may have changed hands at some period when the Jaina community was in a decadent condition. A similar instance of a Jaina temple which has passed into the hands of the Brāhmanas, is that of the so-called Padmākshi temple on the hill at Anmakonda

Kondakund-anvaya and the village Konda- (Ep. Ind. Vol. IX, p. 257). Kondakund-  
kundi. dā-nvaya, one of the well-known lineages

to which the southern Jaina teachers belonged, has evidently to be connected with a flourishing village near Guntakal which is called indifferently Kōnakonda, Kōnakunṭla or Kondakundi. If this is correctly so, it can be safely asserted that the western part of the Bellary district must have once been a powerful Jaina centre. No. 565 of appendix B which comes from the village Kōnakonda calls the place Kondakundeya-tīrtha and refers to the construction of a *basadi* there called Chatṭa-Jinālaya by Nāvikaḅbe, the wife of the Mahāmaṇḍalēśvara Jōyimayyarasa mentioned above as one of the feudatories of Vikramāditya VI (A.D. 1077-1125). A still earlier reference to Jaina influence in this part of the country is supplied by No. 510 of appendix B from Hālaharavi (Adoni taluk), which is dated in Śaka 854 (roughly equal to A.D. 932-33).

#### THE TELUGU DYNASTIES.

48. The taluk survey of Narasaraopet has brought to light a number of inscriptions which clear up certain difficulties and add fresh light to our knowledge of the many subordinate families of chiefs who had occupied the Telugu country south of the Krishnā river in the 12th century A.D., prior to the advent of the Kākatiyas. The

Velanāṇḍu chiefs.

most powerful of these was that of the Velanāṇḍu chiefs whose sway extended

practically over the whole of the Āndhra country (see *Annual Report* for 1909, page 121). The earliest Velanāṇḍu chief mentioned in the collection is Chōḍa or Velanāṇṭi Rājendra-Chōḍa who appears as No. 16 on the genealogical table on page 35 of the *Epigraphia Indica*, Volume IV. No. 441 of appendix B supplies for him the

Velanāṇṭi Rājendra-Chōḍa.

date Śaka 1054 and mentions his subordinate a certain Kāpa of Tūmbaru.

The record calls him the head-jewel of king Velanāṇṭi Goṅka (i.e., Goṅka II) of the same table though Velanāṇṭi Rājendra-Chōḍa is actually meant. The attributes given to Chōḍa, viz., that he defeated a certain Siddhi-Bēta (perhaps Bēta I of Branch C of the Telugu-Chōḍas, on page 17 of the *Annual Report* for 1900) and that he was a subordinate of the powerful Western Chālukya emperor Vikramāditya VI, are interesting.

49. Inscriptions of Prithviśvara Rājendra-Chōḍa (No. 18 on the genealogical table) range from Śaka 1085 to 1121 as noted in the *Report* for 1909 quoted already. It

Kulōttuṅga-Chōḍa Goṅka III and Prithviśvara.

is not unlikely that according to the time-honoured practice, Rājendra-Chōḍa was the crown prince of his father Goṅka

III in the latter part of his reign and his co-adjutor in the administration of the kingdom. In No. 347 of appendix B dated in Śaka 1077, we are informed that a grant was made for the merit of Goṅka and Rājendra-Chōḍa while the latter himself granted the tax on marriages for the Vishnu temple at Pamidipāḍu-Agrahāram. A wife of Kulōttuṅga-Chōḍa Goṅka III different from Jāyāmbā, the mother of Rājendra-Chōḍa mentioned in the Pithāpuram inscriptions, was Kāmāmbā or Kāmidēvī referred to in No. 443 of appendix B. It is herein stated that she was the

Kāmāmbā or Kāmidēvī, wife of Goṅka III

daughter of a certain lady Sökkama who was herself the daughter of the chief

Pōtaya-Nāyaka, the lord of Dūbavāḍa. Of this Sökkama, the inscription records the interesting fact that she surpassed the celestial nymphs Rambhā, Ūrvaśī and Mēnakā in beauty, was a dancer (*nartakī*) in the temple of Paṇḍisvara at Sanadavrōlu (i.e., Tsandavōlu in the Repalle taluk) and was the foremost among the Māhēśvara-maids (of service) in that temple. This Sökkama, as the result of a boon granted by the

The daughter of a maid-servant of the temple of Paṇḍisvara.

god, begot two sons and a daughter. The former were Kāma and Saraṇa and the latter Kāmidēvī. Kāma died in the

battle at Chervulakōṭa after defeating the army of Gaṇapati, and Saraṇa pleased

the king Chōḍi, i.e., Kulōṭṭunga-Chōḍa Goṅka III by chasing up to the sea an enemy chief named Chandarāya. It is doubtful if Gaṇapati, the enemy of Goṅka III, has to be identified with the famous Kākatiya king of that name.

50. Another family of chiefs who were powerful in parts of the Telugu country south of the Kṛishṇā, immediately before the Kākatiya invasion, was that of the

Telugu Chōḍas.

these chiefs with their collateral branches, in his Epigraphical Report for 1900, pages 16 ff. Some of the inscriptions of the family copied during the year supply fresh names for the genealogy. The *Mahāmandalēśvara* Kannāradēva-Mahārāja and his brother Chōḍa-Ballidēva are mentioned in Nos. 316 and 327 of appendix B, as sons of Kāma-Chōḍa. In the genealogical table given by Mr. Venkayya these

Kannāradēva and Balli-Chōḍa sons of Kāma. names do not appear. It becomes clear as suggested by No. 316 of appendix B that Balli and Kannāradēva must have been brothers of Tribhuvanamalla. The date Śaka 1037 of both the records further indicates that they may have been the elder brothers of Tribhuvanamalla for whom we have the dates Śaka 1059, 1064, 1069, 1070. The casual mention of a certain Rudraya-Nāyaka as the commander of the forces of Prō[la] (No. 316), may become important in case this Prōla is identical with the Kākatiya chief Prōla II, whose Anmakonḍa inscription of Śaka 1039 has been published in *Epigraphia Indica*, Volume IX, pages 256 ff. No. 327 of appendix B likewise mentions the *Mahāmandalēśvara* Kāḍiyarāja, a subordinate of Viṣṇuvardhana and the lord of Kamma-viṣṇaya as having ratified the grants made by Chōḍa-Ballidēva and his brother Kannāradēva. The necessity for this act of Kāḍiyarāja presupposes the subordinate position of the Telugu-Chōḍas to the Chōḍa-Chālukya sovereign Vikrama-Chōḍa (Viṣṇuvardhana XI) who as his father's viceroy in the Vēṅgī country reigned between A.D. 1092-93 and 1118 (*South-Indian Inscriptions*, Vol. III, p. 180).

51. Of Nanni-Chōḍa and his brother Kannāra-Chōḍa, the sons of Tribhuvanamalla and Māchaladēvi (or Mābaladēvi) we have records which are dated in Śaka 1075 to 1098 (Nos. 363 and 365 of appendix B) and of Tribhuvanamalla himself also called

Other Telugu-Chōḍas.

Tribhuvanamalla and Pottapi-Chōḍa Mahārāja, we have one, dated in Śaka

1073 (No. 364 of appendix B). Tirukalidēva-Chōḍa-Mahārāja, son of Tirukalidēva-rāja (No. 407 of appendix B) was a member of the Telugu-Chōḍa family, not known from other records.

Ōpilisiddhi II, the last member of branch B of the Telugu-Chōḍas mentioned on page 17 of the *Annual Report* for 1900, is known to have been a dependent of the Kākatiya king Gaṇapati and to have been ruling over the Āruvēlu country. In No. 410 of appendix B we have a still later chief of this family, viz., Bhīmadēva

A late member of the family.

Kēśavadēva-Chōḍa-Mahārāja, son of Chōḍadēva-Mahārāja and Kalyāṇamahā-

dēvi as the owner, in Śaka 1157, of a village granted to him by Anuṅgēva-Mahārāja, a subordinate of Gaṇapatidēva-Mahārāja. This latter is also mentioned with the same date in No. 278 of 1905.

52. Five records in the collection belong to the time of the Kākatiya king Gaṇapati,

Kākatiya : Gaṇapati.

the earliest of which (No. 331 of appendix B) is dated in Śaka 1140 and the

latest (No. 405 of the same appendix), in Śaka 1171. The *Tantrapāla* of the king, Prōla-Rautu and his sons Ekki-Nāyudu, Rudri-Nāyudu, Pinna Rudri-Nāyudu and Prōli-Nāyudu are mentioned in No. 330 of appendix B. A great minister of the king was Bhāskara who appears as the donor in No. 405 of appendix B.

Rudrāmbā, the daughter of Gaṇapati, who ruled under the male name *Mahā-*

Rudrāmbā.

*mandalēśvara* Rudradēva is represented in the collection by Nos. 333 and 367 of

appendix B, which are dated in Śaka 1199 and 1208 respectively. The former states that Pōti-Nāyudu one of her *Sāmantas* built a temple at Rāvūru and granted some land for it in a village in Anumakonḍi-nāḍu evidently so-called after Anumakonḍa, the capital of the Kākatiya kings in the Hyderabad State. The sons of Pōti-Nāyudu were Śūrapa, Pōtaya and Mārāya of whom the two latter held a long list of *birudas*



such as 'the ornament of the Durjaya family', 'the chief of the Valavutla race', 'the protector of Kāñchi', 'the demolisher of Kataka', 'the lion to the elephant Gajapati', 'the bee at the lotus-feet of the Chālukyas of the Vēngī country' and 'the central pillar in the administration of the Chālukya kingdom.' It is difficult to explain the propriety of the last two titles at a period long after the disappearance of the Chālukya rule, except on the supposition that these titles were hereditary in that family. From No. 401 of appendix B, we learn that queen Rudrāmbā was sometimes called

Called Pratāpa-Rudradēva-Mahārāja in a record of Śaka 1189. also Pratāpa-Rudradēva-Mahārāja and that some of her chief officers were Māramarāju, Prōlamarāju Dārāpa-Nāyudu and

Mari-Nēndu. No. 378 of appendix B, dated in Śaka 1183 falls into the reign of Rudrāmbā but does not mention her by name. It refers to the chiefs Parichchhēdi Paṇḍrāju, Vallabharāju and Peda-Kommarāju who held a long list of titles, similar to those of Nambha, Nambaya or Nambirāju noticed at pages 224 and 225 of *Epigraphia*

Parichchhēdi chiefs.

*Indica*, Volume VI. Nambirāju was a subordinate of the Chōla-Chālukya king

Vikrama-Chōla whereas the chiefs mentioned in No. 378 held the titles Parichchhēdin, Rattakata[ka]-raksha (i.e., the guards of the Ratta camp) and "supporters of the kingdom of [Vēngī]-Chālukyas." It is not unlikely that these Parichchhēdis were among the chiefs who were opposed to and caused disturbance in the reign of Rudrāmbā (see page 80 of the *Annual Report* for 1906). Two other inscriptions of this same family of chiefs are Nos. 431 and 432 of appendix B, which mention them as belonging to the fourth (i.e., Śūdra) caste and their first ancestor as Bhīmarāja. The genealogy given in the latter is incomplete but supplies the names Guṇḍa and his sons Rāma and Bhīma of whom the latter is very likely the Parichchhēdi Chikka Bhīmarāja mentioned in No. 431.

53. One of Pratāparudra's officers was Kondapeddi Mañchingāru called in No. 298

Pratāparudra.

of appendix B, "the controller of the Palace" (*nagari-adhikāri*). The date

obtained from No. 308 of appendix B, viz., Kshaya (corresponding to Śaka 1248), is four years later than the latest date given for Pratāparudra on page 108 of the *Annual Report* for 1910. It mentions the prime minister (*Mahāpradhāni*) Kolani Rudradēva. A military officer of Pratāparudra was Bōlnēningāru alias Gōpālavaradhana of whom No. 325 of appendix B, states that he had routed the Pāṇḍya king in a campaign

The defeat of the Pāṇḍyas.

which he had led against him. This is evidently a reference to the very same

campaign against the Pāṇḍya which the general Muppidi-Nāyaka is stated to have led, in an inscription at Mallam (*Annual Report* for 1909, page 120). It must be hence presumed that Bōlnēningāru was like Muppidi-Nāyaka, another general of Pratāparudra, who was concerned in the fight with the Pāṇḍya army. The existence of a fragmentary record of Pratāparudra so far south as Jambukēśvaram in the Trichinopoly district (*Ind. Ant.*, Vol. XXI, page 200) might be taken to prove that the victorious generals of Pratāparudra after defeating the Pāṇḍya forces at Kāñchi may have followed up their victory right into the heart of the Pāṇḍya country. No. 326 of appendix B, is dated in Śaka 1245 and mentions four *lēnkas* of the king, three of whom were Mārāya, [Pichchi]ya and Rudraya. The term *lēnka* appears to denote a devoted servant or officer of the king and occurs also in early Kanarese inscriptions in this same sense (see *Annual Report* for 1915, page 88).

54. The Shatsahasra (Telugu Āruvēlu) or 'the six thousand' country on the southern bank of the Kṛishṇā river appears to have been held in the early part of the 12th century A.D. by a line of chiefs of the Durjaya family who called themselves

The Kondapadmaṭi family.

'the lords of Kondapadmaṭi' and then by another collateral line of chiefs who called

themselves 'the lords of Kollipākāpura.' An account of the former appears on pages 274 ff. of *Epigraphia Indica*, Volume VI and some information about the latter has been given above under the section Parichchhēdis. No. 393 of appendix B, dated in Śaka 1061 refers to the chief Manma-Maṇḍa who was a subordinate of the Chōla-Chālukya king Kulōttuṅga-Chōla II and registers a gift of land to the goddess Karnamōṭi (i.e. Chāmundā). The first chief of the family, Buddhavarman, is stated to have obtained the 'six thousand' country as a gift from Trinayana-Pallava who is known from the Eastern Chālukya grants to have been the opponent of Vijayāditya

of Ayōdhyā, in or about the 6th century A.D. The next king born in the family of Buddhavarman was Maṇḍa who was a military officer under the Velanāṇḍu chief Rājendra-Chōḍa and who on behalf of his master appears to have fought a battle with the Gaṅgas of Kalinga. His son was Buddha II who married Gadiyamā and their son was Manma-Maṇḍa. This genealogy agrees with No. 1 of the dynastic tables given on page 274 of *Epigraphia Indica*, Volume VI, with the difference that in the printed table Maṇḍa of our record is called Erra-Maṇḍa.

A feudatory family of warriors who served under this branch of the Koṇḍapadmaṭi chiefs, is described in No. 441 of appendix B. Although the grant mentioned herein refers to the time of the Velanāṇḍu chief Rājendra-Chōḍa, still one

A feudatory who fought a battle at Mannēru. of the immediate predecessors of the donor Kāpa, is stated to have received the feudal insignia such as the betel-pouch, the palanquin, different patterns of parasols, bugles, and presents from the Koṇḍapadmaṭi chief Buddhavarman, to have rendered valuable military service to Maṇḍa or Erra-Maṇḍa, [the son of Buddha I], in a battle fought near Mannēru (in the Nellore district) and to have hence earned the title *Maṇḍana-gandhavārana* (i.e., the mast-elephant of Maṇḍa).

No. 394 of appendix B, dated in Śaka 1093 comes from Nāḍeṇḍla and refers to another branch of the Koṇḍapadmaṭi family. It mentions the chiefs Buddharāja and Maṇḍarāja (son of Mallerāja) referred to in No. 3 of the genealogical tables on page 274 of *Epigraphia Indica*, Volume VI.

55. The next rulers of 'the six thousand' country, after the Koṇḍapadmaṭis, were the Kōṭa chiefs of Dhānyakataka (near Amarāvati, in the Guntur district), first brought to notice by Dr. Hultzsch in his paper entitled "Two pillar inscriptions at Amarāvati" (*Epigraphia Indica*, Volume VI, pages 146 ff.). Prior to this publication, it was known that Gaṇapāmbā or Gaṇapāmbikā, the daughter of the Kākatiya king Gaṇapati, had married the Kōṭa chief Bēta. At Eḍavalli in the Narasaraopet taluk has been discovered a set of plates (No. 5 of appendix A) which give a complete account of the Kōṭa ancestry and record the gift of the village Eḍavalli to no less than 404 Brāhmanas who were natives partly of the Shatsahasra country or Konṇāṭavādi as it is called in the Yenamadala inscription of Gaṇapāmbā (*Epigraphia Indica*, Volume III, pages 94 ff.), over which these chiefs ruled and of the adjoining Vēṅgī country.

The genealogy given at the beginning of the inscription includes the names Bhīma I, his son Kēta I, his son Bhīma II, his son Kēta II, his son Bhīma III and his son Manma-Kēta (i.e., Kēta III) son of Sabbāmbikā. The date of the grant is given in the numerical words *kara* (2) *tarka* (6) *bhū* (1) and *śasi* (1), (i.e., 1162). The Amarāvati pillar inscription A referred to above is dated in Śaka 1104 and

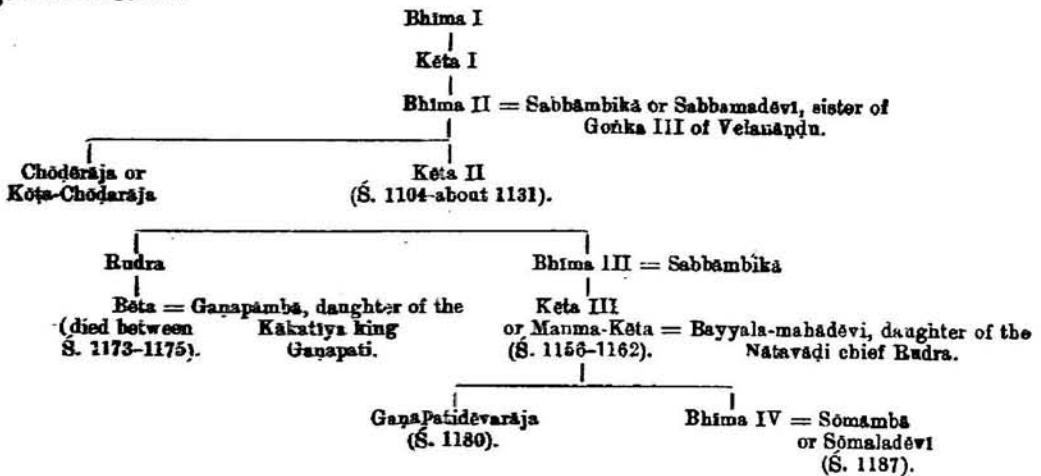
Their genealogy. supplies the names of the first four of these kings mentioning Sabbamādevī as

the wife of Bhīma II; while, inscription B on the same pillar, is dated in Śaka 1156 and records a gift by Kōṭa-Bayyalamahādēvī, a probable queen of Manma-Kēta (III). Professor Hultzsch identified this chief Manma-Kēta with Kēta II. But from the Eḍavalli grant it becomes clear that Manma-Kēta was the name of a grandson of Kēta II. Further records of Manma-Kēta which would enable us to give the extent of his rule have not been obtained. From No. 299 of appendix B, however, we learn that in Śaka 1187 there was ruling a Kōṭa chief named Bhīma. Perhaps this Bhīma is to be considered as Bhīma IV, a son (?) of Manma-Kēta. An undoubted son of Manma-Kēta, however, was the *Mahāmaṇḍalēśvara* Jagamechchuganda Gaṇpati-dēvarāja who in No. 391 of appendix B, dated in Śaka 1180, is distinctly called the son of Bayyaladēvī.

The Kōṭa chiefs were related by intermarriage to the Kākatiyas and the Velanāṇḍu chiefs. Bayyalamahādēvī was a daughter of the Nāṭavādi chief Rudra who had married Mailamāmbā or Mēlāmbikā, a sister of the Kākatiya king Gaṇapati (see No. 204 of 1905). It is noteworthy that this Bayyama, very like the queens of Kēta II, was a devotee of the god Buddha at Amarāvati. We have already seen that



Ganapāmbā, the daughter of Gaṇapati was given in marriage to Bēta, a grandson of Kēta II. The Kōṭa genealogy derived from the inscriptions quoted above, may now be arranged as follows:—



From the eulogy with which their grants generally commence, it appears as if the Kōṭa chiefs were first the enemies of the feudatories of the Chōḍa-Chālūkyā sovereigns. By this it has to be inferred that the Telugu country about that period was divided into a number of principalities some of which were still attached to the

#### Characteristic titles.

defunct Chōḍa-Chālūkyas while others had become either independent or subordinate to the Kākatiya conquerors. The Kōṭa chiefs bore the characteristic titles *Jagamechchuganda* and *Gaṇḍabhērunda*. The former was perhaps acquired for the first time by Kēta II who was evidently the most powerful prince of the family and was perpetuated by him by naming a village as Jagamechchugandapuram, after this title (*Epigraphia Indica*, Volume VI, page 147). The latter must have been even more characteristic; for, *gaṇḍabhērunda* the fabulous bird of two heads, was adopted by the Kōṭas as their royal crest, as we find it represented on the seal of the Edavalli plates.

56. The genealogy of a line of chiefs, evidently a branch of the Telugu Pallavas, Telugu Pallava and other chiefs who were independent of the Kākatiya suzerainty. (see *Annual Reports* for 1906, page 63, paragraph 7 and for 1910, page 81, paragraph 8) is described in No. 463 of

appendix B. These chiefs claimed descent from the mythical Kāḍvetṭi "who had a (third) eye on the forehead (like Śiva) and had granted 70 *aṅraḥāras* to Brāhmanas". In this family was born Nārāyaṇa. His son was Udayana, whose flag was a bull and his son Nāgaḍēva. The date of the record falls into the reign of the Kākatiya king Gaṇapati. A brother of Nāgaḍēva was Nārāyaṇa of the Bhāradvāja-gōtra whose record No. 462 of appendix B is dated in Śaka 1173. Evidently these chiefs of the Kāḍvetṭi line held a portion of the Telugu country independently of the Kākatiya sovereign. The same will have to be said of Chōḍa-Paddiga and Udaya-Manma mentioned in Nos. 460 and 461 of appendix B. It was noticed in one of the previous reports that a certain Triṇētra or Īśvara also called Mukkaṇṭi Kāḍvetṭi was the donor of a village in Paśchima-Pākanāḍu, in the Śaka year 723 and that his predecessor Triṇētra had granted 70 Brahman villages east of the Tripurāntaka hill (*Annual Report* for 1908, p. 82 f.). It is not unlikely, therefore, that the Kāḍvetṭi mentioned in the Konḍanāyanivaram inscription must be presumed to belong to about the same period

Nallasiddharaśar, a member of the family of Mukkaṇṭi Kāḍvetṭi, with the usual

The Telugu-Pallava king Nallasidharaśar.

string of *virudas* figures in No. 192 of appendix C issuing an order in the 15th year of his reign to confirm as tax-free gifts, two villages on the temple of Vijaya-rāghava-Perumāḷ at Tiruppukkuḷi. Nallamāṣittarasāṇ, probably an earlier chief of the same family, occurs as a feudatory of Kulōttuṅga-Chōḷa III in his 26th year.

57. A record in the Narasimhasvāmin temple at Nekarikallu in the Narasaraopet taluk, referring to the history of the grants to that temple, speaks of an early king

The Redḍis: Ana-Vēma.

Buddha (probably the Konḍapaḍmaṭi chief Buddharāja) who gave 50 *puttis* of land to it; then of the king Śiṅga who raised the grant to 100 *puttis* and then of the Redḍi

king Ana-Vēma who gave the whole of Nārasimhyapura, i.e. Nagarakallu (?), to that temple. The record is dated in Śaka 1254 and falls into the reign of the Koṇḍaviḍu king Ana-Vēma-Redḍi. Peda Kōmaṭi-Vēma, one of the patrons of the famous poet Śrīnātha (see *Ep. Ind.*, Vol. XI., p. 315) is referred to in No. 402 of appendix B

Peda Kōmaṭi-Vēma.

which is dated in Śaka 1327 and records the construction of a tank by a merchant.

The localisation of Nādiṇḍla which occurs in the introductory part of the inscription is interesting. It states that Nādiṇḍla was in Kamma-nāṇḍu in the Kōṭa province the ornament of the Trilinga country, extending by the side of the sea along the river Ōmkāra, overshadowed by the Śrīśaila hill. The inscription further adds that the god at Nādiṇḍla was worshipped by such kings as Kṛishṇa-Mādhava-[va]varma, Buddhavarma, Chikka-Bhīma and other great kings. Kṛishṇa-Mādhavarman is evidently the mythical king Mādhavarman mentioned in one of the Bezwada inscriptions (*Annual Report* for 1910 page 81, paragraph 8) and the two others Buddhavarman and Chikka-Bhīma the Koṇḍapadmaṭi and the Parichchēri chiefs already referred to.

58. Subsequent to the Redḍis the Gajapatis are known to have occupied portions of the Telugu districts long before they were ousted by king Kṛishṇarāya. In Śaka 1418 which is the latest date known for Purushōttamadēva, we are told in No. 469

The Gajapatis : Purushōttamadēva.

of appendix B, that a subordinate of his named Sarvēpalli Timmā-Redḍi and

entitled Hindurāvu-Surathāṇi, made in this year a grant to the Chennarāya temple at Santarāvūru.

#### THE VIJAYANAGARA DYNASTIES.

59. Kumāra Kampana-Uḍaiyar known as Kampana II has been referred to already under the section on the Pāṇḍyas as the famous son of Bukka I, who extended the

Kampana-Uḍaiyar.

Vijayanagara kingdom far into the South.

North Arcot district (No. 272 of appendix B) gives him the date, Śaka 1285 and mentions his prime minister Sōmaya-Daṇḍanāyaka (*Annual Report* for 1913, page

Sāyana-Uḍaiyar.

118). Sāyana-Uḍaiyar mentioned in an

Ramnad district (No. 98 of appendix C), which is dated Dundubhi (=Śaka 1304 expired) must be identical with Vīra-Sāyana-Uḍaiyar, noted as a son of Bukka I in the table given on p. 86 of the *Annual Report* for 1907.

One record of Harihara II which is dated in Śaka 1321, Yuvan (No. 217 of appendix C) confers on the temple at

Harihara II.

Tiruppukkuli one half of the cess called

*Idaṅgaivari* and other connected taxes on the *Idaṅgai* community which included the *Kaikkōlas* and others and stipulates that the *Saṅkēta-Samaiyakkārār* may not interfere.

No. 155 of appendix B gives to Bukka II a son of Harihara II, the date Sarva-

Bukka II.

dhārin which corresponds to Śaka 1330 expired and thus supplies a date one year later than what has been already known for him (*Ep. Ind.*, Vol. VI, page 330).

60. Dēvarāya II was one of the most powerful kings of the first Vijayanagara dynasty. His kingdom is known to have extended right up to the southern ocean.

Dēvarāya II.

One of his ministers was Daṇḍanāyaka-Lakkana who is stated to have gone on

a voyage to the frontier of Ceylon. Nuniz says that the king of Ceyllao (Ceylon) paid tribute to Dēvarāya II (*Archæological Survey Report* for 1907-8, p. 249, foot-note 10). No. 144 of appendix C, perhaps rightly, gives to Dēvarāya the title

ஈழந்தினை கொண்ட, i.e., "who levied taxes from Ilam (Ceylon)." No. 172 of appendix C is an order (*nirupa*, *rāyasa* or *uttāra*) by the king to Śrīgirinātha of

Chandragiri, asking him to remit the *jēdi* of 131 *poṇ* (*varāhaṇ*) and  $6\frac{1}{4}$  *panam* or

Nirupa and Tiruvahichehittu.

1,316 $\frac{1}{4}$  *panam* at 10 *panam* per *poṇ* due to the Chandragiri-rājya from Tiruppukkuli,

in order that that amount might be utilised for the temple of Pōrēṇṇupperumāl of that place. The order, further, requests the viceroy to send his own *tiruvahichehittu*

to the *sthānikas* of the village, to make copies of the king's order (*rāyasa*) in the four registers and to place the original document in the hands of the *sthānikas* as a *śāsana*. No. 173 of appendix C is the *tiruvahichehēttu* of Śrīgirinātha issued in compliance with the orders of the king to the *sthānikas* of Tiruppukkuli. The document is signed by Śrīgirinātha in Kanarese characters and language. This Śrīgirinātha may have been the younger brother of Dēvarāya II who is known from his Madras

His brother Śrīgirinātha.

Museum plates (*Epigraphia Indica*, Vol. VIII, p. 308), to have been the ruler of the

district Maratakanagara-prānta in or about Śaka 1346. The present record suggests that about Śaka 1352 he was the viceroy of Chandragiri. From the Satyamangalam plates of Dēvarāya II (*ibid.*, Vol. III, p. 35) we know that Pratāpa-Dēvarāya was a brother of Dēvarāya II governing this same part of the country about Śaka 1349. It is not unlikely that Śrīgiri and Pratāpa-Dēvarāya are identical.

Lakkana-Nāyaka or Lakkana-Daṇḍanāyaka, mentioned above, is again referred to as Lakkappa-Nāyaka in a record at Tiruppukkuli (No. 193 of appendix C) which is highly damaged, but registers the interesting fact that the lands concerned, which were service-*ināms* were neither to be sold nor mortgaged by the parties who received

Inalienable service-*ināms*.

them and that the lands being measured by the rod Rājavibhāṭan-*kōl*, this document

was itself to be accepted as the royal order conveying the lands (அடைபட்டிருக்கிறது). He that sold or mortgaged the land would suffer the punishment that traitors to the king and to the community would suffer, and in addition be liable to a fine imposed by the officers of the temple treasury. Another of Dēvarāya's inscriptions from Śrī-mushṇam (No. 230 of appendix C) informs us that the *nāṭṭār tandirimār* of the 18-*paṇṇu* district of Irūṅgōlappāṇḍi-nāḍu made a joint gift of certain taxes payable by the tenants living in the *tirumadavilāgam* of the Śiva and Vishṇu temples at that village for conducting a service called *Periyanāṭṭāṇ-śandi* in both of them. The taxes included *nāṭṭukkānikkai*, *nāṭṭuviniyōgam*, *paṭṭirai*, *pālagavari*, *palavari*, *puduvai*, *pulugupādu*, *porpādu*, *kāsupādu*, *pudavaippādu*, *nelpādu* and *mulaikkūli* on the tenants, their cows, horses and goats.

61. Dēvarāya's son, Mallikārjuna is stated to have granted, in Śaka 1385, to the

Mallikārjuna

Nityēśvara Śiva temple at Śrīmushṇam, the taxes amounting to 20 *panam* (?) col-

lected from the *Kaikkōlas* living in the *tirumadavilāgam* of that temple (No. 252 of appendix C) in order to conduct a service in that temple, called the *Rāhuttamindaṇ-śandi*. The name of the chief after whom this service was instituted occurs in No. 254 of appendix C, as Ēkāmbaranātha-Kachchiyarāyaṇ who "built in that temple the *Mahā-mandapa*, the hall in which the Nandi (bull) was installed" and the *Nritta-mandapa* "the dancing-hall". An account of the ancestors of this chief is given below on p. 150. The same chief or perhaps a near relation of his with the title *Rāhuttamindaṇ* is mentioned in No. 269 of appendix C, dated Vikṛita, corresponding to Śaka 139[3]

Praudha-Virūpākshadēva-Mahārāja.

which belongs to the reign of Praudha-Virūpākshadēva-Mahārāja "who was

pleased to witness the elephant hunt". The name Praudha-Virūpāksha and the title denote Virūpāksha, the son of Praudha (i.e., Praudhadēvarāya).

62. Of the Sāluvas we have only very few records. Immaḍi Tirumalaidēva-Mahā-

Sāluvas.

rāja of No. 238 of appendix C, which is dated in Viśvāvasu, corresponding to

Śaka 1408, may be identical with Śīru-Tirumalairāja whose gift to the temple on the Tirumalai hill is dated in Śaka

Immaḍi Tirumalaidēva-Mahārāja.

1403 (*Archæological Survey Report* for

1908-9, p. 167). But Tirumalaidēva with the title Mahārāja is here mentioned remitting certain taxes through the agency of his feudatory Nāgaiya-Nāyaka. It therefore appears as if he must have been a ruler of the Vijayanagara kingdom or part thereof unlike Śīru-Tirumalairāja who was only a petty chief of a collateral branch of the Sāluva family (*Annual Report* for 1915, page 108, paragraph 46). Again, Dr. Hultsch has published a record from Tanjore of king Tirumalaidēva-Mahārāja (*South-Ind. Insers.* Vol. II. p. 117 f) who bears all Sāluva titles. The record is dated in Śaka 1377, i.e., 26 years prior to the date of our grant.



Another of Śaka 1385 from Śrīraṅgam calls him Gōpa-Timma-nripati. Neither of these adds the distinguishing title Immaḍi. Still it is not impossible that the king here intended is Śāluva Tirumalaidēva-Mahārāja of the Tanjore and Śrīraṅgam inscriptions. He was evidently called Immaḍi being the second king of that name in the Śāluva genealogy given on page 168 of *Archaeological Survey Report* for 1908-09. A successor of Śāluva Tirumalairāja in the government of the Trichinopoly country was Pattukattāri Kōṇēridēva-Mahārāja (*Annual Report* for 1912, page 79,

Kōṇēridēva-Mahārāja.

paragraph 54). From Śrīmushṇam comes a record (No. 249 of appendix C) of his

time dated in Kilaka (corresponding to Śaka 1410), which registers a grant of a village to the temple of Tirunārāyaṇīśuramudaiya-Nāyaṇār by the chief Nāgaiya-Nāyaka, son of Kōṇēri-Nāyaka, mentioned already as a subordinate of Immaḍi Tirumalaidēva-Mahārāja. It is interesting to note that no less than 66 items of taxation are mentioned.

63. To a different branch of the Śāluvas belonged the *Mahāmandalēśvara* Kathāri Śāluva Teluṅgurāyadēva-Mahārāja, son of Samburāya and Nāgalidēvamma (No. 476 of appendix B). This chief

appears to have been ruling (?) somewhere in the northern part of the modern Nellore district. The Telugu poet Śrīnātha refers to him in his *Jaimini-Bhāratam* and this fact has been noticed already by Mr. J. Ramayya Pantulu in his article on the "Dēvulapalli Plates of Immaḍi-Nṛisimha" (*Ep. Ind.* Vol. VII, p. 76), where also he calls attention to another record of the same chief at Simhāchalam in the Viṣagapatam district. No. 473 of appendix B, which is sixteen years later in date than the one mentioned above, registers a grant for the merit of this same Teluṅgurāya-Mahārāja.

64. Narasaṇa-Nāyaka, the agent of the Śāluva king Dharmarāya-Mahārāja, son of Śāluva Naraśiṅgarāya-Mahārāja is stated in No. 143 of appendix B, to have been actually ruling the kingdom (*prithvīrājya*) in the Śaka year 1420 (= A.D. 1498-99). No. 47 of appendix C also states that Naraśā-Nāyaka was administering the kingdom for Bhujabalarāya Dharmarāya (son of) Naraśiṅga in Śaka 1424. These furnish two other instances to prove the suzerain power actually wielded by this able minister

The Tuluva general Narasaṇa or Naraśā-Nāyaka and Dharmarāya-Mahārāja.

Naraśā-Nāyaka on behalf of the puppet sovereign Dharmarāya (Tamarao) Immaḍi Naraśimha II. The latter of the records

mentions the chief Tippiarasa-Uḍaiya, a subordinate of Dharmarāya (*Archaeological Survey Report* for 1908-09, page 169, foot-note 2) and his agent Tammaya-Nāyaka. The condition of the people of the Ramnad district in the last days of the Śāluva usurpation does not appear to have been satisfactory. No. 50 of appendix C registers a sale of land by the Maṇava inhabitants of Vēlaṅgudi under very distressing circumstances. They had no means of discharging their revenue dues to Government; for, as significantly stated, "it was the period of occupation by the Kannāḍagas (Karnāṭakas)." Evidently the taxation was heavy and the people were much oppressed. That this was also the case in other parts of the Vijayanagara empire about this period is proved by No. 247 of appendix C from Śrīmushṇam which states that, in Śaka 1426, a certain chief revised the rates of taxes "which had become exorbitant

Oppression by heavy taxation during the time of the Kannāḍiyas.

in the time when the country was in the hands of the Kannāḍiyas. The cultivators owing to the oppression had dis-

persed and the *svarūpa* (?) scattered." He ordered (1) that the lands might be measured year after year with the standard rod of 34 feet, (2) that 15 *panam* (including all items of taxation) be levied on 1 *mā* of dry land and 20 *panam* on 1 *mā* of wet land, (3) that towards *araiṣupēru*  $\frac{1}{2}$  *panam* be levied on each tenant, 3 *panam* on each loom of Setṭis, 2 *panam* on Kammāla agriculturists, 3 *panam* on Kaikkōla weavers, and (4) towards *iḍaitṭurai* be collected  $\frac{1}{2}$  *panam* on each cow,  $\frac{1}{2}$  *panam* on each buffalo and  $\frac{1}{4}$  *panam* on 8 sheep. If the rate of exchange suggested by No. 172 of appendix C (noticed under Dēvarāya II), viz., 1 *poṇ* or *varāhaṇ* = 10 *panam* is accepted and 1 *mā* is, as at present,  $\frac{1}{16}$ th of a *vēli* the assessment fixed by Triṇētranātha Kachchiyarāya can in no case be considered as mild.

65. It has been suggested that Vira-Naraśimha actually succeeded to the Vijayanagara throne in or about Śaka 1424 (= A.D. 1501-2) or in A.D. 1504 (according to



Mr. Sewell). He is stated in No. 289 of appendix B to have been the son of Misara-gaṇḍa Kattāri-Sāluva Bhujabaladēva-Mahārāja and to have been ruling in the Śaka year 1431, Śukla (= A.D. 1509-10), Karkātaka (Śrāvana-Bhādrapada). This reduces the period between the date of

Vīra-Narasimha.

Kṛṣṇarāja's coronation and the latest

date of Vīra-Narasimha to about one month. Bhujabaladēva thus appears to have also been a title of Narasā-Nāyaka though Nuniz applies Busbalrao (Bhujabalarāja) only to Vīra-Narasimha. Vīra-Narasimha's feudatory mentioned in No. 289 is the *Mahā-maṇḍalēśvara* Pottiyadēva-Chōḍa-Mahārāja (திரிபுவன வீரகுல வெள்ளுசம்மட்டி) who was "the hedge-hammer on the back of the host of heroes of the three worlds." Another chief who held the same title is noted below under king Kṛṣṇarāja.

66. One of Kṛṣṇarāja's chiefs, who was governing the Muḷuvāyi country, in the last days of his reign was a certain Tryambaka-Udaiyar, son of Tipparasa-Udaiyar (Nos. 138 and 140 of appendix B). He is probably identical with Trimbicara

Kṛṣṇarāja; his subordinate Tryambaka-Udaiyar.

mentioned by Nuniz as one of the chiefs who commanded Kṛṣṇarāja's army in his campaign against Raichur (*Archæological*

*Survey Report* for 1908-09, page 182, foot-note 5). The second of these inscriptions refers to Tiruchcheṅgōḍu from which it comes, as the *paḍaivīḍu* (camping place) of [Skanda], the son of Ardhanārīśvaramudaiya-Tambirāṇār. This statement, perhaps, accounts for the fact that in the temple on the hill at Tiruchcheṅgōḍu, the shrine of Subrahmanya claims equal importance with that of Śiva Ardhanārīśvara. The record also refers to the colonisation of a suburb of Tiruchcheṅgōḍu. It fixes 5 *paṇam* on each cultivator (*uḷavukūḍi*) using his plough. The professionals (*Kāśāvar-gam*) such as *ṣeṭṭis*, merchants and *Kaikkōla-mudalis* were exempted from paying any assessment for the first two years but were required to pay 3 *paṇam* from subsequent years.

Another officer of Kṛṣṇarāja was Aḍappattu Vaiyappa-Nāyaka, whose brother

Aḍappattu-Vaiyappa-Nāyaka, another subordinate; Jyēsthā, the asterism of Kṛṣṇarāja's birth.

Vaṣavappa-Nāyaka provided, for a special festival in the Vishnu temple at Tiruppukuli on the day of the asterism Jyēsthā in the month Māsi under which king

Kṛṣṇarāja was born (No. 216 of appendix C.).

Sellappar Vīra-Narasimharāja-Nāyakkar who figures in Kṛṣṇarāja's inscriptions found in the Chingleput district, is mentioned in No. 225 of appendix C, from

Sellappar Vīra-Narasimharāja-Nāyakkar.

Taiyūr, as a son of Taluvakkulaindān-Bhaṭṭar who held some office in the Ēkām-

baranātha temple at Conjeeveram. Under orders of this Vīra-Narasimharāja-Nāyaka who as stated elsewhere, (*Archæological Survey Report* for 1908-09, page 185, foot-note 1) was an officer of the king that commanded much respect and was immensely endeared to him, a certain Dakṣiṇāmūrtiyār Tiyaḡapiḷḷai granted a village to the Śiva temple of Śeṅganmāliśvara at Taiyūr.

The two famous ministers of Kṛṣṇarāja viz., Sāluva Timmarusayya and

Kṛṣṇarāja's ministers Sāluva Timmarusayya and Rāyasam Koṇḍamarusayya.

Rāyasam Koṇḍamurasayya are mentioned in No. 336 of appendix B. The former is also mentioned in Nos. 294, 335 and

353 of appendix B. The parents of the latter were Timmarusayya and Siṅgāyamma for whose merit the minister is stated to have founded some charities at Chējerla. These names were known to us already from Kṛṣṇarāja's record at Chōḷasamudram under the forms Timmarasamantri and Saṅgamāmbikā (*Annual Report* for 1912, page 80).

A hitherto unknown subordinate chief of Kṛṣṇarāja is the *Mahāmaṇḍalēśvara* Ālamandala Sarvayyadēva-Chōḍa-Mahārāja who is mentioned in No. 353 of appendix

Ālamandala Sarvayyadēva-Chōḍa-Mahārāja and Ālamandala Kākolanidēva-Chōḍa-Mahārāja.

B, dated in Śaka 1445. He held the title 'Tribhuvanabirudula-vennu-sambeta, i.e., the hedge-hammer on the backs of the titled chiefs of the three worlds.' An

earlier chief of the same family was Ālamandala Kākolanidēva-Chōḍa-Mahārāja who is mentioned in four inscriptions from Ēlūru (Nos. 429, 430, 434 and 435 of appendix B) which are, however, wrongly dated. Evidently, this chief, whose date falls into the

period of the Śāluva usurpation of the Vijayanagara kingdom must have been quite independent of the Vijayanagara suzerainty. His grant to the temple of Teluṅgurāya at Kākolanu, and his proper name Kākolanidēva suggest that he was a devotee of that temple.

A much damaged inscription (No. 433 of appendix B) refers to Krishnarāya's pillar of victory set up in the heart of the Kalinga country and mentions Nādiṇḍla Gōpa, his Viceroy at Koṇḍaviḍu who was a nephew of Pratāpa Śāluva Timmarusayya.

Nādiṇḍla Gōpa, his Viceroy at Koṇḍaviḍu. These facts were already known to us from the Koṇḍaviḍu inscription of Krishnarāya published in *Ep. Ind.* Vol. VI, p. 112 f. The title Pratāpa given to Śāluva Timmarusayya in No. 433 was evidently on account of his heroic capture of Koṇḍaviḍu in Śaka 1437 (*ibid.*).

An officer at the door (வாசல) of Krishnarāya was Ādiyappa-Nāyakkar who may be identified with Adapanayque of Nuniz and with the minister Adapi-Nāyaningāru mentioned at foot-note 5, on p. 182 of the *Archæological Survey Report* for 1908-09. His brother Śinnappa-Nāyakkar is stated in No. 246 of appendix C to have granted a *nirūpa* to the agriculturists of the 17-*parru* district who had migrated to other places on account of excessive taxation. The permanent settlement of *kadamai*, *kānikkai*, *kudi*, *mādu-kānikkai*, *puravari* and *vinīyōgam*, now introduced by Śinnappa-Nāyakkar fixed 28 *paṇam* on wet lands and 22 on dry lands for such residents as resided in the districts, 20 *paṇam* on wet lands and 15 *paṇam* on dry lands, for those who were going and coming, and again 15 *paṇam* on wet lands and 10 *paṇam* on dry lands to those that lived outside (புறக்குடி). A similar settlement, but of land distribution, is recorded in No. 388 of appendix B, dated in Śaka 1447 which falls into the reign of Krishnarāya. It supplies the interesting information that a certain Chennama-Nāyaningāru settled that three parts of the land under a tank at Kaṇḍlakuṇṭa be set apart for the Velamas, gods and Brāhmanas and two for the Kāpus who guarded the country. This affords some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmanas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as *ūrkāval* and *pāḍikāval* were performed by the people themselves.

Heavy taxation. *taxation.* The permanent settlement of *kadamai*, *kānikkai*, *kudi*, *mādu-kānikkai*, *puravari* and *vinīyōgam*, now introduced by Śinnappa-Nāyakkar fixed 28 *paṇam* on wet lands and 22 on dry lands for such residents as resided in the districts, 20 *paṇam* on wet lands and 15 *paṇam* on dry lands, for those who were going and coming, and again 15 *paṇam* on wet lands and 10 *paṇam* on dry lands to those that lived outside (புறக்குடி). A similar settlement, but of land distribution, is recorded in No. 388 of appendix B, dated in Śaka 1447 which falls into the reign of Krishnarāya. It supplies the interesting information that a certain Chennama-Nāyaningāru settled that three parts of the land under a tank at Kaṇḍlakuṇṭa be set apart for the Velamas, gods and Brāhmanas and two for the Kāpus who guarded the country. This affords some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmanas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as *ūrkāval* and *pāḍikāval* were performed by the people themselves.

Revenue Settlement. *lived outside (புறக்குடி).* A similar settlement, but of land distribution, is recorded in No. 388 of appendix B, dated in Śaka 1447 which falls into the reign of Krishnarāya. It supplies the interesting information that a certain Chennama-Nāyaningāru settled that three parts of the land under a tank at Kaṇḍlakuṇṭa be set apart for the Velamas, gods and Brāhmanas and two for the Kāpus who guarded the country. This affords some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmanas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as *ūrkāval* and *pāḍikāval* were performed by the people themselves.

Apportionment of lands to Velamas and Kāpus. *some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmanas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as ūrkāval and pāḍikāval were performed by the people themselves.*

A curious reference is made in No. 558 of appendix B to the drama *Tāyikunda-nāṭaka* which appears to have been actually staged at the time. Nattuva-Nāgaya and a daughter of Nattuva-Timmaya who was a *pātri* (i.e., a temple dancing-girl) were connected with the performance of this drama and were rewarded with gifts of land.

A drama of Krishnarāya's time in which a dancing girl took part. *and a daughter of Nattuva-Timmaya who was a pātri (i.e., a temple dancing-girl) were connected with the performance of this drama and were rewarded with gifts of land.*

Krishnarāya's time in which a dancing girl took part. *and a daughter of Nattuva-Timmaya who was a pātri (i.e., a temple dancing-girl) were connected with the performance of this drama and were rewarded with gifts of land.*

Krishnarāya's Poet Laureate was Allasāni Peddana who speaking of Krishnarāya's liberal patronage says that the king used to grant him villages in whichever districts he desired to have them. Perhaps Peddana was too modest to say that the king, in appreciation of his greatness, hesitated not even to confer the governorship of districts on him. No. 623 of appendix B which comes from the Vishnu temple at Anṇiyūr in the South Arcot district, states that in Śaka 1442, Pramāthin (= A.D. 1520-21), while the great king Krishnarāya was ruling the kingdom, Peddirāja (i.e., Allasāni Peddana), son of Allasāni Chokkarāja of the Vasishṭha-gōtra, Āśvalāyana-sūtra and Rik-sākhā completed the building of the temple of Varadarāja-Perumāḷ at Annūr in Karivāchi-sima which had been granted to him by the king as a fief (nāyānkara). This statement is a clear evidence of how a responsible position of nothing less than that of the ruler of a district was entrusted to the poet by his beloved patron, king Krishnarāya. The Vaishnava creed of Allasāni Peddana is known from his Manucharita where he claims the Vaishnava teacher Sathagōpayati as his guru.

His Poet Laureate Allasāni Peddana, the governor of a district. *perhaps Peddana was too modest to say that the king, in appreciation of his greatness, hesitated not even to confer the governorship of districts on him. No. 623 of appendix B which comes from the Vishnu temple at Anṇiyūr in the South Arcot district, states that in Śaka 1442, Pramāthin (= A.D. 1520-21), while the great king Krishnarāya was ruling the kingdom, Peddirāja (i.e., Allasāni Peddana), son of Allasāni Chokkarāja of the Vasishṭha-gōtra, Āśvalāyana-sūtra and Rik-sākhā completed the building of the temple of Varadarāja-Perumāḷ at Annūr in Karivāchi-sima which had been granted to him by the king as a fief (nāyānkara). This statement is a clear evidence of how a responsible position of nothing less than that of the ruler of a district was entrusted to the poet by his beloved patron, king Krishnarāya. The Vaishnava creed of Allasāni Peddana is known from his Manucharita where he claims the Vaishnava teacher Sathagōpayati as his guru.*

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67. One of Achyuta's feudatories was the *Mahāmandalēśvara* Vālaiyadēva-Achyutarāya his feudatory, the Chōla chief Mahārāja, son of Chennaiyadēva-Mahārāja who holds a long list of *birudas* such as Chennaya-Vālaya. 'the right arm of the king,' 'the lord of

Uraiyūrpura,' 'the worshipper of the feet of Ponnambalanātha' and 'a member of the solar race' and is stated to have made a grant of a village in the southern Pongalūr-kā-nādu for the maintenance of a choultry to feed Brāhmanas (No. 136 of appendix B). He signs his name at the end of the inscription in Kannada characters and language. Though his titles indicate a Chōla origin he appears to have adopted for his signature the State language which was evidently Kannada. Another record of this same Chōla chief at the Raṅganātha temple at Śrīraṅgam (No. 56 of 1892) is dated in Śaka 1452 and has been noticed in the *Annual Report* for 1892, page 8.

Adappa Mallappa-Nāyakkar was another feudatory of Achyuta for whom the king appears to have had very high regard. No. 166 of appendix B registers

Other feudatories.

Adappa Mallappa. Jegadāpi Nāgarāja (No. 621 of appendix B), Jegadāpi Koṇḍirāja (No. 276 of appendix B) and Kandanavōlu (Kurnool) Nāgama-Nāyaka, son of Ponnappa-Nāyaka (No. 145 of appendix C) were other subordinates of Achyutarāya.

68. It was noticed in the *Annual Report* for 1915, p. 111 f. that the Gōpinātha temple at Koṇḍaviḍu was built by a certain Bāchaya, the son of Rāmamantri or Rāmaya. The same fact is related in No. 422 of appendix B which also states that this Bāchaya, as a minister of the Karnāta king Achyutarāya, was ruling the Andhra country that he captured alive many Muhammadan chiefs in battle and that he founded the town Gōpinātha-nagara with its temple of Gōpinātha. His brother Rāmaya-Bhāskara is also stated to have been the viceroy of the king at Koṇḍaviḍu. No. 445 of appendix

His ministers Rāmaya-Bāchaya and Rāmaya-Bhāskara.

B on the fortwall at Koṇḍaviḍu states in verse that Rāmaya-Bhāskara "founded the town of Gōpināthapura (at the foot of

the Koṇḍaviḍu hill) for the first time with its magnificent walls, set up therein an image of god Gōpikāvallabha (*i.e.*, Gōpinātha) in all grandeur, that he ruled the Āndhra-maṇḍala and conquered all the Muhammadan armies with his valour and that he was the able minister of Achyutadēvarāya." Thus if the statement of No. 445 which is also repeated in the local chronicle *viz.*, that Rāmaya-Bhāskara built the temple of Gōpinātha have to be reconciled with the statement of No. 422 of appendix B, we have to understand that the two brothers Bāchaya and Bhāskara held equally high positions under Achyuta and that the more popular of the two was Bhāskara, on the analogy of the famous brothers Mādhava and Śaṇa. The brothers Bāchaya and Bhāskara had a sister called Chinnamāmbā, who was the wife of Pratāpa Yalla.

Charities of their sister Chinnamāmbā.

No. 422 says that this lady made some charities at Sātulūru, particularly eulogising the construction of the tank called Gōpināthasamudra. This eulogy, it may be noted, is a very successful imitation of the description, by Śrīnātha, of the tank Santānasāgara given in the Phiraṅgipuram record of Pedda-Kōmaṭi-Vēma (lines 99 to 134 of the text on p. 323 f. of *Ep. Ind.*, Vol. XI).

69. The north-eastern districts of the Vijayanagara empire appear to have been oppressed by high taxation and official exactions, under the rule of Achyutarāya (see *Archæological Survey Report* for 1908-1909, p. 191). A record from Kavatālam in the Adoni taluk (No. 492 of appendix B) lends support to this statement. It is a

Official exactions in the eastern districts of Achyutarāya's empire.

charter granted to the *gavudas* and other people of the Kavatālada-sīme, who being threatened by the injustice (*avanāya*) of

Government officers had obstinately migrated to the Māsaveya-sīme. The *Mahā-mandalēśvara* Salakayadēva Chika-Tirumalarāja-mahāarasu (also called Salagarāja Chikka-Tirumalarājadēva-mahāarasu in No. 524 of appendix B), who is known to have been the powerful minister and brother-in-law of Achyuta, came in the year

Redressed by the chief Salakarāja-Tirumalarāja by granting a *kavulu* to the inhabitants of Kavatāla-sīme.

Śaka 1454 to Ādavāni personally, pacified the people and induced them to re-occupy the Kavatāla district by offering them favourable terms of cultivation and



occupation. This interesting record, which is seriously damaged, seems also to register a number of village-services and service *ināms*. Salakarāja Timmarāja in this same year is stated to have granted the village of Kaḍabūru to a certain Veṅḷalarāja (No. 510 of appendix B). A similar grant of a charter (*kavulu*) for inducing the people to re-settle in a village which had been deserted, occurs in No. 548 of appendix B. Similar *kavulus* granted to the *reḷḷis*, *karanams* and residents of villages

are registered in Nos. 528, 531, 533 and 553 of appendix B and form a peculiar feature of the later records of the 17th and 18th centuries.

and 18th centuries in the eastern part of the Bellary district.

70. The death of Achyuta which happened in or about A.D. 1542 was followed by disturbances in the matter of succession to the Vijayanagara throne. The powerful Salaka Timmarāja, referred to in the above paragraph, the brother-in-law of Achyuta, is known to have been the cause of this disturbance (*Archæological Survey Report* for 1908-1909, p. 194 f.). The consequent fight for the throne between Rāmarāja on

Sadāśiva.

behalf of his brother-in-law Sadāśiva on the one hand, and Salaka Timmarāja on behalf of his nephew (a son of Achyuta) on the other, must have occupied sometime before eventually Sadāśiva was installed on the throne by the powerful Rāmarāja. It is evidently this success of Sadāśiva in being installed on the throne of Vijayanagara that is referred to in No. 213 of appendix C when it states that a certain Tāmailappa-Nāyaka made a grant of a village to the temple at Tiruppukkuli 'on the joyous occasion when the royal communication (*rāyasam*) reached him of Sadāśiva-rāja's capturing Vijayanagara.' It is not impossible also that the actual coronation of the king took place in this year, Śaka 1466 Śōbhakrit. From Dr. Burgess's Chronology of Modern India also, it appears

Probable date of his coronation.

as if in A.D. 1543 (September 2) Īurbān

Nizām Shah entered into alliance with Vijayanagara and Golkonda against Bijapur and Rāmarāja attacked Raichūr, a result, evidently, of the internal dissensions already referred to. Aliya-Rāmarāja is mentioned in No. 622 of appendix B as a son of Śrīraṅgarājayyadēva-Mahārāja, i.e., Raṅga I. Viśvanātha-Nāyaka, the son of Nāgama-Nāyaka and the founder of the Nāyaka dynasty of Madura granted for the merit of this Rāmarāja an annual fee (to the temple) collected from each loom

Aliya-Rāmarāja.

of the *Kaikkōla-Mudalis* and from the residents living in the *madavilāgam* of the temple at Anṇiyūr. Viśvanātha-

Nāyaka, we know, had received the Tiruvadidēsa from Rāmarāja as an *Amara-nāyaka* grant (*Archæological Survey Report* for 1911-12, p. 194). Rāmarāja is called in No. 475 of appendix B, dated in Śaka 1467 'the agent (*kāryakartā*) of the whole empire of Sadāśivadēva-Mahārāja.' It is stated herein that Rāmarāja granted to the barbers of Gōpinātha-paṭṇa at Koṇḍaviḍu referred to already, an exemption of taxes, and that this concession was extended by Rāmarāja's agent Mūrti-Rāmarājayya, to

His remission of taxes on barbers.

the barbers of the 50 villages of the Koṇḍaviḍu country and to others of

Vinikonda, Bellamkonda, Addanki, Ammanabrōlu, etc.

No. 175 of appendix C calls Sadāśiva, the son of Śrīraṅgappayadēva, i.e., Raṅga, a son of Narasa by Ōbāmbikā already known to us from the British Museum plates of Sadāśiva (*Ep. Ind.*, Vol. IV, p. 3) and mentions the *Mahāmaṇḍalēśvara* Jillēḍu Veṅḷalayadēva-Mahārāja and a lady of his harem, named Appamma. It is stated

Jillēḍu Veṅḷalayadēva-Mahārāja.

that the old images of the Ālvārs installed in the Vishnu temple at Tiruppukkuli,

having been 'lost during the disturbances caused by the Tuiukkar (i.e., Muham-madans), 9 of them, viz., Poygaiyār, Pūḍattār, Pēyālvār, Tirumaliśaiyār, Madura-kaviyār, Periya-Ālvār, Tondaradippodiyār, Tiruppanālvār and Kulaśēkharar, were renewed and provision was made for the reconsecration of the images of Nammālvār, Tirumaṅgai-Ālvār and Śūḍikkudutta-Nāchehiyār. Another subordinate of Sadāśiva

Rāyasam Veṅkatādri.

was Rāyasam Veṅkatādri, son of Mosali-maḍugu Timmarāju, who is also men-

tioned in the Ūnamāñjēri plates of Achyutarāja (*Ep. Ind.*, Vol. III, p. 151). No. 296 of 1915 refers to the *Mahāmaṇḍalēśvara* Komāra Koṇḍarājayyadēva-

Rāmarāja Kōṇēṭirāja Koṇḍarājayyadēva-Mahārāja

Mahārāja who is mentioned also in the *Annual Report* for 1914, p. 101, as the ruler of Vinikonda-sīma under Sadāśiva



in Śaka 1484. This chief is evidently identical with Koṇḍarāja mentioned in the British Museum plates of Sadāśiva (*Ep. Ind.*, Volume IV, page 4). The same chief is again referred to as *Mahāmaṇḍalēśvara* Rāmarāja Kōṇētirāja Koṇḍarājyadēva-Mahārāja in No. 531 of appendix B. His younger brother was Rāmarāja Kōṇēti Timmarāja, a pupil of Kandāla Śrīraṅgachārya (No. 538 of appendix B) (see also

Rāmarāja Tirumalarāja (*i.e.* Tirumala I). page 197 of the *Archæological Survey Report* for 1908-09). No. 415 of appendix B mentions the *Mahāmaṇḍalēśvara* Rāmarāja Tirumalarāja (Tirumala I) as an officer of Sadāśiva in Śaka 1487.

In my last *Annual Report* (Part II, paragraph 17) reference was made to the Ahōbala-maṭha and to some events connected with it. Parāṅkuśa Vam (Man)-Śaṭha-gōpa-Jiyyaṅgāru, was there mentioned to have played a prominent part in these affairs. Parāṅkuśa Śrī-Saṭha-gōpa-Jiyyaṅgāru who is stated in No. 534 of appendix B to have secured in Śaka 1482, from Śrīraṅgarāja, a near relation of the *Mahāmaṇḍalēśvara* Veṅkaṭādirāja (the youngest brother of the famous Rāmarāja and the *kāryakartā*, of Sadāśiva according to No. 541 of appendix B) a gift of tolls due to the fortress of Ādavāni, for the maintenance of his maṭha, is evidently the same as Parāṅkuśa Vam Śaṭha-gōpa Jiyyaṅgāru who revived the maṭha at Ahōbalaṃ.

71. No. 454 of appendix B which is dated in Śaka 1477 mentions Yaṛa-Tirumalarājayya (*i.e.*, Tirumala I Yeltumrāj of Ferishta and Siddhirāja Timmarājayya-dēva-Mahārāja, who is known, from other records, to have been a nephew of Tirumala I, the ruler of Koṇḍaviḍu and the author of the Telugu work *Paramayōgivilāsamu* (*Archæological Survey Report* for 1908-09, page 201, foot-note 11). No. 541 of appendix B evidently refers to this same chief under the name Koṇḍavīti Tirumalarājayya of the solar race and mentions his son the *Mahāmaṇḍalēśvara* Jagarājaya. The *Mahāmaṇḍalēśvara* Siddhirāja Śrīraṅgarājyadēva-Mahārāja mentioned in No. 557 of appendix B as a subordinate of Sadāśiva in Śaka 1482, was evidently a member of the family to which also belonged Siddhirāja Timmarāja and is identical with Śrīraṅgarāja mentioned in No. 534 above.

72. The Tāllapākam family of Śrī-Vaiṣṇava teachers is already known to us from previous reports as one attached to the temple of Veṅkaṭēśa-Perumāḷ on the Tirupati hill and supplied its hereditary songsters. Hundreds of songs composed by Annamāchārya and his son Tirumalāchārya are still preserved in that temple engraved on copper-plates (*Annual Report* for 1915, page 96). The poet Tāllapāka Tiruveṅgalanātha who wrote the Telugu poem *Paramayōgivilāsamu*, different apparently from the work of the same name mentioned in the previous paragraph, noticed by Rao Bahadur Veeresalingam Pantulu Garu in his *Lives of the Telugu Poets* (page 304) is ascribed by him to about the end of the 16th century A.D. Tiruveṅgalanātha was the son of Tirumalārya and the grandson of Annayārya. It is doubtful if we could presume the poet to have been the son of the songster Tirumalārya one of the authors of the Tirupati copper-plate songs. In any case he was a distinguished member of the Tāllapāka family. It is not impossible, that the Tiruveṅgalanāthayyaṅgāru, son of Tāllapākam Tirumalayyaṅgāru, who was the recipient of Gorañjavrōlu, at the hands of king Sadāśiva in Śaka 1468 (=A.D. 1546-47) as stated in No. 419 of appendix B, is identical with the author of the *Paramayōgivilāsamu*. The teacher Annamayyaṅgāru of the same family mentioned in No. 314 of appendix B also as the recipient of a gift from Sadāśiva was evidently a brother of Tiruveṅgalanātha.

73. The Karnāta king Tirumala I is known to have served as a minister of Sadāśiva in Śaka 1476 (*Archæological Survey Report* for 1911-12, page 180). No. 341 of appendix B establishes this fact referring to Tirumala the *Mahāmaṇḍalēśvara* Rāmarāja Yaṛam-Tirumalarājyadēva-Mahārāja, *i.e.*, Yaṛa-Tirumalarāja (Yeltumrāj) (the grandson of) Rāmarāja as the head of the Vijayanagara administration. Raṅga II, the son of Tirumala I, succeeded to the throne about Śaka 1496 (*Archæological*

*Survey Report* for 1911-12, page 183). No. 446 of appendix B supplies for him the

Raṅga II.

Gorijavōlu (Gorañjavrōlu) surnamed Śrīraṅgarāyapura which about 30 years before, king Sādaśivarāya had granted to the famous poet Tāllapākam Tiruveṅgalanāthayaṅgāru. It is difficult to explain how its possession by the family of the latter could have been overlooked. During Raṅga's reign a certain Rāyasam Venkatayya, a subordinate at the door (வாசலில் இருக்கும்) of Koṇḍama-Nāyakkar son of Vaiyappa-

The chief Vaiyappa-Krishnappa-Koṇḍama-Nāyakkar built the surrounding wall of the Śrīmushṇam temple.

date Śaka 1499 and records the grant to a certain Virūpāksha, of the village Krishnappa-Nāyakkar, who built the surrounding wall (சுரும்குன்றம்) in the Śaka year 1504, Chitrabhānu (= A. D. 1582-83) (No. 256 of appendix C), made a

grant of several villages to the temple at Tirumuttam, i.e., Śrīmushṇam (No. 263 of appendix C). No. 262 of the same appendix supplies the latest year Śaka 1508, Vyaya, for the reign of Raṅga II. The chief Vaiyappa-Krishnappa-Koṇḍama-Nāyakkar figures largely in the inscriptions of this period from Chidambaram (*Annual Report* for 1914, paragraph 34, page 101). No. 266 of appendix C from Śrīmushṇam also mentions this Koṇḍama-Nāyaka, son of Krishnappa-Nāyaka of the

Achyutappa-Nāyaka, a subordinate of Koṇḍama-Nāyaka.

Kāśyapa-gōtra, granting a charter to Achyutappa-Nāyaka, son of Bayyappa-Nāyaka. What Koṇḍama-Nāyaka did

for the Chidambaram temple Achyutappa-Nāyaka seems to have done for Śrīmushṇam. From No. 270 of appendix C we learn that he also belonged to the Kāśyapa-gōtra, was the grandson of Udayagiri Timmi-Nāyaka and son of Bayyappa-Nāyaka. He is stated to have established the shrine for the goddess in the temple of Ādivarāha-Perumāl, to have presented to that temple six villages in his own district (nāyaṅkara), six villages newly established and two *agrāhāra* villages purchased and to have secured exemption from payment of *jōḍi*, *virāda*, *karanika* and *talāriku* taxes on 28 villages owned by the temple, to have reclaimed several lands of the temple at his own expense clearing forests for fields, digging irrigation-canals, constructing tanks and planting groves. He also presented to the

His charities at Śrīmushṇam.

god, golden jewels set with gems, silver vessels, golden vehicles for procession,

*chauris*, torch-handles, parasol-staffs, and processional cars; built high towers, protecting walls, various pavilions and shrines in the holy circuit; set up images of Manavāla, Śūḍikkudutta-Nāchchiyār and the Ālvārs; arranged for the rich and luxurious offerings of varied dishes and purchased (!) and presented to the temple for service twelve musicians and 360 servants and revived all festivals. In return for all this service the members of the *śrībhāṇḍāra* of the temple gave him the office of a *nirvāha* and a *samprati*, permitting him to put a seal along with others on the store-room of the temple, to own the *talārika* of the town of Śrīmushṇam and the villages belonging to it and to be the protector of the images of gods in the sacred *bhāṇḍāra*.

74. In Śaka 1514 during the reign of Vīra-Venkatapatidēva-Mahārāya (i.e., Venkaṭa I) 'who levied tribute from all countries' the supervising Jiyars of the temple at Tiruppukkuli together with the treasurers the manager, Tirumala Kumāra-Tātaḥārya of Ēṭṭūr and the seven executive officers (*nirvāham*) made an agreement with certain Nāyaka residents of Vēlūr regarding the worship of the goddess Maratakavalli-Nāchchiyār whom they had set up in the temple (No. 208 of appendix C). Kumāra Tātaḥārya of Ēṭṭūr is already known to us as the religious teacher of king Venkaṭa I and as the supervisor of the Vaishṇava temples at Conjeeveram and also of some other temples in the Chingleput district (*Annual Report* for 1913, page 124, paragraph 62 and *Ep. Ind.*, Vol. XII, page 162 f.). The same teacher and other temple officials of Tiruppukkuli are mentioned again in a record (No. 209 of appendix C) of Raṅga II, the elder brother of Venkaṭa I in connection with the granting of the office of *tiruppaninirvāha* in the temple, to a certain Śrī-Parāṅkuśa-Tiruppanippillai of Tiruppullāni and his disciples. Still another inscription (No. 174 of appendix C) refers to Kumāra Tirumala Tātaḥārya of Ēṭṭūr and his agent a certain Punyakōti-Ayyaṅ, and supplies the interesting information that under the latter's orders the landholders of Tiruppukkuli including those of the three assemblies (*śērvai*) and the 18 *tūy* and the 36 proprietors of the

village agreed unanimously to divide the whole land of the village into 36 shares and distribute the same among themselves. Koṇḍama-Nāyani-Kṛṣṇappa-Nāyaka one of whose servants is stated to have made a grant to the temple at Śrīmushnam (No. 260 of appendix C) must be of the same family as and perhaps a son of Vaiyappa-Kṛṣṇappa-Koṇḍama-Nāyaka mentioned under Raṅga II.

75. A valuable inscription of the time of Veṅkaṭa I at the eastern entrance into the old fort at Sidhout (No. 564 of appendix B), was brought to my notice by Mr. Longhurst. It consists of one Sanskrit verse, a *Śisamāla* of 20 feet and a *Tētagīta*, in Telugu. The record is of great interest as it gives us a detailed account of the Maṭli chief Ananta and his father Yellamarāja (*Annual Report* for 1913, page 124). It states that "while Vīra-Veṅkaṭarāja (i.e., Veṅkaṭa I) the sovereign of the whole Hindu kingdom was ruling the Chandra-giri country in the Śaka year 1527, Anantarāja of the solar race and of the Dēvachōḍa family, who killed in the battle-field Velī goṇḍa Veṅkaṭādri of the Rāvela family, who was victorious at the battle of Jambulamadaka (Jammalmadugu), who devastated Katakapurī (i.e., Cuttack), who threatened Nandyāla Kṛṣṇama by the strength of his arm, who was the right hand of the Karnāṭa emperor (Veṅkaṭa I), who defeated Koṇḍarāju Veṅkaṭādri, captured Chennūru, composed (Telugu) works of high literary merit such as *Kākusthaviyaya* built the tank called Yellamarājacheru (in the name of his father), who led the campaign against the Draviḍa king of Madhura, who displayed his heroism in humiliating the Muhammadan sovereign (*Pādusā*) in the battle of Penugōṇḍa and was the son of Raṅgamāmbā, who held the *birudas*, *Aivaraganda*, *Mannehamvira* and *Rāchabebbuli*, who was the father of Maṭli Tiruveṅgaḷanātha, built a tank in his own name at Siddhavaṭam (Sidhout) which was won by his father Yella at the point of his sword after crushing Koṇḍarāju Tirupatirāju at the battle of Ūtukūru and who constructed as a complemental protective wall of Siddhavaṭeśvara the fort round the town to last as long as the sun and the moon endure.

Reference to the family-name Dēvachōḍa and to the authorship of *Kākusthaviyaya* has been already noted in the *Report* quoted above. The campaigns against the Draviḍa king of Madhura and the Muhammadan chief who attacked Penugōṇḍa must refer to the events connected with the internal disturbance during the latter part of Veṅkaṭa's reign by Jaggarāja who befriended himself with the *Nāyakas* of Madura (*Archæological Survey Report* for 1911-1912, page 190) and to the attack of Penugōṇḍa by Adil Shah, which was the cause of the removal of the Karnāṭa capital to Chandragiri (*Ibid.* page 185). Maṭli Tiruveṅgaḷa, the son of Ananta, is also known to us as the builder of the *gōpura* of the Gōvindarāja-Perumāḷ temple at Tirupati (*Annual Report* for 1913, page 124).

76. Two copper-plate inscriptions secured from the trustee of the Veṅkaṭeśvara temple at Nandyal (Nos. 1 and 2 of appendix A) refer themselves to the

Raṅga VI.

reign of Śrīraṅgarāja (i.e. Raṅga VI) of the Karnāṭa genealogy and state that while he was ruling at Penugōṇḍa in Śaka 1569 (= A.D. 1647-48), the several communities, both professional and commercial, agreed to raise annual subscriptions

Gift of a *chapparam* by contributions, to the service of the god Veṅkaṭeśa, in order to secure merit for Hazarati Khāna Khāna

Sāhēbulavāru. It is also stated that these contributions had ceased for sometime on account of certain political disturbances of the nature of which we are not informed in the inscription. It is not unlikely that these were the stirring events mentioned in the Ahōbālam inscription noted on page 95 of the *Annual Report* for 1915. The documents bear signatures of the *karnams*, *settis*, etc., of the Nandyāla-sthāla in Telugu and of the *dēsāyis* and other officials, in Nāgarī. The temple of Veṅkaṭeśvara at Nandyal is neither very old nor famous; the *chapparam* service here referred to must, accordingly, have been intended for the well-known temple of that name on the Tirupatī Hill. The *chapparam* service mentioned in these inscriptions like the vow of presenting a parasol to that temple even now mostly practised by its devotees, must indicate the presentation of a covered processional seat or of the annual marriage



pandal. The Muhammadan chief Hajarati Khāna Khāna Sāhēbulavāru for whose merit the grant was made, suggests that he must have been a local governor or chief whose sympathies were with the Hindus.

## MISCELLANEOUS.

77. Two inscriptions of Bezwada (one of which in Telugu verse was assigned to about the 9th century A.D.) were noticed by me on page 81 f. of the *Annual Report* for 1910. The mythical origin of the name Purāṇic traditions about Bezwada, confirmed by a record of about the 9th century. Mallēśvara of the Śiva temple at that town was also described. The tradition that Arjuna's fight with Śiva for the *Pāsupata* weapon happened on the hill at Bezwada is still current, the hill itself being known by name Indrakīla at which, according to the *Purāṇas*, that event occurred. This tradition, which is evidently very old, is mentioned in an early record of about the 9th century A.D. (No. 459 of appendix B); it is engraved on two sides of a red stone pillar on the top of the Indrakīla hill. The two other sides of the pillar as also portions of the written faces, contain sculptured scenes which illustrate the story of the *Mahābhārata* in which Arjuna is said to have fought with Śiva disguised as a hunter, and after a severe hand-to-hand contest to have obtained from him the weapon *Pāsupata*.

This interesting inscription, as in the case of the earlier of the two records from the Mallēśvara temple, has also to be Read from the bottom. read from bottom to top. It begins with a Sanskrit verse which consists of a string of synonyms of Arjuna popularly repeated by orthodox Hindus when they hear a thunder, in order perhaps to avoid the evil effects of it. Then follow a long prose passage in Sanskrit (ll. 3 to 18), an imprecatory verse and the name of the writer Vijayāchārya (l. 21).

The prose passage states that at the Dvaita-vana forest, Arjuna seeing the Pāṇḍavas (his brothers) unable to fight with their enemy and desirous of securing success went to Indrakīla (hill) with the help of Viṣṇu (Kṛishṇa) and meditated upon Indra. Thereupon Indra (appeared and) instructed him to worship Mahēśvara Trikoṭi-Bōyi, a Yaksha in his previous birth. (Śiva) and to obtain from the latter the weapon *Pāsupata*. For this end Indra sent a Yaksha to guide Arjuna to the impenetrable Indrakīla. This same Yaksha, we are told, as the result of curse, was born on the earth in this Kali age as Trikoṭi-Bōyi, son of Kariyama-Bōyi of Pechchevāda (i.e., Bezwada). Trikoṭi-Bōyi is described to have been pious, heroic and liberal like Karna, possessed of all-round intelligence and loyalty to his master like Mātali the charioteer of Indra, conscious of his former births like Hanumān and the best of his race.

He set up a pillar on the Indrakīla hill. Knowing his former life of Yaksha, as the result of his friendship with Arjuna, this Trikoṭi-Bōyi set up the pillar under reference on the Indrakīla hill at which was displayed (by Arjuna) the intelligence that secured for him the gift of the *Pāsupata* weapon. The imprecation at the end of the record expresses the wish: "May this gift of Trikoṭi-Bōyi survive as long as this Indrakīla hill and this great river (Kṛishṇā) exist." The story of Arjuna's fight with Śiva as hunter (*kirāta*) is the subject of the Sanskrit poem *Kirātārjunīya* of Bhāravi. Its popularity in the 5th century has been evidenced by some interesting sculptures from Chandimau in the Patna district published by Mr. R. D. Banerji in the pages of the *Archæological Survey Report* for 1911-12, pages 161 ff.

78. Records of Pārthivēndravarman or Pārthivēndrādhipativarman with or without the title "who took the head of Vīra-Pāṇḍya" have been largely found in Tondaimaṇḍalam. Eleven inscriptions of this king have been copied during the year under review at Brahmadēśam in the North Arcot district. One of these No. 233 of appendix B calls him "Mahārāja who took the head of Vīra-Pāṇḍya." In my *Report* for 1911, page 91, paragraph 64, it was suggested that Rāja-Mārāyar (i.e., Mahārāja of the inscription under review) is probably identical with Pārthivēndravarman or Parakēsarivēndrādhipativarman.



79. No. 240 of appendix C is an early record from Śrīmushṇam and is engraved on a pillar of the Nityēśvara temple at that village. It registers that the name Vijayādittan was given to the central sluice (*madagu*) of the tank Vindamahādēvip-pēreri, constructed in that village by Nārāyaṇa Pugalvippavargandaṇ, the king (kōṇ) of Iruṅōlar. This record is dated Construction of a tank by Nārāyaṇa Pugal- (in words) in the Kali-yuga year 4060 vippavargandaṇ, king of Iruṅōlar. which corresponds to Śaka 881 or A.D.

958-9. In identifying this chief, it might be observed that the title Iruṅōlar-kōṇ was evidently applied to him as the lord of the district Iruṅōlappāṇḍi in which Śrīmushṇam was situated. The father of the Bāṇa king Vikramāditya (II) Vijaya-bāhu of the Udayēndiram plates (*Epigraphia Indica*, Vol. III, p. 75) is called Vijayāditya II, Pugalvippavargandaṇ. It is not therefore unlikely that Nārāyaṇa Pugalvippavargandaṇ who gave the name Vijayādittan to one of the sluices of Vindamahādēvip-pēreri was a member of this same family. But the Bāṇa chiefs do not anywhere receive the title Iruṅōlar-kōṇ. Again a Lāṭa chief named Rājādittan with the title Pugalvippavargandaṇ was ruling the country comprising the modern North Arcot and South Arcot districts and lived about this same period. Evidently Nārāyaṇa Pugalvippavargandaṇ was a relation of this Rājādittan of Ilāḍa (Lāṭa). I have noted in my *Report* for 1912, page 66, that a chief of the Chalukki family, named Vikkiyaṇṇa also held the title Pugalvippavargandaṇ. A curious record from Śrīmushṇam states that the *Tiruppadiyam* in the Śiva temple of Nityēśvara at that village was recited by a certain Tambirāṇ Tōḷaṇ Mānakkaṇjāraṇ before taking leave of this world. His image is cut below the inscription (No. 255 of appendix C). The hymns of the *Dēvāram*, however, do not include any *tiruppadiyam* on this Śiva temple. Perhaps Mānakkaṇjāraṇ was the author of such a hymn.

Some chiefs with the title Rāhuttamindaṇ have already been referred to under the Vijayanagara kings Mallikārjuna and Virūpāksha. A family of these appears to have wielded full proprietary rights over the district in which Śrīmushṇam was included. Pallikōṇḍaperumāl Kachchiyarāyaṇ in Śaka 1413, Paridhāvin (or correctly 1415 = A.D. 1492-93) assigned to the Śiva temple of Śrīmushṇam, a village with all its income such as *kaḍamai*, *vinīyōgam*, *nāttukkāṇikkai*, *kudirai-kāṇikkai*, *karpūra-kāṇikkai* and 22 other items, in order that the worship and the service called Rāhuttamindaṇ-*sandi* might be celebrated therein (No. 235 of appendix C). Another record of the same temple (No. 234 of appendix C) refers to the service Rāhuttamindaṇ-*sandi*. It is dated in Śaka 1395, Jaya and mentions an earlier member of the family named Vettūṅgai-Alagiyaṇ Kachchiyarāyaṇ. No. 237 of appendix C is still earlier and is dated in Śaka 1294. It states that Śevagapperumāl Kachchiyarāyaṇ was the grandson of Vettūṅgai-Alagiyaṇ Kachchiyarāyaṇ and son of Ilamaipperumāl Kachchiyarāyaṇ. No. 247 of appendix C, which is dated in Śaka 1426, mentions Triṇētranātha Kachchiyarāyaṇ, son of Pallikōṇḍaperumāl. It appears from these that the members of the Kachchiyarāya family claim to have been chiefs of Tuvārāpati or Tuvārakāpurī (Dvārāvati or Dvārakā) in the Kāśmīra country (!) and held a long list of titles including Rāhuttamindaṇ.

80. The *Māhātmya* (or the local chronicle) of the Vishṇu temple at Śrīmushṇam, is stated to have formed part of the *Varāhapurāṇa* and with its sanction the 12 processions on the 12 days of the year, when the sun is in the different signs of the zodiac, are supposed to have been performed and the various dishes of food offered (No. 267 of appendix C). The greatness of the god Vishṇu at Śrīmushṇam seems to be the subject matter of a very curious record registered as No. 261 of appendix C. It is much damaged and refers itself to the time of a certain Veṅkaṭa-patirāya probably the Karpāṭa king Veṅkaṭa I. A certain Viriśadai Rāmaṇ is stated to have deeply meditated near a pond in a forest for 18 months without food and sleep upon the god Vishṇu of Śrīmushṇam. He asked for a boon which if not granted he avowed himself to enter fire. Then the god manifested himself before him and presented him with the Vaishṇavite symbols of conch, discus and bow.

81. A number of records of the reign of Vijaya-Gaṇḍagōpāla come from Tiruppukkuli in the Chingleput district. In the 4th year of his reign the assembly at Kaṭṭaṇūr which was a *dēvadāna* of the Tiruppukkuli temple gave an agreement to the temple authorities stating that the *purambu* of the village (in question) had not been

Vijaya-Gaṇḍagōpāla.

sold by them to any and that they shall not under any circumstances sell, mortgage or present that *purambu*. If ever it be rumoured that they intended selling the lands instead of relinquishing them to the temple, they shall commit the sin of offending against god and be liable also to a fine (No. 182 of appendix C). In his 16th year a gift of cows for a lamp was made by Nāyaṇār Śambuvarāyar Vīraśōḷaṇ to the temple of Tiruppukkuli (No. 190 of appendix C). No. 137 of appendix C provides a late date i.e. the 32nd year, for Vijaya-Gaṇḍagōpāla with astronomical details. Madhurāntaka Pottappi-Chōla is known to have been a surname of Vijaya-Gaṇḍagōpāla (*Annual Report* for 1911, p. 66, paragraph 16). This is confirmed by Nos. 164 and 177 of appendix C from Tiruppukkuli. Madhurāntaka Pottappi-Chōla Vīra-Gaṇḍagōpāla is mentioned in No. 197 of appendix C which is dated in the 30th year of Vijaya-Gaṇḍagōpāla. But here, his relation to Madhurāntaka Pottappi-Chōla Vijaya-Gaṇḍagōpāla is not expressed. This unexpressed relationship is, however, cleared up by No. 179 of appendix C which also comes from Tiruppukkuli. It is dated in the

His son Vīra-Gaṇḍagōpāla.

2nd year of Vīra-Gaṇḍagōpāla and registers a gift of land as சந்தானச்சாமி (?) to

one of its woman-servants who secured the royal order of Vīra-Gaṇḍagōpāla confirming the grant of the village of Kaṭṭaṇūr to the temple which had been already presented with libations of water by his father Vijaya-Gaṇḍagōpāladēva in order to celebrate the festival of the sacred bath on the asterism Uttiram under which he was born. The original grant by Madhurāntaka Pottappi-Chōla (Vijaya-Gaṇḍagōpāla) referred to, was perhaps recorded in No. 218 of appendix C which is fragmentary. No. 178 of appendix C which is dated in the 2nd year of Vīra-Gaṇḍagōpāla is the deed ratifying the grant of Kaṭṭaṇūr. It is thus evident that Vīra-Gaṇḍagōpāla was a son of Vijaya-Gaṇḍagōpāla. The former was one of the enemies of Jaṭavarman Sundara-Paṇḍya I.

82. Many inscriptions collected during the year refer to charities made by merchants. A very early reference to the *Vaiśyas* of the Kubēravamśa is made in No. 504 of appendix B, of A.D. 1164 where it is stated that Ereyama-ṣeṭṭi a great merchant

Settis of the Kubēravamśa.

(*mahāvaddavyavahāri*) of the Śrōtriya family, the chief of the *Vaiśyas*, a Māhēśvara and a member of the Kubēra lineage established a Śiva temple at Pedda-lumbalam in the Adoni taluk of the Bellary district (see also No. 555 of appendix B). Nos. 364 and 395 of appendix B speak of the members of the *Vaiśya* race born of Kubēra. The latter states that their chief object of life was the maintenance of 'Dharma', 'that they earned the blessings of the learned (by patronising them)', 'that their sympathy and love were universal', and 'that they practised self-denial and were famous' (see also remarks on page 113 of the *Annual Report* for 1915). Their original centre was Penugōṇḍa in the Kistna district and they were devoted both to Śiva and Viṣṇu. The *nagaras* (*nagarasvāmins*) or merchants of a town also belonged to the Kubēra lineage (No. 513 of appendix B). It is not unlikely that the name Bēri-Ṣeṭṭi a sub-sect of *Vaiśyas* (Thurston's *Castes and Tribes*, Vol. I, page 211 f.) has to be derived from Kubēra to whom their origin is apparently traced.

Vallabhi-Ṣeṭṭi of the Varidāla-gōtra called the lord of Ayyāvalipura might perhaps have been a Ṣeṭṭi of the Kubēravamśa (No. 402 of appendix B). This

Their charities; construction of tanks and wells as works of merit.

merchant is said to have built a tank called the Gōvardhana-samudram with the object of quenching the thirst of the 84

lakhs of living creatures including birds, beasts, men, etc. In No. 422 of appendix B the same idea is quoted in the words of the *Mahābhārata* which state that the person in whose tank the thirsty cows, beasts, birds and men drink water obtains the fruit of performing the *Aśvamēdha*-sacrifice. In No. 421 of appendix B, dated Śaka 1693, figures a *Vaiśya* Kṛṣṇama-ṣeṭṭi as the donor of a well, watershed and a grove. He is also stated to have patronised a poet. Nos. 447 to 453 of appendix B which come from Kōṇḍavīḍu refer to merchants who called themselves the chiefs of Penugōṇḍa

and belonged to the *gōtras* Puchchakola, Yerasetti, Bodarukula, Venukula or Yenukula,

Some of the *Vaiśya gōtras*.

Vivārisiṭṭa and Appanaṅgakula. In some

other records of this year we meet with the *Vaiśya gōtras* Mokkalakula (No. 305 of appendix B), Utakula (No. 464 of appendix B) and Pēḍlikula (No. 465 of appendix B). No. 220 of appendix C mentions gifts by Venkatapati-Setti of the *Vaiśyakula* and Elisetti-*gōtra*. No. 512 of appendix B mentions Kāgā-setti of the *Vaiśya-kula* and the Balagāra race.

83. The trouble with the tenants leaving their villages and thereby causing the lands to lie waste seems to have been not an unusual one, especially where the villages were the property of the temple. No. 49 of appendix C, dated in Śaka 1459, Durmukhi (= A.D. 1537-38) provides an instance, where such trouble existed and some definite terms of tenancy were granted by the temple authorities to the *Tanda-imār* of Tirukkalākkudi.

Frequent troubles with tenants of temple lands.

We are informed in No. 43 of appendix C from the same village that a certain Sālava-Nāyaka and Appā-Pillai came and found a suburban village ruined, the tenants having dispersed and new tenants being unwilling to come and settle. There-being none coming forward to resettle the village, they sent for Śakkadēvar Vēṭṭuvakkāttān alias Śāyapadaitāṅgi and his brother Śirukāttavaṇ and also for the two agents of Tammaya-Nāyaka and declared that as these had got tenants for the village and resettled it, the first two would be given

Resettling of deserted villages and the reward for doing it.

the right of *pūlikāval* over the particular village surrounding the temple (*tirumalai*) receiving the customary donations and fees, after allowing common rights and cultivating and paying the usual dues to the temple such as *kattumukkai*, *mīsam*, *āsupōdu*, *makkalpēru*, etc. They were required further to give (to the temple) one *tūni* and *padakku* on each *mā* of harvested wet land, and receive one *tūni* on each plough for the *valaiyar* and one *padakku* for the *puṇavaṇ*. They were also allowed the honour of receiving the sacred cloth (*parivattam*), *tīrtha* and the sacred ashes from the temple. No. 61 of appendix C states that four landholders granted to the watchmen of three villages the right of *kāval* which consisted of one bundle (of hay) and one *kurūṇi* (of paddy) on each *mā* of their holdings to each group of these watchmen separately and of all other customary services (*kāryakrama*) due from their tenants. It might be noted that the coveted right of temple honours was reserved evidently for those that substantially helped towards the upkeep of the temple. The merchants (*nagarattūr*) who constructed a processional car for the temple and deposited money for its equipment such as the golden pinnacle-pot, drawing-ropes, cloths, decorative mirrors, etc., were rewarded with similar honours (No. 51 of appendix C). So also another set of people who received honours had consecrated in the temple the image of the Śaiva saint Śambandapperumāl i.e., Tirujñānaśambandar (No. 52 of appendix C).

Terms of *kāval* or *pāḍi-kāval* right.

No. 617 of appendix B introduces a certain Nabābu Śādālālēkāṇ Sāyabu and calls him a *Mahāmaṇḍalēśvara*, *rājādhirāja*, *poramēśvara* and *rājamārtanda* like Hindu kings. The record is dated in Śaka 1596, Ānanda (= A.D. 1674-5) and refers to a private individual of Vēppattūr in the Tanjore district, who having visited the island of Rāmēśvaram was on his way to Kāśi (Benares) and incidentally visited Tālagiriśvara on the hill at Pannaśanagar (i.e., Paṇamalai). Pilgrims to Benares first visit Rāmēśvaram as a rule. Nābābu Śādālālēkāṇ must have been one of the Muhammadan chiefs in charge of Gingee under the kings of Bijapur. The famous Śadat Ulla Khān was created Navāb of Karnātic only in A.D. 1710. It might be noted also that it was just three years after the date of our record that Sivāji captured Gingee from a certain Ambar Khān (South Arcot District Gazetteer, page 36f). The forces sent by Aurangzeb against Gingee under Zulfiqār Khān and one of the princes of the royal family were defeated by the Marāṭhas in A.D. 1692. No. 619 of appendix B which is dated in the cyclic year Prajāpati corresponding to A.D. 1692 registers certain facts which might evidently indicate these troublous times. It states that "of those who being afraid (of the enemy) seek refuge at Nañjanapēṭṭai (in Paṇamalai?), the man that has pierced

Nabābu Śādālālēkāṇ, with Hindu titles.

Epigraphical evidence of the troubles in the South Arcot district in A.D. 1692.

(of the enemy) seek refuge at Nañjanapēṭṭai (in Paṇamalai?), the man that has pierced



(i.e., committed murder in battle) has no entrance (into this village). He that could enter will do so by one gate (open for him) and escape by either of the two gates (opened for that purpose). All *Kāsāyavargakkudis* that enter, must pay  $4\frac{1}{2}$  *panam* per head including *kāsāyavargam* such as *kadamai*, *kānikkai*, etc., and the *Uḷukkudis* three-fourths of the usual rate of paddy charged in the village." The classification of village inhabitants under the heads *Kāsāyavargakkudi* and *Uḷukkudi* (*Uḷavukkudi*) has been already noted above in the section on the Vijayanagara king Krishnarāya.

84. G. Yazdani, Esq., M.A., Epigraphist for Moslem Inscriptions in India, has very kindly examined the Arabic and Persian inscriptions copied during the year and

Arabic inscriptions.

included in appendix D. He informs me that five of these (Nos. 2—6) refer to Mas'ūd, 'Ambar or 'Ambar Mas'ūd who "was the Governor of Ādonī under Sikandar 'Ādil Shāh of Bijāpūr (A.D. 1672—86)" and "retained this office until 1687 (one year later than the extinction of the Bijāpūr dynasty) when the conquering hosts of

Aurangzeb under prince Ā'zam Shāh and Ghāziu-d-Dīn Fīroz Jang took possession of the fort (Ādoni)." The earliest of the Arabic records (No. 1) belongs to the reign of the Bijāpūr king 'Alī 'Ādil Shāh (1557—1579). It is dated in 982 A.H. (= A.D.

The Bijāpūr king 'Alī 'Ādil Shāh.

1574—75) and records the remission of taxes on weavers and grocers by Khān-i Ā'zam 'Ādil Khān who had built in 975 A.H. (= A.D. 1567) the "Ādilābād House" outside the town of (Fort) Ādonī. It is stated from this year till 986 A.H. (= A.D. 1578) i.e., for 12 years the weavers and grocers should not be molested by any assessment made for the maintenance of the Court. A Kanarese inscription (No. 528 of appendix B) cut below the Arabic record just referred to (evidently) registering the same facts states that in the year Yuvan (= A.D. 1574—75) a certain

A cowl granted by his subordinate Khān-i ā'jam Khāna Sāhēba to the residents of Ādalabādiya-pēṭe which was founded by him. Khān-i-Ajam Gālība Khāna Sāhēba granted a cowl to the 18 classes (?) of dēsāyins, Setṭis, weavers, *kulakaranis*, *banajigas*, oilmongers, etc., of Ādalabādiya-pēṭe (bazar-street) exempting them from payment of the taxes called *siddhāya*, *ka[d\*] dāya*, *bi[t\*]ti* and *baigāra* for a period of 12 years. Those that transgressed this are declared traitors to the Pādasā (Padshah). Thus the two inscriptions engraved on one and the same stone supplement each other and prove that a remission of taxes

Remission of taxes for 12 years.

was granted for 12 years from A.D. 1567—68 to A.D. 1578—79. This was evidently due to some political disturbance which necessitated the granting of a cowl. Such a political disturbance would have been none other than the capture of the

Probably due to change of Government on the capture of the fortress of Ādoni.

fortress of Ādonī by Alī 'Ādil Shah and a consequent change of government. According to Brigg's *Ferishta* 'Alī Ādil Shāh captured Ādoni in A.D. 1568. The date of the record, i.e., A.D. 1574—75 in both the versions shows that the cowl was engraved on stone only in this year, i.e., about eight years after it was actually granted.

Order—No. 99, Home (Miscellaneous), dated 29th August 1916.

Recorded.

2. The Government observe that the number of inscriptions copied and examined rose from 620 in 1914—15 to 835 in 1915—16, which is satisfactory. The information furnished in the report regarding the work of publication is far from full and the progress made hardly appears to be sufficient, but this subject is under separate enquiry. The Government desire once again to impress on the Assistant Archæological Superintendent the importance of publishing the inscriptions which have been copied and are on record in his office.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the four monuments referred to in paragraph 9 of part I of the report.



4. The programme of work for the next field season is approved. It is hoped that the Assistant Archæological Superintendent and his staff will carry it out completely. The Assistant Archæological Superintendent should submit separate proposals for securing the inscriptions in Pondicherry, referred to in paragraph 5 of his report.

(True Extract)

P. RAJAGOPALA ACHARIYAR,  
*Secretary to Government.*

To: the Assistant Archæological Superintendent for  
Epigraphy, Southern Circle.  
„ the Superintendent, Archæological Survey.  
„ the Superintendent, Government Museum.  
„ all Collectors.  
„ the Public (Political) Department.  
„ the Government of India, Department of Education (C.L.).  
„ the Government of Burma (C.L.).  
„ the Government of Ceylon (C.L.).  
„ the Director-General of Archæology (C.L.).  
Editors' Table.

# Government of Madras.

HOME DEPARTMENT

(EDUCATION)

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## Annual Report on Epigraphy for 1916-17

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### Epigraphy

Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

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# HOME (EDUCATION) DEPARTMENT

Received

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## Annual Report on Epigraphy for 1916-17

No.

Station, Madras.

Dated the

1917.

From

M.R.RY. RAO SAHIB H. KRISHNA SASTRI AVARGAL, B.A.,  
*Asst. Archaeological Superintendent for Epigraphy, Southern Circle,*

To

THE SECRETARY TO GOVERNMENT,  
HOME (EDUCATION) DEPARTMENT.

SIR,

I have the honour to submit the *Annual Report* on Epigraphy for the year ending 31st March 1917.

### PART I

The chief event to be noted in the internal administration of the office is its transfer from Ootacamund to Madras. In bringing about this change it has been the chief object of the Government that the Epigraphist should not be cut off from the seat of the University and that the growing number of professors, scholars and students engaged in historical and philological research should come into frequent contact and co-operate with him for mutual advantage. From what has been noted in the sequel it will be seen that these objects have been fairly achieved and it is hoped that there may be greater co-operation and activity on more facilities being afforded by Government for this purpose. The office was opened at Madras on the 1st October 1916 as per G.O. No 1121, Public, dated 10th June 1916.

### OFFICE ROUTINE.

2. The junior assistant Mr. K. V. Subrahmanya Ayyar was granted privilege leave and furlough for one year and three months from 4th September 1916. The place of the Kanarese Epigraphical Student was left vacant as no competent candidate who has taken the degree with Kanarese as his second language was forthcoming until 1st February 1917, when Mr. K. R. Srinivasa Ayyangar who has passed only in the Kanarese branch of the B.A. Examination was appointed on probation for one year. In G.O. No. 1008, Public, dated 24th May 1916, the Government was pleased to better the position of the three Epigraphical Students by fixing the starting pay of the appointment at Rs. 75, and by promising to raise the grade of their salary to Rs. 100—5—125 after five years of approved service. Messrs. Krishnamachar and Srinivasa Rao who were already confirmed as the Telugu and Tamil Epigraphical Students respectively on the old scale, signed the bond of service contract mentioned in the Government Order quoted above and were allowed to draw their salaries at Rs. 75 from the date of the above Government Order.

A typist having been newly sanctioned by Government (G.O. No. 100, Public, dated 24th May 1916) Mr. K. Somasundaram Pillai who has passed the intermediate test in typewriting was appointed for the place on the 23rd September 1916.

## PUBLICATION.

3. At the suggestion of F. J. Richards, Esq., M.A., I.C.S., the Government entrusted M.R. Ry. V. Rangachari, M.A., Assistant Professor of History in the Presidency College, with the work of preparing an alphabetical index of villages noting under each the brief contents of the inscriptions collected until now by the Epigraphical department together with bibliographical and other references wherever these were available. Sanction was also accorded for the entertainment of a temporary typist for seven months from July 1916 to January 1917 to help Mr. Rangachari (G.O. No. 1023, Public, dated 26th May 1916, and G.O. No. 1283, Home (Education), dated 1st December 1916), who has, I hear, just finished his work and submitted the voluminous manuscript to Government.

The final proof of Part V of *South-Indian Inscriptions*, Vol. II, was passed for printing and the part was issued. A good portion of the manuscript for Part III of Vol. III containing texts and translations of nearly 100 old Tamil inscriptions was got ready and despatched to the Press. The remainder of the manuscript still required to complete the part will be sent in due course to the Press. Materials for Part IV of Vol. III which will include the index of the volume, some more Chōla inscriptions and the Tiruvālaṅgāḍu copper-plates are also taken up on hand. The Telugu volume of *South-Indian Inscriptions* which is progressing will be issued as Vol. IV of the series and will consist mainly of the inscriptions of Tripurāntakam and a few copper-plate grants from the Telugu country. As the place of the Kanarese Epigraphical Student was not filled up for more than a year, the work of preparing the Kanarese inscriptions for the Press could not be pushed through.

## TOURS OF THE ESTABLISHMENT.

4. Myself and my senior assistant did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras and the other preliminaries connected therewith. Consequently Mr. Srinivasa Rao, the Tamil Epigraphical Student, was the only one of my establishment who was available to work out the programme in the Tamil districts. He left Ootacamund on 16th August 1916 and after securing copies of records in the Ambāsamudram taluk, the villagewar survey of which was begun last year by my senior assistant and only two firkas finished, and after examining a few places in Tanjore, Trichinopoly and South-Arcot districts returned to Madras on 6th January 1917.

Mr. C. R. Krishnamachar, the Telugu Epigraphical Student, left Madras on 2nd December 1916 and finished the villagewar inspection of the Guntūr taluk collecting as many as 130 inscriptions. He returned to Madras on 14th March 1917.

Mr. Rangarajayya, the acting Kanarese Epigraphical Student, proceeded on tour on his being deputed to copy the inscriptions of the Madakasira taluk in the Anantapur district, village by village. He finished two circles of the taluk and had to reserve the remaining one for next year as his presence was necessary at headquarters where he arrived on 25th February 1917. Thus it will be seen that the touring of the year under review was directed mostly to the villagewar survey. Mr. P. Visvanatha Ayyar, the photographer, was sent on tour independently to take some epigraphical photographs in selected temples and to prepare sketches and photographs of such other objects of archæological interest in these temples as had not already been tackled by the Archæological Superintendent. His sketches include fifty sculptural pannels in relief representing the lives of the famous Śaiva devotees, decorating the niches in the basement of the Airāvātēśvara temple at Dārāśuram near Kumbakonam. The labels giving their names were noted by Mr. Venkayya in his Annual Report of 1908, paragraphs 66 to 68. I intend studying these sculptures on a future occasion along with the lives of the 63 Śaiva devotees and publishing them. During his absence from headquarters from 4th February 1917 to 31st March 1917 Mr. Visvanatha Ayyar has secured 28 photographs and 60 sketches.

## THE YEAR'S WORK.

5. The *Annual Report* for 1915-16 kept me and my establishment engaged until the middle of July 1916. The tours commenced with August 1916 and closed with March 1917 with the result that during the year under review about 462 villages

were inspected and at 130 of these were secured 668 inscriptions. The two hundred and thirty-eight inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk last year but which had been reserved for examination (vide *Annual Report* for 1916, Part I, paragraph 6) during this year, are included in Appendix B. To these are added the remaining records secured from Ambāsamudram by Mr. Srinivasa Rao, those of the Guntūr taluk and those of the Madakasira taluk (Anantapur district). Inscriptions copied from miscellaneous villages in the districts of Tanjore, Trichinopoly and South Arcot are reserved for examination next year.

Stone inscriptions examined during the year under review mostly consist of Pāṇḍya epigraphs from the south and some are dated in the reigns of the Chōḷa-Pāṇḍya viceroys, who were first appointed by the great Chōḷa conqueror Rājendra-Chōḷa (I) for the protection of the Pāṇḍya country which was evidently then absorbed into the Chōḷa empire. The Telugu inscriptions supply some further information over that of last year about the local chiefs who ruled as Kākatiya subordinates in the Telugu country. A few of these records belong to the ruling family of the Kākatiyas and of these latter the one of great interest is that of queen Rudrāmbā found at Māḷkapuram in the Guntūr taluk, Guntūr district. The charities recorded in this inscription, which among others included the founding of a college, a hospital, a maternity and a *Saiva maṭha* are noticed *in extenso* in Part II below. Two records from Penumūli in the same taluk, of about the 13th century A.D., are of some antiquarian interest inasmuch as these give us sketches of the standard cubits used in measuring fields and house-sites (No. 131 of 1917). Also the standard span is referred to and marked in No. 1 of Appendix C. These standards of measurements thus sketched out on stone must have been the actual cubit and span of the ruling king or chief as often referred to in the Tanjore Chōḷa inscriptions. The Kanarese records in general are too fragmentary. But some of these are of historical value belonging as they do to the early Pallava-Nolamba and Chālukya periods. The kings of the former dynasty who were contemporaneous with the Gangas seem to have been good sportsmen to have commemorated the death even of their hunting companions. Nolambādhirāja it is stated erected a monument for his favourite dog called Pūnaga which hunted a boar and died in the fight (No. 755 of Appendix B).

6. Of the inscriptions examined for other departments one or two deserve specially to be noted. Mr. Longhurst, the Archæological Superintendent, examined the caves and stūpas at Guṇṭapalli, Kistna district, and sent me for decipherment an inscription in Brāhmī characters of about the second century B.C. The accompanying illustration is made from the impressions prepared by Mr. Longhurst. The record has been tentatively read by me.—

Thērasa [Su]ya[jñā]nāḍasa a [jñā]-ñevāsikā Sānādā sōvānaṁ s[ō]vā . . . .

'Sānādā, the [female] pupil who obeyed the orders of the [Buddhist] monk  
Suyajñānātha made these steps . . . .'



Two other inscriptions received from the same officer were photographs taken by F. G. Butler, Esq., I.C.S., Special Assistant Agent, Koraput, Vizagapatam district in connection with the antiquities of Kondakamberu in that district. They register the founding of a Śiva temple called Nilakanṭha in A.D. 1381 by Ambikā, the wife of Pāṇḍu-Siṅga. An inscription from Udayagiri (Nellore district), not included by Messrs. Butterworth and Venugopaul Chetti in their volume of Nellore Inscriptions refers to the digging of a step-well on the road to Vijayanagara, by a certain Timmarasayya in A.D. 1570. This was also examined for the Archæological Superintendent. Iconographical notes on photographs from Śrīśailam sent by the same officer may also be mentioned among the items of miscellaneous work done during the year.



7. The chief interest however attaches to the large number of copper-plates of which the more important ones were secured through the kindness of Messrs. M. Ramakrishnakavi, M.A., A. Rangaswami Sarasvati, B.A., M. Kalidasu, B.A., B.L., High Court Vakil, Guntur, and Tarini Charan Rath, B.A., District Munsif, Aska. All these plates will be noticed in Part II with reference to their bearing upon the history of the Eastern Chālukya kings. Nos. 17, 18, 20 and 21, however, which were secured through the Tahsildars of Madakasira and Dharmavaram are forgeries evidently of a period when the Anantapur district came directly under the British rule.

Appendix A includes 24 copper-plates examined during the year. Appendices B and C give detailed extracts of the stone inscriptions examined and transcribed. The collection of photographs and sketches appear in Appendices D and E, while Appendix F contains the astronomical verifications of dated records and notes thereon by Diwan Bahadur L. D. Swamikannu Pillai. Tentative transcripts of all the inscriptions included in Appendices A, B and C have been made. Index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files dynastically and chronologically.

The Government in their Memorandum No. 4399/15-4, Public, dated 21st June 1916, asked me to take up the examination of the gold coins forming part of the Kodur treasure trove from 1st October 1916. The coins numbering as many as 16,586 were received on the 13th December 1916 and my report on them was sent to Government on the 10th February 1917. Mr. Srinivasaraghava Ayyangar, M.A., the Archæological Assistant in the Museum, was of very great help to me in sorting and identifying these coins.

8. As regards conservation I can only mention the Jaina images at Nidamaru and Vunguturu and a mound called Bhima-lingam-dibba at Tādikonda, all in the Guntūr taluk of the Guntūr district. The only temple in the Ambāsamudram taluk which deserves the attention of the Archæological Superintendent on account of its sculptures and inscriptions is the one at Tiruvālisvaram.

9. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1916-17—

*Expenditure.*

	RS	A	P
Assistant Archæological Superintendent .. .. .	5,775	0	0
Establishment .. .. .	8,932	2	5
Temporary establishment for index .. .. .	140	0	0
Assistant Superintendent's travelling .. .. .	154	4	9
Establishment travelling .. .. .	1,906	13	9
Contingencies .. .. .	4,061	9	7
Total ..	20,969	14	6

*Receipts.*

	RS.	A.	P.
By sale of photographs .. .. .	2	0	0
By sale of old furniture, etc... .. .	137	14	0
Total ..	139	14	0

10. Stone inscriptions copied at the following places are registered in Appendices B and C.

- I. *Anantapur district*.—Thirty-nine \* villages in the Madakasira taluk.
- II. *North Arcot district*.—Tirupati.
- III. *Guntur district*.—Fifty † villages in the Guntūr taluk, Jaṭapalle and Mādipādu.
- IV. *Tinnevely district*.—Thirty-eight ‡ villages in the Ambāsamudram taluk.

\* One hundred and eighty-three other villages were also examined but contained no inscriptions.

† One hundred and two other villages were also examined but contained no inscriptions.

‡ Forty-seven other villages were also examined but contained no inscriptions.



**Programme of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1917-18.**

Number.	Name of the village.	District.	Nature of the Archaeological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archaeological Superintendent or other officers.</i>			
1	Ākumpalla .. .. .	Kurnool .. .. .	Reported to contain inscriptions.
2	Ālattūr .. .. .	South Arcot .. .. .	Reported to contain old temples with inscriptions.
3	Āvūr .. .. .	North Arcot .. .. .	Contains many inscriptions.
4	Āyyampalayam .. .. .	Do. .. .. .	Reported to contain inscriptions.
5	Bāradamaṅgalam .. .. .	Salem .. .. .	A stone with inscription.
6	Brahmadēsam .. .. .	South Arcot .. .. .	Reported to contain inscriptions.
7	Chittoor .. .. .	Chittoor .. .. .	Rock inscription.
8	Conjeveram .. .. .	Chingleput .. .. .	Many inscriptions not copied in previous years.
9	Dadapuram .. .. .	South Arcot .. .. .	Reported to contain inscriptions.
10	Erraguḍi .. .. .	Kurnool .. .. .	Do. do.
11	Ghaṇṭasāla .. .. .	Kistna .. .. .	Do. do.
12	Ilavampatti .. .. .	Salem .. .. .	Do. do.
13	Kalavai .. .. .	North Arcot .. .. .	Inscriptions on a sluice and in a mosque.
14	Kuttuvappallaipatti .. .. .	Salem .. .. .	Stone in a field containing inscription.
15	Kiliyānūr .. .. .	South Arcot .. .. .	Reported to contain old temples with inscriptions.
16	Kolimigundla .. .. .	Kurnool .. .. .	Reported to contain inscriptions.
17	Koyilkunṭla .. .. .	Do. .. .. .	Do. do.
18	Maḍam .. .. .	North Arcot .. .. .	Temple containing inscriptions.
19	Maḍura .. .. .	Maḍura .. .. .	Temple with inscriptions.
20	Mahabalipuram .. .. .	Chingleput .. .. .	To copy a newly discovered inscription.
21	Muhēndragiri .. .. .	Ganjam .. .. .	Inscriptions in a temple.
22	Mailavaruṇ .. .. .	Guntūr .. .. .	Reported to contain inscriptions.
23	Marakāṇam .. .. .	South Arcot .. .. .	Reported to contain old temples with inscriptions.
24	Munnūr .. .. .	Do. .. .. .	Do. do.
25	Niśāṇkadurga .. .. .	Chittoor .. .. .	Reported to contain inscriptions.
26	Olāḍapuram .. .. .	South Arcot .. .. .	Reported to contain old temples with inscriptions.
27	Phuḷuta .. .. .	Ganjam .. .. .	Do. do.
28	Ponnēri .. .. .	Salem .. .. .	Stone on the road-side contains an inscription.
29	Prattapur .. .. .	Ganjam .. .. .	Reported to contain inscriptions.
30	Rāmatirtham .. .. .	Vizagapatam .. .. .	Inscriptions on a Jaina image.
31	Rēmaṭa .. .. .	Kurnool .. .. .	Reported to contain inscriptions.
32	Śakkōḍi .. .. .	Salem .. .. .	Do. do.
33	Salem .. .. .	Do. .. .. .	Old inscriptions on a boulder in the reservoir.
34	Russelkonda (Boraṅga temple).	Ganjam .. .. .	Reported to contain inscriptions.
35	Śiṅgavaram .. .. .	South Arcot .. .. .	To copy fully a Pallava inscription by removing a wall.
36	Śiṅgaperumalkōyil .. .. .	Chingleput .. .. .	Rock-cut cave with inscriptions.
37	Śūnāmpattu Villivakam .. .. .	South Arcot .. .. .	Reported to contain old temple with inscriptions.
38	Taḍuvai .. .. .	Guntūr district .. .. .	Reported to contain inscriptions.
39	Tirukandji .. .. .	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
40	Tirumalapāḍi .. .. .	North Arcot .. .. .	Reported to contain inscriptions.
41	Tiruvaraṅgam .. .. .	South Arcot .. .. .	Temple with inscriptions.
42	Tribhuvani .. .. .	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
43	Tukkaeboli .. .. .	Tanjore .. .. .	Reported to contain inscriptions.
44	Uppalūr B. .. .. .	Kurnool .. .. .	Do. do.
45	Veligonda .. .. .	Nellore .. .. .	Do. do.
46	Vippaṇ West .. .. .	Kistna .. .. .	Temple containing inscriptions.

*B.—Places taken from Mr. Sewell's Lists of antiquities or otherwise expected to contain inscriptions of historical value.*

1	Āvajūr .. .. .	South Arcot .. .. .	}
2	Āyal .. .. .	North Arcot .. .. .	
3	Bhadrāchalam .. .. .	Gōḍavari .. .. .	
4	Kuhaiyūr .. .. .	South Arcot .. .. .	
5	Sembēḍu .. .. .	Do. .. .. .	}
6	Vellāru .. .. .	Do. .. .. .	
7	Vēddibachalam .. .. .	Do. .. .. .	

*C.—Detail survey of inscriptions talukwar.*

Guntūr district—Tenālī taluk.

Anantapur district—Hindapur and the remaining firka of Madakasira.

Tinnevely district—Tenkasi taluk.

I have the honour to be,

Sir,

Your most obedient servant,

H. KRISHNA SASTRI,

*Assistant Archaeological Superintendent for Epigraphy.*

# APPENDIX.

## A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Sub-Collector, <b>Bezwada</b> (Kistna district).	Eastern Chalukya.	Amma (II) .. .. .	Uttarāyana ..	Sanskrit ..	Deposited in the Government Museum, Madras.	In the Epigraphia Indica.	Records the gift of the village Maṅgalla in Nataradi-vishaya to the Brahmana Dommana, at the instance of Kakartya-Gundya, son of Epiya-Rashtrakuta and grand-son of Gundya-Rashtrakuta of the Saman[ta]vaddi family.
2	M.R.Ry. Velpula Raghavulu, <b>Yeddnapudi</b> (Narasaraopet taluk, Guntur district).	....	....	Śaka 1637, Mannatha, Ashadha, śu. 5.	Telugu ..	Returned to the owner.	....	Registers the sale of their mirāsi-inam lands by the brothers Viratattada and Yallabattada of Yaddanapudi, for ga. 275 (varaha). By this the services of blacksmith to the Sircar (government) were transferred to the purchaser Valuri Musalabattada in the presence of 9 witnesses.
3	M.R.Ry. Niraganti Hanu-mantappa, <b>Isivi</b> (Adoni taluk, Bellary district).	....	....	Śaka 1715, Pramadina, Jyeshtha, ba. 7, Sunday.	Kannarese ..	Do.	....	Sale of Gauḍika-mirāsi lands by Timmana-Gauḍa and Govinda-Gauḍa of Maddiliga-dahalli, to Timmana-Gauḍa of Yisibe, together with paṣhi, paḷige, mūlavisa, eṅgaḍi-vijayavanta, yilige, piḷjarga, kaḍarambha, nīrārambha, etc., belonging to those lands, for 25 ga. (varaha).
4	M.R.Ry. Achyuta Rao Pantulu B.A., Assistant-Inspector of schools through M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Kakati (Kakatiya).	Ganapati-deva .. .. .	Śaka 1182, Rudra, Chaitra, ba. [15*] solar eclipse	Sanskrit in Telugu.	Do.	In the Epigraphia Indica.	Gift of the village Garavapadu to 50 Brahmanas by Tikka-Chandrapati, son of Devaraja who was a minister of the king.
5	M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Eastern Chalukya.	[Narendraprithiviraja] Vijayaditya (II).	Solar Eclipse	Do. ..	Do.	Do.	Registers the grant of the village Tandivada in Konuru-nandu-vishaya to the two Brahmanas Vridhamaṇḍa and Doga of the Gautama-gotra, grand-sons of Vridhamaṇḍasarma of Vaṅgipadu.
6	Do.	....	Prithivi-Maharaja .. ..	46th year, Kartika, Purnamāsi.	Do. ..	Do.	Do.	Gift of the village Tandivada in Pagunavishaya, to Bhavasarma of the Kamakyan-gotra who had studied the trisahasra-vidya and was a resident of the village Kondamañchi.
7	Do.	Eastern Chalukya.	Jayasinha-Vallabha-Maharaja	Kartika, Purnamāsi.	Do. ..	Do.	Do.	Gift of the village of Nidupadu in Gauderuvati (province) to a certain Kaṭisarma of the Harita-gotra and the Taittiriya-śakha.
8	Curator, Oriental Manuscripts Library, Madras.	Vijayanagara.	Venkatapati-Maharaja ..	Śaka 1512, Vikiṭi, Dhanu, śu. 12, Friday.	Sanskrit in Nagari.	Do.	....	The first plate is missing and the writing is very carelessly executed. There are many omissions and mis-spellings. Registers the gift of a village surnamed Venkateswara in the Konadu district, a sub-division of Uttukkaladu-Kottam, to the Sri-Vaishnava teacher Tataya the grand-son of Eṭar-Tataya and son of Śrinivasa.

**A.—List of copper-plates examined during 1916-17—cont.**

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	From the Superintendent, Government Museum, Madras.	Eastern Chalukya.	Vishnuvardhana [III]	[Śaka] 684 (expressed by the chronogram svadita), Margasira, ba. dvadasi.	Sanskrit (in Telugu).	Returned to the Museum.	In the Epigraphia Indica.	Registers evidently the renewal of an earlier grant of village Musinikunda in Tōṅka-N[ā]tar[ā]di-vishaya to the [Jaina] teacher Kalibhadracharya. Ayyana-or Ayyana-Mahadevi queen of Kubja-Vishnuvardhana was the ajñapti of the grant and the charter was marked with the seal of Kubja-Vishnuvardhana.
10	Do. do.	Do.	Vishnuvardhana, son of Vijayaditya.	[Śaka 11]27, . . . Phal-guna . . .	Do.	Do.	Do.	Gift of the village surnamed Chandravuri in Chēngūru-nānti-vishaya to 130 Brāhmanas, by the chief Mahadeva of the solar race, whose minister was Mallikarjuna.
11	Do. do.	..	....	..	Nagari ..	Do.	..	The Sanskrit language in which the inscription is written is very corrupt. Seems to record the sale of the village Tatśēvara-grāma and mentions Śilabhañjadēva and some chief (vapaḥa) born in the Nāga family. The characters are of about the 13th century like those of the plates of Dandimahadevi (Epigraphia Indica, Vol. VI., p. 136).
12	M.R.Ry. Tarini Charan Rath, B.A., District Munsif, Aska (Ganjam District).	Eastern Gaṅga.	Samantavarman, ruler of Svetaḥa.	..	Sanskrit (in Telugu).	Do.	In the Epigraphia Indica.	Registers that the king from his residence (adhishtana) at Svetaḥa, gave the village Vajagrāma in Hamaṇigōṣa-vishaya to Govindaśarmaṇ of the Bharadvāja-gōtra and the Vajasanēya-charaṇa. The grant was engraved by Padmachandra.
18	Do do.	..	....	..	Nagari ..	Do.	..	These two plates (without ring) are written on four sides in two different types of character. The bigger letters (of perhaps a later date) belong to the time of Kalyanakalasa [Nātri-bhañja] and commence and close like his Gumsūr copper-plates published with text and translation in Journal of Bengal Asiatic Society, Vol. 6, pages 667 to 671. The smaller characters are of the same type as those of the Buguḍa plates of Mādhavavarman and begin similarly (Epigraphia Indica, Volume III, p. 41 f., and ibid. Volume VII, p. 100 f.). The former is a palimpsest.
14	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Eastern Chalukya.	Vishnuvardhana II (Vishamasiddhi and Pralayaditya).	Kārttika, lunar eclipse.	Sanskrit (in Telugu)	Returned to the owner.	In the Epigraphia Indica.	Gift of 12 khaṇḍika of land in the village Paṇṭimuku in Varanāṇḍu-vishaya to a certain Kutṭhiśarmaṇ a resident of Ōkoḍu.
15	Do. do.	Do.	Do. do.	3rd year, lunar eclipse.	Do.	Do.	Do.	Gift of 12 khaṇḍika of land in the village of Paṇṭimu]ku in Varanāṇḍu-vishaya to a certain Bhavaśarmaṇ of the Vatsa-gōtra and the Vaji-charaṇa.

**A—List of copper-plates examined during 1916-17—cont.**

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
16	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Vijayanagara.	....	....	Nagari (Sanskrit).	Returned to the owner.	....	Incomplete. These two plates strung on a plain ring stop with the description of Śrī-raṅga (II) of the third dynasty. His residence at Uddagiri is referred to.
17	Tahsildar of Madakasira (Anantapur District).	..	....	....	Nagari (Kannarese).	Do.	....	In Śalivahana-Śaka 1230, Plavaṅga, Kārttika śu. 15, solar eclipse (?), the gaudike of the village Devarāyapura to Sadara Muddumalla was made by 'Pirumala-Sōmayajin. The latter had received it as dikshara makehetra from the king Gaḍḍada Devarāya. The ayagāras for the new village were appointed in the presence of the residents of four villages. The village seems to have been surnamed Roḷe.
18	Do. .. ..	..	....	....	Kannarese ..	Do.	....	Registers that, in Śaka 1120, Bhava (wrong) a certain Bomma-Nayaka with the permission of Harihara-Bukkarāya appointed kapaohi-garas (i.e., village servants) in the village Madasamudra which he had founded. Then in Śaka 1223, Naḷa (also wrong) in the reign of Bhūpatirāya, son of Harihara-Bukkarāya, Bomma's son Kama-Nayaka founded to the south of Malligemaḍu the village Gōvinda-pura which he renamed Roḷe.
19	Do. .. ..	Vijayanagara.	Virapratāpa Vira-Śrī-Rangarāyaḍeva-Maharāya.	Śaka 1578, Viḷambi (wrong), Maḡha, śu. 15.	Do.	Do.	In th. Epigrapha Indica.	A quarrel regarding the gaudike of Roḷe between Annadani-Gauḍa and Chiga-Mudhaiya was submitted to the (village) court (dharmasana) consisting of the chief men of the village and the twelve village servants (ayagāra). They decided in favour of the latter and the chief Sarajarāyapparaja of Harati accepted their decision and conferred the gaudike on Mudhaiya.
20	Do. .. ..	..	....	....	Telugu ..	Do.	....	Registers that in Śaka 1429, Ananda (wrong) during the reign of Praṇḍhadevarāyala-Bukkarāya, the reḍḍirikam of the four villages Makodiki, Lakshammappalle, Yara-borayyapalle and Kambalupalle in Kundurppi-rajya, a paragaṇa of the Southern country, was conferred on A rucherla Nallappa-Nayudu.



**A.—List of copper-plates examined during 1916-17.**

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	Tahsildar of <b>Dharmavaram</b> (Anantapur district).	..	....	....	Telugu ..	Returned to the owner.	....	Registers that in Śaka 1273, Ananda (wrong) during the reign at Vidyānagara of Virapratapa Bukkarayadēva-Mahārāja, a certain Peda-Chōdamareddi was granted the gaudirike of the villages Nasana, Muttavakula, Gauragiri, Kañchikunṭa, Valuru, Ketakunṭa, etc. The shares given to the other village officers, servants, temples and Brāhmanas are also mentioned.
22	M.R.Ry. K. Venkatanarayana, Schoolmaster, Tenali (Guntur district).	Eastern Chalukya.	Vijayāditya-Mahārāja (I) ..	Uttarayana and lunar eclipse.	Sanskrit (in Telugu).	Do. ..	In the Epigraphia Indica.	Grant of the village Śakharambu in Viṇāṇadu-vishaya to Bhṭṭaraka Dēvasarman of the Hariti-gōtra and the Apastamba-sūtra, a resident of Karañchēdu.
23	The Tahsildar of <b>Bapatla</b> (Guntur district).	Do	Rajarāja (II) .. ..	Śaka 1091, and 23rd year.	Do. ..	Do. ..	Do.	Some plates are missing both at the beginning and at the end. Gives a genealogical account of the Eastern Chalukya kings and the Velanāṇḍu chiefs. Records the gift of the village of Inūngaru by the Velanāṇḍu chief Rajendra-Chōḍa, to a Brāhmaṇa.
24	M.R.Ry. Malladi Venkatesvarulu, Schoolmaster, <b>Bapatla</b> (same district).	Vijayana-gara.	Sadasivarāja .. ..	Lost .. ..	Sanskrit and (in Telugu Nāgarī).	Do. ..	..	Plate or plates after the second missing in the middle. Gives a genealogy of the Tuḷuva kings of the Turvasu line.

B.—Stone inscriptions copied in 1916 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	<b>AMBASAMUDRAM TALUK, TINNEVELLY DISTRICT.</b>					
285	On a slab set up in the village of Vayiravikulam.	....	....	Saka 1509, Kollam 824, Sarvadharin, Avani 3 tēdi, Thursday, Rōhini, daśami, Amrita-yōga.	Tamil ..	Gift of the village Vayiravikulam, west of Kalladaikurichohi in Mulli-valanadu to the Tiruññanasambanda-Pandaramaḍam at Madura for the merit of Viśvanātha-Nayakkar Tirumalai-Nayaka and of Emberuman-Pillai.
286	On a slab set up near a water-course in the same village.	....	....	....	Do. ..	In modern characters. Records a gift of land to the temple of Sevvandi-Vinayaka at the confluence (of the two rivers). Mentions Periyamayakkar-Ayyan.
287	On the south base of the central shrine in the Venkataschalapati temple at Pallakkal.	....	....	Kollam (?) 790, Vaigasi, 15 tēdi.	Do. ..	Records that Mallaraśa-Iraḍi, a native of Uraiyūr in Rajagambhira-valanadu, a sub-division of Vada-mandalam (i.e., Chōlamandalam), who belonged to the family of Kurikala-Chōla and who was employed in the treasury of Tiruvaḍi (i.e., the temple ?) presented a palanquin, a gold namam, white chauris and a sora and provided for the procession of Sellar in the temple of Tiruveṇḡadattappan at Pallakkal.
288	On the south wall of the same shrine ..	....	....	Kollam 716, Āni, 7 tēdi.	Do. ..	Agreement granted to Tangaachchinambi Virakoralakutṭi of Narasiṅganallūr in Mel-Vembunadu by the managers of the temple of Udayamarttandavinnagar-Emberuman at Pallakkal alias Udayamarttandachaturvedimaṅgalam included in the Brahmadēśam (i.e., the Brahman village) of Rajarāja-chaturvedimaṅgalam in Mulli-nadu, for maintaining offerings and festivals during the Senbagaraman-ṣandi in their temple.
289	On the west and south walls of the same shrine.	....	....	Kollam 716, Āni, .. tēdi, śu. di. 11, Svati.	Do. ..	Gift of paddy to the same temple through the same Virakoralakutṭi for maintaining offerings at Senbagaraman-ṣandi by Saṅkaranarayana Veṅṇumankonda Bhūtaḷavira Sri-Ramavarma of Jēuṅga-nadu. Pallakkal alias Udayamarttandachaturvedimaṅgalam is here stated to be a hamlet of Rajarāja-chaturvedimaṅgalam which was a brahmadēya in Mulli-nadu.
290	On the north wall of the same shrine ..	....	....	Kollam 678, Vaigasi, 12 tēdi.	Do. ..	Gift of land for the supply of paddy and other requisites for feeding Brahmans and maintaining festivals in the same temple. The grant was made by king (Udayamarttanda) while he was in his palace at Kalakkad-il[am].
291	On the north base of the central shrine in the Tennalagar temple at Kovilkulam.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pandyaḍeva.	7 + 3rd year ..	Do. ..	Gift of money for a lamp to the temple of Sripati-vinnagar-Emberuman at Rajarāja-chaturvedimaṅgalam a brahmadēya in Mulli-nadu, by a certain Sundarattoḷ-Korpiyammai.
292	On a slab set up near a channel at Aladiyur.	....	....	Vijaya, Sittirai 3 tēdi.	Do. ..	In modern characters. Registers that the Ek[k]appammai-maḍam was the gift of Tirumalai-Nayaka.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On a slab set up near the Śiva temple in the same village.	....	....	Kollam (?) 81[9], Svabhānu, Ādi 1 [5].	Tamil ..	Gift of the village of Āladiyūr through the agency of Pūvanātha-Paṇḍaram for the repairs of the big gōpura and (the temple) of Śokkanāthasvami, by Viśvanātha-Nayakkar Tirumalai-Nayakkar.
294	On a rock called Tay-vidu-Maga-vidu at Singampatti.	....	....	....	Vaṭṭeluttu ..	Mentions Paṇḍiyan. Seems to record the death of a hero.
295	In the same place .. .. .	Pāṇḍya ..	Ko-Maṛaṇḍaiyan .. .. .	Indistinct ..	Do.	....
296	On the west wall of the Ulagammai shrine in the Papanāśēvara temple at Papanasam.	....	....	Nandana, Arpaśi.	Tamil ..	In modern characters. Records the building of the shrine by a certain Vadamalaiyappa Pillai for the merit of Tirumalai-Nayakkarayan.
297	On a pillar set up in the east street at Vikramasingapuram.	....	....	Śubhākṛit, [Kollam] 838, Purattādi, 13 tēdi, Uttaram, Saturday.	Do.	Registers that Śevandināḍaṇ and others of the Valaṅgai Uyyakkōṇḍār community of Vikramasingapuram in Muḷli-nāḍu having become reduced in circumstances, Vadamalaiyappa Pillai, Tanappa Mudaliyar and others fixed the tax (pagudi) at 64 poṇ for each kār and 62 for each paṣaṇ. Future settlers of that community were also to abide by the same rules.
298	Within the Eriochē-Ūḍaiyar shrine in the Eriochē-Ūḍaiyar temple at Ambasamudram.	....	....	35th year ..	Vaṭṭeluttu ..	Gift of 50 sheep for a lamp to the temple of Tiruppōttuḍaiyalvar at Iḷaṅgōykkuḍi a brahmadēya in Muḷli-nāḍu, by a Brahman of Pappariurukkal in Vela-nāḍu.
299	In the same place .. .. .	Pāṇḍya ..	Śadaiyava[r]man .. .. .	2 + [1]1th year.	Do.	Incomplete. Mentions the brahmadēya Iḷaṅgōykkuḍi in Muḷli-nāḍu.
300	On the west wall of the same shrine ..	Do.	Māṇavarman alias Tribhuvanachakravarṭin Vikrama-Pāṇḍyadeva.	2nd year ..	Tamil ..	Gift of 60 sheep for a lamp to the temple of Tiruppōttuḍaiya-Mahādēva at Rājaraḷa-chatrvedimaṅgalam a brahmadēya in Muḷli-nāḍu.
301	On the south wall of the same shrine ..	Do	Śadaiyamāraṇ .. .. .	....	Vaṭṭeluttu ..	Incomplete. Mentions Iḷaṅgōykkuḍi in Muḷli-nāḍu and the temple of [Pō]ttuḍaiya-Bhaṭara.
302	On the south wall of the Kaśiśvara-shrine in the same temple.	....	....	Kollam, 720, . . . . . Uttiraḍam.	Tamil ..	Built in at the end. Registers a gift of land for offerings of śribali, in the temple of [Tiruppōtt]uḍaiya-Nayanar at . . . in Muḷli-nāḍu, (by) Rāmavarman of Jayatuṅga-nāḍu.
303	On the west wall of the same shrine ..	....	....	....	Do	Gift of land to the priests of the temples of Tiruppōtticheṭṭu-ramuḍaiya-Nayanar, Eriochē-ūḍaiya-Nayanar and Kariya-maṇikka-Ālvar at Vēlakuricheṭṭi a hamlet of Rājaraḷa-chatrvedimaṅgalam, by Śaṅkaranārāyaṇa Venru-maṇ-kōṇḍa Bhūtalavira Vira-Udayamārtāṇḍavarman of Jētuṅga-nāḍu who was the senior (mūttavar) of Śiṛaivay (family).
304	On the north wall of the same shrine ..	....	....	[Kollam] 694, Tai, 11 tēdi, Śu. di. aṣṭami, Saturday, Pūṣam.	Do.	Gift of land in Nāḍuvirkarai Vāḍakōḍu and Iḷaṅgōykkuḍi to the same three temples for offerings and worship, by king Śaṅkaranārāyaṇa Venru-maṇ-kōṇḍa Bhūtalavira Udayamārtāṇḍavarman of Jētuṅga-nāḍu from his camp in the temple at Vāḍaśēri in Nāḍji-nāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the same wall .. .. .	....	....	Kollam 700, Paṅguṇi, 29 tēdi.	Tamil ..	Udayamārtāṇḍavarman of Jetaṅga-nāḍu bearing the titles mentioned above, having become the senior of Śīraivay, presented three groves of trees for maintaining lamps in the same three temples.
306	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Kollam 721, Tai, 1 tēdi, ba. di. daśami, Monday, Viśakhā.	Do. ..	Bhūtalavira Vira-Rama similarly entitled gave to Anandak-kūttar-Mudaliyar the teacher of Kavi[ra]-māṭha at Tirunel-vēli in Kīl-Vembu-nāḍu, the proprietary right over the māṭhas of certain specified temples in Nāḍuvirkarai-paṇṇu, excluding Maṇṇaṇṇarkōyil, while he was encamped at Seppagarāmanallūr.
307	On the north wall of the same maṇḍapa ..	....	....	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitiya, Monday, Aśvini.	Do. ..	Mentions Vira-Udayamārtāṇḍavarman of Jayataṅga-nāḍu. Gift of land for offerings to the three temples mentioned in No. 303 above, while the king was encamped at Paḍiya-viḍu in Kaḷakkaḍu.
308	On the first gōpura of the same temple, left of entrance.	....	....	Kollam 989, Arpaśi, 10 tēdi.	Do. ..	In modern characters. Refers to the Honourable the East India Company.
309	In the same place .. .. .	....	....	Śaka, 1545, Kollam, 799, Rudhirōḍgarin, Winter-Solstice (Dakṣiṇ-ayana), Vasan-taritu, Kartti-gai, [1]6, śu. di. pañcha-mi, Sunday, Vṛiddhi-yōga, Simha-karapa, Uttaraśaḍḍha.	Do. ..	The priest of the Eriḥoha-Uḍaiyar temple at Veḷakuriḥoḥi in Muḷli-nāḍu decreed that the five sub-divisions of Kaṇ-paḷar (i.e., Kammaḷar?) be prohibited from communal fellow-ship, in the presence of Uḍaṇ-kūṭṭamaṇṇaiṇṇa Kula-śekharāśari, and in accordance with the general orders of Viśvanāṭha-Nāyaka Virappa-Nāyaka Muttuvirappa-Nāyaka.
310	On a slab set up in front of the Agastya-vara temple in the same village.	....	....	Śaka 1598, Kol-lam 852 Nala, Margai, [9] tēdi, śu. di. caturdaśi, Friday, Ro-hini, Śubha-yōga, Gaja-karapa.	Do. ..	Records a grant of assurance (śānti) given by Śivaramanāthar [to] the aḍavimar of Veḷakuriḥoḥi regard-ing the rate of tax to be levied on each loom possessed by the Kaikkōlas residing in the village.



B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
311	On the north wall of the Purushōttama-Perumal temple in the same village.	....	....	Kollam 653, Āṇi, 21 tēdi.	Tamil	The big assembly of Rājārāja-chaturvēdimaṅgalam, the villagers, the merchants, the chief of the tenants (ārkuḍi-pati), the Bhaṭṭas, the four nāḍus and the host of Savaṇas (Śramaṇa?) having met together for the Revati festival at Tinnevely in the mandapa of Senbagarāman, the senior chief of Tiruppāmbur, fixed a contribution of one kōṭṭai and one māgani from each mā of cultivated land in the division including 16 specified villages under their control, for maintaining worship, etc., in the temple of Purushōttamamudaiya-Nayinār at Dipatirtha, under the name Senbagarāman-śandi.
312	On the west and south bases of the Lakshminārāyaṇa-Perumal temple in the same village.	....	...	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, Śu. di. sap-tami, Thurs-day, Mṛiga-śira.	Do	Registers that the Kaikkōlar residing round the temple, having constructed "from the basement to the pinnacle" a temple for the god and his son Bhūtalavira Rāma and having also provided for the requirements of the kitchen, they were granted the hereditary right of receiving a garland in the temple, with other incidental privileges. Mentions Mulli-nādu adjoining (the river) Tamraparni.
313	On the same walls .. .. .	....	....	Do.	Do.	Refers to the temple of Bhūtalavira-Rāma-Pillaiyār at Velakurichchi and records the grant of hereditary service rights in the temple, to the Kaikkōlas, villagers and Aḍavusaiyār, by the priests of the temple. Mentions also that these Kaikkōlas, villagers, etc., had constructed the above-said temple and the temple of Appavinōdisūramudaiya-Nāyanār.
314	On the east wall (right of entrance) of the mandapa in front of the central shrine in the Lakshminārāyaṇa-Perumal temple at Kalladakkurichchi.	....	....	Kollam 653, Arpaṣi, [2]0 tēdi.	Do.	Gift of paddy for offerings in the name of Kiraṇji Nārāyaṇan Tiruvēṅḍamudaiyaṇ of Kaḍavarayan-paṭṭi in Tondamandalam to the temple of Nayinār Jñānappirāṇ in [Śera]-kumārāṇ, a hamlet of Rājārāja-chaturvēdimaṅgalam.
315	At the same place, left of entrance ..	....	...	Kollam 655, Karttigai, 1 tēdi.	Do.	Gift of paddy for offerings to the same temple by another Brahman.
316	On the east wall of the mandapa in front of the Bagalikkūtṭar temple in the same village.	....	...	Kollam 698, Purattādi, 3 tēdi, Śu. di. avāṇṇi, Tues-day, Śrāvṇa.	Do.	Gift of paddy for maintaining a Karttigai-lamp in the temple of Paḷaikkūtṭar, by Kumārāṇ Martāṇḍan one of the Kaikkōlas of Jñānappirāṇkōyil at Śerakumārāṇ. He also gave three groves of trees for other services in the same temple.
317	On the west wall of the same mandapa ..	....	...	Kollam 671, Avani 1 tēdi.	Do.	Lease of 20 mā of land in Punaḷ alias Kattirisikamanipuram in Mulli-nādu, to the cultivator Agattādi Ilaiyan Kattān in order to maintain the service called Vira-Kōraṇ-śandi. The lease was sanctioned by the king in Kollam 670, Āṇi, 26 tēdi, when he was encamped at his fort-residence in Viṇḅuḷam. The name of the temple for which this provision was made appears as Kaṇḍan Sattan of Sattarpagali in Kallidakkurichchi.

B.—Stone inscriptions copied in 1916—*cont.*

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
318	On the east wall of the mandapa in front of the central shrine in the Manēndiyappar temple in the same village.	....	....	Kollam 773, Margali 13 tedi, 6a. di. dvitiya, Saturday, Uttara-Phalguni.	Tamil ..	Gift of 10 paṇam on each loom and 4 paṇam on each cooly at Vijachcheri by the Mudali-Nayinār, the district people of Kallidaikkurichchi-naḍu and the village professionals for conducting festivals in the temple of Manēndiyappar. The gift was made for the merit of Nalājerumal-Pillai, the agent of Tittayappa-Pillai and of Virappa-Nayaka.
319	On the north wall of the same mandapa ..	..	....	....	Do. ..	Unfinished. Seems to register the rent-free lands in the enjoyment of the temple of Manēndiśvaram-udaiya-Naynār, excluding the temple premises and the villages.
320	On the south wall of the mandapa in front of the central shrine in the Kulasekharam-Udaiyār temple in the same village.	..	....	[Kollam] 701, Paṇḡuṇi, 2 tedi.	Do. ..	Registers that the services of Kaliyugattu-meyyan, the former accountant of Kulasekharam-udaiya-Nayinār and other temples at Kallidaikkurichchi being dispensed with, the right of accountancy in these temples was granted to the Kaikkola Udayakutṭi.
321	On the same wall .. .. .	....	..	Kollam 70[7] Vaigāṣi, 1 tedi, 6a. di. dvādaśi, Friday, Hasta.	Do. ..	Damaged. Gift of land for oblations in the temple of Kulasekharam-udaiya-Nayinār at Kallidaikkurichchi, a hamlet on the southern side of Rājārāja-chaturvēdimaṅgalam in Mulli-naḍu, by the chief Śaṅkaranārāyaṇa Veṅṅamaṅ-konda Bhūtalavira Vira-Udayamārtūṇḍavarman of Jēluṅga-naḍu while he was staying at Vedaśey.
322	Do. .. .. .	....	....	Śaka 1453 (expressed by a chronogram Lakṣmavandyan), Kollam 706, Vaigāṣi, 1 tedi, 6a. di. dvādaśi Friday, Hasta.	Do. ..	Damaged. Gift of land evidently by the same chief or his queen to the temple of Kulasekhara-lāvāra in the same village.
323	Above the entrance into the shrine of the temple of the goddess in the same temple.	....	....	....	Do. ..	[This is the gift by Koluṅṅeri Pillai-Perunāl and his brother, for the merit of Siṅṅa Vaṣavappa-Nayakkar.
324	On the gōpura of the same temple ..	....	....	Kollam 610, Paṇḡuṇi, 26 tedi.	Do. ..	Unfinished. Gift of land for lamps to the temple of Kulasekharam-udaiya-Naynār at Madukkurichchi, a southern hamlet of Rājārāja-chaturvēdimaṅgalam by the servants and chiefs at the door of Rāvaṇaramaṇ Mariāṇḍa-Tiruvadi.
325	On a slab set up near the market in the same village.	..	....	Kollam 628, Sittirai, 9 tedi, and 628, Sittirai, 10 tedi.	Do. ..	Refers to two stone inscriptions of Kollam 555 Kumbha, 14 tedi, and Kollam 591, Mina 29 tedi, re-engraved. The object of these is to record an ostracism voted by the Vellālas against the Vellai-naḍar community.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Valisvara temple at <b>Tiruvallisvaram.</b>	Pandya	[Jaṭavarman alias] Tribhuvanachakravartin Śrivalabhadra.	9th year	Tamil	Built in at the end. Refers to a past tirumugam of Sundara-Pandyadeva.
327	On the same wall	Chōla-Pandya.	Udaiyar śri-Sundara-Chōla-Pandya-dēva.	[1] 7th	Do	Gift of 5 vēlis of land by purchase to the temple of Tiruvallisvaramudaiya-Mahādēva in Rajaraja-chaturvēdim-āṅgalam a brahmadēya in Mulli-nādu, in Mudigondasōlavalanādu a district of Rajaraja-pāṇḍinādu for conducting festivals, feeding Brahmanas and reading the Śivadharmā, by the king while he was seated in a mandapa outside his palace at Rajendrasōlapuram. The king's amman (i.e., maternal uncle) was pleased to order that the income from the land might be used for the purposes stated above.
328	On the west wall of the same shrine	Do.	Maṇavarman alias Udaiyar śri-Vikrama-Chōla-Pandya-dēva.	25th	Do.	Damaged. Gift of 13 cows for a ½ lamp.
329	On the same wall	Do.	Maṇavarman alias Udaiyar śri-Parakrama-Chōla-Pandya-dēva.	3rd	Do.	Gift of 25 sheep for a ½ lamp to the temple of Tiruvallisvaramudaiyar, by Raman Kēni alias Nāduvirukkai Tanam-Setṭi.
330	Do.	Do.	[Jaṭavarman alias] Udaiyar śri-Sundara-Chōla-Pandya-dēva.	21st	Do.	Gift of cows for a lamp by a certain Pattargal-Pandaram one of the palace women belonging to Ulagudaiyapirattiyar-velam. The lamp was in charge of the military officer (paḍaittalaiyan) Nāsakan Kūlvānai.
331	On the north wall of the same shrine	Pandya	Udaiyar Śrivalabhadra.	7th	Do.	Much damaged. The historical introduction at the beginning cannot be identified. Refers to the village Sivacharapaśekharaṇallūr which was registered as a rent-free devadāna in the 17th year of a king not specified. This same gift was now confirmed by the king on the terms settled by Umai-yammai and given as a kaṇi to Maṇabharapa Vaikunden-adalvan and his successors under orders of the Śenapati Rajaraja-Vellappanādaiyar. Mentions a number of officers connected with the older grant.
332	On the same wall	Chōla-Pandya.	Udaiyar śri-Sundara-Chōla-Pandya-dēva.	17th year and 65th day.	Do.	The inscription opens with the words <i>śrīmad</i> , i.e., registry. The king being at dinner in the Siddharkūdam in his pleasure-garden (called) Puttan on the north side of Madura which was itself to the east of Maḍakkulam, was seated (P) on Rājendrasōla Atimūrkkaśchēngirai. The order of amman was received and the order for variyiliḍu was passed. Connected with No. 327.
333	On the south wall of the mandapa in front of the same shrine.	Pandya	Chakravartin śri-Kulaśekhara-dēva.	Lost	Do.	Mutilated and stones missing. Begins with the introduction <i>ṣṣṣṣṣṣ</i> , etc. Gift of money (aṇai-aṇchu) for offerings.
334	On the same wall	Do.	Sundara-Pandya-dēva	8th year, Margali.	Do.	Registers a gift of paddy for securing water from the Taupogundar (i.e., Tamraparni), for bathing the god on Sundays.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On the north base of the same maṇḍapa ..	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	2nd year. Āni	Tamil	Registers an agreement given by the Śiva-Brahmaṇa Uḍaiyapillaitolan alias Tiruṇḍaṇḍambi that he would measure the specified quantity of paddy for the Kārttika festival, as interest on one aṇḍa which he had received out of the gift of money made to the temple of Tiruvaliśvaramūḍaiyar by Ammai-Nambar of Rajaraja-Eriviṇṇapattana.
336	On the same base .. .. .	....	....	....	Do.	Incomplete. Registers that while the Mahēśvaras, Śri-Rudras and the inmates of the five guhas had met together in the sacred hall called Kulasekharan in the temple of Tirunelveli-Uḍaiyar at Tirunelveli in Kīlvaṇḍa-nādu, it was reported by the Mahēśvaras, Śri Rudras and others of Suttamalimaṅgalam the western suburb of the Tirumūḍaivilāgam of Tiruvaliśvaramūḍaiya-Nāyanar, that the god and goddess were without food offerings.
337	On the north wall of the same maṇḍapa ..	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3 + 4th year, Karkāṭaka, 13 tedi, śu.d. dvādaśi, Monday, Jyēṣṭhā.	Do.	The introduction begins with the words <i>முதலாம்</i> etc. Registers the sale of the Tirumūḍaivilāgam land to the Rempḷe at Tiruvaliśvaram, by the assembly of Rajarajatoḥaturvēdimāṅgalam. Mentions the third year of the king and his camp at Tirumanikkayal.
338	On the south wall of the verandah of the first circuit in the same temple.	....	Tribhuvanachakravartin Kōṇṛimel-konḍaṇ.	8th year and 27th day.	Do.	Refers to the king's birth-star Avittam (i.e., Dhanishṭha) in the month Purattādi. Gift of land to the same temple for bathing the god on the birth day of the king and for conducting on the same day a festival instituted by Oruvārṇarndan alias Tamiḷappallavaraiyan. The request was made by Maḷavarayan and the document is signed among others by Nakkaṇ Irattai alias Sundarapāṇḍya-Kaḷappalarayan.
339	On the same wall .. .. .	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	3rd year, Āvapi	Do.	Gift of land in the devadana village of Śivacharanasekharanallūr with Mēlvaram and Kīlvaram made payable to a certain Paṇḍaradūtan Śriharsha-Bhaṭṭa of Tulakkilimaṅgalam one of the suburbs of Rajaraja-chaturvēdimāṅgalam, for reciting the R̥g-Vēda in the temple. It is stated that the donee's ancestors were getting for the same recital 1/4 nālī of paddy every day.
340	Do. .. .. .	Do.	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country.'	8th year	Do.	Begins with the introduction <i>முதல்</i> <i>செலவாராயன்</i> etc. The king being seated on the throne (paḷḷippitṭa) Maḷavarāya in the bed-room hall of his palace at Madura east of Maḍakulaṁ, ordered that the land referred to in No. 338 may be granted to the god at Tiruvaliśvaram for conducting his birth day festival on Avittam (i.e., Dhanishṭha) in the month Purattādi. Maḷavarayan and Oruvārṇarndan Tamiḷappallavaraiyan are mentioned.




B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On the west base of the same verandah ..	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country.'	5 + 1st year.	Tamil ..	Refers to the building of a mandapa and the consecration of Subrahmanya (Kunṇam-eriṇḍa-Pillaiyar) by a Brahmana.
342	On the wall of the inner gōpura, left of entrance.	Do. ..	..... alias Tribhuvanachakravartin [Kulaśekhara] deva.	13+[14]th ..	Do. ..	Built in at the beginning. Gift of one achchu by a dancing girl to the same temple.
343	At the same entrance .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	Lost .. ..	Do. ..	Do. do.
344	In the same gōpura, right of entrance ..	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōla country.'	4th year	Do. ..	Records an agreement given by a Brahman to the temple, on his receiving one achchu from a certain Vikkiranṇan Adichchadevan alias Aghōradeva of Pallichebey in Malaiyamandalam for conducting an annual festival on the nakshatra Dhanishṭha in the month of Kārttigai.
345	On the verandah of the same gōpura, right side.	Do. ..	Do. do.	5th year, Paṅguṇi.	Do. ..	Gift of six achchu by the dancing girl Bhuvani-Pāṇḍi alias Aṭkonda-Nayakamaṇikkam for offerings to the god Alala-sundara-Nayanar set up in the same temple by a certain Kulaśekhara-Bhaṭṭa and his consort Paravai-Nachchiyar set up by herself.
346	In the same place, left side .. .. .	Do. ..	Do. do.	5th year ..	Do. ..	Agreement given by three Brahman servants of the temple to receive one achchu from a native of Malai-mandalam and to conduct from the interest thereon a procession of the god and goddess on the day of the nakshatra Kōṭṭi in Kārttika.
347	On the south wall of the prakara of the same temple.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4 + 1 + 1st year, Āvaṇi, 2 tedi, Thursday, Uttara-Bhadrapadā.	Do. ..	The characters may be of the 13th century. Registers the circumstances under which the god of this temple was re-consecrated and two hamlets (?) re-habilitated at the instance of a certain Tirumagilṭṭa-Pillai.
348	On the same wall .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōla country.'	5th year, Purattadi.	Do. ..	Begins with the introduction of <i>gōḷu</i> <i>ṣṣaṭṭaṭṭa</i> etc. Sale of Karaṇmai-kāni by a certain Śrivalḷabhan Alagan alias Malaiyarayan of Virakavalakkōṭṭai in Rājaraja-Erivirapattanam to Aṭkondavillisomayaji Gangadharap-Pillai of Pappakurichchi, the first śēni of Rājaraja-chaturvēdi-maṅgalam in Muḷli-naḍu, for 120 āṇai-achchu. The details of dues payable to the temple as kaḍamai are enumerated. Mentions the coin tiramam (dramma).
349	Do. .. .. .	Do. ..	.....	....	Do. ..	Unfinished. Contains a greater portion of the historical introduction beginning with <i>gōḷu</i> <i>ṣṣaṭṭaṭṭa</i> etc., of Jaṭavarman Kulaśekhara I.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the same wall .. .. .	Pāṇḍya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva	..	Tamil	Unfinished. Begins with the same introduction.
351	Do. .. .. .	Do. ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	8 + 1 + 1st year, Sittirai.	Do. ..	Gift of betel leaves, nuts and (plantain) fruits to the temple. Mentions Vira-Paṇḍitaṇ-maḍam and the coin tiramam (dramma).
352	On the west wall of the same prakara ..	Do. ..	Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country'	Lost ..	Do. ..	Stones missing in the middle. Gift of one achchu for feeding the Mahēśvaras on the day of the Sivarātri festival.
353	On the same wall .. . . .	Do. ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country'	5th year, Makara 4 tēdi, ān. di. 2nd (pakkaṁ ?), Monday, Dhanishtha.	Do. ..	Gift of 3 achchu by Ariyaḷ Buvani alias Aṭṭaṇḍa-Nayaka-maṇikkam a dancing girl of Ulagudai-Mukkoḱḱi-anadi-Īśvaramuḍai, a temple at Tirumukkoḱḱai for feeding fifteen itinerant tapasvins in the temple.
354	Do. .. .. .	Do. ..	Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country'	5th year ..	Do. ..	Gift of one achchu by a dancing girl, for feeding Mahēśvaras on the day of the Sivarātri festival. The money was received by a Brahman who agreed to measure out the paddy accruing year after year, on the day previous to Sivarātri.
355	Do. . . . .	Do. ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	9 + 1st ,, ..	Do. .	Registers a grant of 10 achchu by a native of Malai-maṇḍalam for feeding 50 people each month, in the maṭha called Grāmarāja-tirumaḍam in which the devotees of the temple of ĪruvāḷĪśvaramuḍaiya-Nayanār resided.
356	Do. .. .. .	Do. ..	Do. do.	3rd ,, ..	Do. ..	Gift of 2 achchu for feeding 10 Mahēśvaras on each amāvāsya-day in the Grāmarāja-tirumaḍam in the [sixth] śēri of Rājaraja-chaturvēdimangalam. The money was received by Udaiyapillaiyar alias Aghōradeva, Nētradeva, Sadaśivadeva and others of this maṭha.
357	Do. .. . . .	Do. ..	Maravarman alias Tribhuvanaachakravartin [Sundara]-Pāṇḍyadeva, '[who took] the Chōḷa country'.	5th ,, ..	Do. ..	A stone missing in the middle. Registers a gift of 6 achchu for feeding in the Virapaṇḍi[ṭaṇ-tirumaḍam] 30 itinerant tapasvins on the day of the Rōhiṇi-nakṣatra. The maṭha was situated within the temple premises.
358	Do. .. .. .	Do. ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, '[who took] the Chōḷa country'.	3rd ,, ..	Do. ..	Gift of 4 achchu by Aghōradeva of Pallichchai in Malaiya-maṇḍalam for feeding the Mahēśvaras on each day of the Bharani-nakṣatra, in the maṭha called Grāmarāja-tirumaḍam. The money was received by Tatpurushadeva.
359	On the north wall of the same prakara ..	Do. ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pāṇḍyadeva.	3rd year, Āvapi	Do. .	Agreement given by the eight Śiva-Brahmanas of the temple to a certain Puṅali-Paromaḷ belonging to the lineage of Jñāna[mri]ṭābhārya of Hōḷabbi (i.e., Gōḷaki)-maṭha, for reading Tirujñāna in the temple, on receiving some land of the temple in the devadana village Śiva[ḱha]raṇasekharanallur.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall .. .. .	Pāṇḍya ..	Māṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	7 + 1st year ..	Tamil ..	Agreement given by the temple priests to a resident of Rājārāja-Erīvirapattāṇa who had granted 1 aṇḍu for burning a twilight lamp in the shrine of Kunṇumerinda-Pillaiyār alias Deśināyaka-Pillaiyār (i.e., Subrahmaṇya) in the same temple.
361	Do. .. .. .	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.	3rd year, Puraṭṭadi.	Do. ..	Land granted by the Śiva-Brahmanas of the temple to Aghōradēva of Jñānamritacharya-Santana of Gōḷaki-maṭha for maintaining the flower-garden called Pāṇḍadaraikuntirunandavanam, picking flowers and tying them together into a garland.
362	On the east wall of the same prakara, right of entrance.	Do. ..	Māṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + 3rd year, Arpiṣi.	Do. ..	Gift of 14 aṇḍu by a temple dancing girl named Sēmbon-Tyāgi, for the annual festival of pavitra. The Śiva-Brahmanas took charge of the money and gave an agreement to conduct the festival year after year.
363	On the same wall .. .. .	Do. ..	..... [Tribhuvanacha]kravartin Sundara-Pāṇḍyadēva.	2nd year ..	Do. ..	The beginning is built in. Refers to an earlier grant made in the time of Pēriyāṇāyār Kulasekharadēva. It consisted of 12 aṇḍu from the interest on which offerings and worship were to be conducted in the temple on the Śivarātri day. Four of the aṇḍu were the unpaid interest due to the temple for a period when, on account of some internal trouble (naṭṭukalaham), the pūja had been stopped.
364	On the same wall, left of entrance ..	Do. ..	Māṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	5 + 1st year, Paṅḡṇi.	Do. ..	Gift of a aṇḍu for conducting a procession every amāvāsya day by a certain Sōḷaṇ Siyan alias Aghōradēva of the Jiyar-santana of the Gōḷakā(hi)-maṭha. The Brahmana servants of the temple received the amount and gave an agreement to conduct the said procession.
365	On the same wall .. .. .	Do. ..	Do. do.	Lost .. ..	Do. ..	Built in at the end and unfinished. Gift of money for conducting the festival of Kattigaittirunāl by a resident of Erīvirapattāṇam.
366	Do. .. .. .	Do. ..	Māṇavarman alias Tribhuvanachakravartin [Sundara-Pāṇ]ḍyadēva.	Do. .. ..	Do. ..	Evidently refers to the same gift and states that a servant of the temple took charge of the money and agreed to conduct the festival.
367	On the south base of the Saundaryanāyaki shrine in the same temple.	Do. ..	Māṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	15 + 1st year, Māsi.	Do. ..	Gift of one good āṇai-aṇḍu, for a twilight lamp to burn in the shrine of the goddess, by a resident of Rājārāja-Erīvirapattāṇa. A Brahmana as usual took charge of the gift.
368	On the same base .. .. .	Do. ..	....	26th year and 345th day, Āṇi.	Do. ..	Order to the assembly of Rājārāja-chaturvēlimāṅgalam stating that in the hamlet newly founded to the south of that village the right of kaḍamai was to be held by the temple of Tirunelvēli and the right of karāṇmai by a certain :aivachchilai Perumal ṭṭaiyāṇ alias Kāṇṅarāyaṇ. The hamlet was thus to be entered in accounts as a rent-free devadāna. The document was signed by Ponpēṇṇi-udaiyāṇ Kulasekhara-Vaṇadaraṇ and others. The word  at the end indicates that the record may have been a copy.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the west base of the same shrine ..	....	Tribhuvannachakravartin Kōnerinmai- [ko*]nāṇ.	6th year and 20th day.	Tamil ..	Another similar gift to the temple of Tirunelveli. The land was situated in the village reclaimed after cutting down the forest overgrown with jack-trees, south of Rājara-ja-chatur- vēdimāṅgalam. This document is also marked ௨௦௮.
370	On the north base of the same shrine ..	Pandya ..	Jatavarman alias Tribhuvannachakravartin Kulasekharadeva.	3 + 7th year, Mārgaṣi, 20 tēdi, Sunday, cāptami, Uttara-Bhādrapada and days 2690.	Do. ..	Begins with the introduction <del>as follows</del> etc. Registers an order of the king to the temple authorities that they should get the rice required for offerings, by giving paddy to be husked by the dancing girls. The order was made at the request of the Śrī-Rudras and Śrī-Mahādevāras of Suttamali-māṅgalam. A similar order was also passed by the Tiruvāḍigal of Jētunga-nāḍu.
371	On a slab used for spreading cooked rice in the kitchen of the same temple.	Do. ..	Majavarman alias Tribhuvannachakravartin Vikrama-Pandya-deva.	7th year ..	Do. ..	This is the slab for flowers presented by Udaiyan Abayam-pukkaṇ alias Adiraviyāḍuvan a resident of Niohohitta- kaṇḍapperunderu in Rājara-ja-Erivirapattāṇam.
372	On a slab used for preparing flower garlands in the same temple.	..	..	..	Do. ..	Records the gift of the flower stone by Ariyan Nagadevan Purushōttaman.
373	On the east wall of the maṇḍapa in front of the central shrine in the Kailasa-natha temple at <b>Brahma-desam</b> .	Vijayanagara	Virapratāpa Sadaśivadeva-Mahārāja ..	Śaka 1472, Sadharana, Kanni, 6 tēdi, ba. di. navami, Friday, Pūṇarta (i.e., Pūnarpuṣa) Variyāna- yōga, Gaja- Karana.	Do. ..	Gift of a village with all its income to the temple of Kailasa-muḍaiya-Nayinar in Rājara-ja-chaturvēdimāṅgalam a brahma-dēya in Mulli-nāḍu, by Rāmappa-Nayaka son of Gaṇḍa Basavaya-Nayaka for the merit of the Mahāmaṇḍa- lēsvara Viṭṭhālēsvara-Mahārāja in the same manner as it had been granted in Kollam 723, Āvāṇi, 13 tēdi, by Śiraiyā Mōtta-Tiruvāḍi.
374	On the north base of the same maṇḍapa ..	..	....	Kollam 691, Kartigai, 5 tēdi, ba. di. tra- yōḍaṣi, Sunday, Saubhāgya- yōga, Svāti.	Do. ..	Gift of the village of Veppaṅḡulam alias Viramarttāṇḍap- pereri for worship and offerings during the 385 days of a year including the adhika-days in the temple of Kayilaya-muḍaiya-Nayinar at the Brahma-dēsa village Rājara-ja-chaturvēdimāṅgalam in Mulli-nāḍu, by Saṅkaranarayana Venrumankonda Bhūtaḷavira Udaiya-Mārtāṇḍavarman of Jētunga-nāḍu the senior member of the Śiraiyā family, while he was encamped on the east side of Veḷakuricchi in Mulli-nāḍu. Mentions Taṅgaecchi Śeṇbagarāma.
375	On the north wall of the prakara in the same temple.	..	..	Kollam 657, Paṅḡuṇi, 6 tēdi.	Do. ..	Gift of money by the merchants [of Rājara-ja-chaturvēdi-māṅgalam] for conducting the festival on the 7th day of Paṅḡunittirunāl.
376	On the same wall .. .. .	..	....	Kollam 749, Mārgaṣi, 17 tēdi.	Do. ..	Gift of money by a merchant for offering tiruohāṇḍu during the [Paṅḡuṇi]-festival.



B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the inner gōpura of the same temple	..	....	....	Tamil ..	Records the building of the gōpura by Ayyangara-Nāyaka son of the son-in-law Peddu-Nāyaka, for the merit of Virappa-Nāyaka son of Viśvanātha-Nāyaka Krishnappa-Nāyaka.
378	On the first gōpura of the same temple ..	..	....	Śaka 1547, Kollam 798, Rud-hirōdgarin, Vaigāśi, 15 tēdi, ba. di. Ut-tirattādi (Uttara-Bhadrapada) and Tuesday, daśami, Śobha-na-yōga and Śiṅga-karana.	Do. ..	Registers the royal writ granted by Viśvanātha-Nāyaka Virappa-Nāyaka that the members of the 5 sub-divisions of artisans (kaṇṇāḷar) should not intermingle ( <del>castes</del> <i>castes</i> ) with each other. The temple authorities also declared the same for the benefit of their subordinates.
379	On a slab set up in a street in the same village.	..	...	Śaka 1544, Kollam 797, Paridhavi (wrong), Paṇḍuni, 8 tēdi.	Do. ..	Damaged. Registers a piḍipadu granted by the authorities of the temple treasury to the Aḍavimar of that village.
380	In the Rāja-maṇḍapa in the same village	..	....	Śaka 159 [0], Kollam 840, Viśvāvasu (wrong).	Do. ..	Registers the gift of Periyanaṭṭu-maḍam to Meygaṇḍa-Nāyinar of Nallur, by the temple authorities and states that all the property of the maṭha seen or unseen, was hereditary to the maṭha.
381	On a slab built into the steps of the river in the same village.	Chōḷa ..	Rājarāja I ..	....	Vatṭeḷuttu ..	Fragment. Seems to refer to a sale of land.
382	On the south wall of the maṇḍapa in front of the central shrine in the Gōpāla-svāmin temple at Mannarkoyil.	..	....	[Kollam 7] 4 [3], Aṇi, [5] tēdi.	Tamil ..	Damaged. Mentions that the residents of Kakkajūr including Maṇṇa-Pillai and Maṭṭa-Panikkar, agreed to replenish the loss of 150 kōṭṭai of paddy which had been mortgaged by the temple. The document is signed by Nālayira-Muvēndiravēḷaṇ.
383	On the same wall .. .. .	..	....	Kollam 764, Sarvadhārin, Margaḷi, 3 tēdi, ba. di. aṣṭami, Sunday, Śubhra-yōga, Uttara-Phalguni.	Do. ..	Records the appointment of a certain Śaṅkara- <del>...</del> as the dharmakartā and accountant of the temple by the god and his servants assembled together in the Kulasekara-maṇḍapa underneath the canopy called Udayamarttāṇḍa-pandal. The document is signed by Nālayira-Muvēndiravēḷaṇ alias Dēvapillai.
384	Do. .. .. .	Pāṇḍya ..	Śivaladēva alias Pattiraraya, 'who took all countries and claimed the three crowns by right.'	Kollam 688, Tai, 13 tēdi.	Do. ..	Being encamped in his new mansion at Veḷakkurichehi, the king granted as a taragu-piḍipadu the right of [husking paddy?] etc. by appointing [the temple dancing girls?] as second kuḷi. See above No. 370.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the same wall .. .. .	..	....	Śaka 1480, Kollam 784, Kalayukti, Margali 5 tedi, ba. di. ashtami, Saturday, Saubhāgya- yoga, Uttara- Phalguni.	Tamil ..	Registers a gift of land by the god, his servants and the big assembly of Rājārāja-ohaturvēdimāṅgalaṃ having assembled together in the Kulasekhara-maṇḍapa, underneath the pandal called Udayamārtāṇḍan, to a certain Perāyiramudayan Anantakīśhaṇa of Talsiocheṇḍaṇ for his services as kuḍavar in the temple. It is stated that the god was seated on the piṭha called after Viśvanātha-Nāyaka who was the agent of [the Karṇāṭa king] Rāmārājadeva-Mahārāja.
386	Do. .. .. .	..	....	Do.	Do. ..	Gift of land, house and certain temple privileges, under similar circumstances, to a certain Veṅṇumalaiyitta-Perumaḷ of Iḍaiargukkuḍi near Salagrāmaṃ, who belonged to the Bharadvāja-gōtra and Jaimini-sūtra on appointing him for the service of kuḍavar in the same temple.
387	Do. .. .. .	..	....	Kollam 699, Paṅguni, 14 tedi.	Do. ..	Unfinished. Gift of taragu-piḍipāḍu as in No. 384 above, to Ayyikkūḍi and others who were appointed as the 9th kuḍi in the temple, while the king was encamped in his new mansion at Agara-śīmai in Kaḷakkaḍu alias Śōḷakulavallipuram.
388	Do. .. .. .	..	....	....	Do. ..	Ordered that Anandavalli [was to be appointed 3rd kuḍi] in the temple of Alagiya-Maṇṇaṇār of Rājārāja-ohaturvēdimāṅgalaṃ a Brahmadēśam in Muḷli-nāḍu, in place of Valli-Manikkamalai and her set who formerly occupied the 3rd kuḍi but were now transferred to the 4th.
389	On the north wall of the same maṇḍapa ..	..	...	Kollam 698, Māsi, 10 tedi, ba. di. pañ- chami, Thurs- day, Svāti.	Do. ..	Śaṅkaranārāyaṇa Veṅṇumaṅkoṇḍa Bhūtalavira Vira-Udayamārtāṇḍavarman having become the chief of Śīraivay, and being encamped at his new mansion in the Brahman quarter (agara-śīmai) called Viramārtāṇḍa-ohaturvēdimāṅgalaṃ of Kaḷakkaḍu alias Śōḷakulavallipuram in Pañchagruppokku a sub-division of Vānavanāḍu, gave seven tanks including all income to the temple of Alagiya-Maṇṇaṇār as tiraviḍai-yāttam.
390	On the same wall .. .. .	..	....	Kollam 662, Māsi, 2 tedi.	Do. ..	Registers that Nārumpuṅkoṇḍan Tāṇḍaiyunkālumalagiyaṇ Virakēraḷeṇ Virudarāyaṇ and his party were to take up the naṭṭuva-turavu and tāḷakara-turavu in the temples of Alagiyaṇmaṇṇaṇār and Kailasamuḍaiyar at Rājārāja-ohaturvēdimāṅgalaṃ, and those at Tiruppuḍaimarudūr, Attāṇanallūr, Adichebanallūr and other places. These services are stated to have been till then held by outsiders (paraḍēsi).

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the east wall of the same maṇḍapa ..	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	30th year, Puraṭṭāsi.	Tamil ..	Gift of land and a tank, by Ilaiyālvār Dēvaichilai-Perumal alias Vikrama-Pāṇḍya Kāṭṅgarāyar, to the temple of Parpanāba-Perumal at Tiruvanandapuram. The assembly of Rājaraḷa-chaturvēdimaṅgalam declared these to be rent-free and deducted them from the vari register.
392	On a step of the same maṇḍapa .. ..	Chōḷa-Pāṇḍya.	Sundara-Chōḷa-Pāṇḍyadeva .. ..	14th year ..	Do. ..	Gift of half a lamp, lamp-stand and 16 cows, by Śeraḷaṅ-Madeviyār Adī[chechi] queen of the Chera king Rāṣiṅgadevar to the temple of Rājendraśōḷa-Vinnagar-Ālvār at Muḍigonda .. . . . in Rājaraḷa-Pāṇḍināḍu.
393	On the east wall of the prakara of the same temple, right of entrance.	..	Tribhuvanachakravartin Kōṇēriṅ-maikondaṇ.	8th year, Māsi.	Do.	Unfinished. Registers an order to the residents of Pannaṅguḍi alias Vikramapāṇḍyanallūr in Mulli-nāḍu and refers to land given in Pilaṇḍilāi alias Kulasekharaṇallūr on the southern side of Rājaraḷa-chaturvēdimaṅgalam, to 12 bhāṭṭas of Kulasekhara-chaturvēdimaṅgalam and to the temple of Nalāyira-Vinnagar-Emberumaṇ, for the recitation of the Tiruvāymoli.
394	On the same wall, left of entrance ..	..	....	Kollam 721 ..	Do. ..	Built in at the end. Refers to the appointment of dancing girls for turavu (service?) etc.
395	On the inner gōpura, right of entrance ..	..	....	Śaka 1510, Kollam 763, Aṅpaṣi, 1 tēdi, śu. qī. daśami, Sunday, Śobhana-yōga and Dhanishṭha.	Do. ..	Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nalāyira-Mavenda-velāṅ alias Dēvappillai.
396	On the same gōpura, left of entrance ..	..	....	Śaka .. .. Kollam 7[22], Āvaṇi, 6 tēdi.	Do. ..	Registers that the king from his camp at Kallaḍaikuriōchi ordered that a certain Tirukkurgur, daughter of Nagammai, and her followers were to be appointed as the 11th kuḍi of the same temple.
397	On the west wall of the Kulasekhara-Ālvār shrine, in the same temple.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōḷa country.'	14th year ..	Do. ..	Registers an agreement given by the Śrivaishnavas of the Rājendravinṇagar temple of Rājaraḷa-chaturvēdimaṅgalam, to Ālvār Śrī-Parāṅkuśamamuni one of the Brāhmaividvans of that place, stating that they would obey him inasmuch as he had been appointed to look after the service in the shrine of Ālvār Kulasekhara-Perumal set up and endowed by Seṇḍalaṅgaradāsar of Mullaippaḷi in Malai-maṇḍalam.
398	On the north wall of the same shrine ..	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4 + 1st year, Vaigāsi.	Do. ..	Gift of the village of Velāṅjōlai to the same shrine by the Karaṇavans of the tantra headed by the chief military officers, in the imperial service (in Vadavari-nāḍu vēlaik-kārar) of Parikkiragam Dēvendraṇallabha of Urimaiyala-giyaṅ seṅḡol.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the north and west bases of the same shrine.	Pāṇḍya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4 + 1st year ..	Tamil ..	The villagers of Puliyar alias Nripachalamanihallur in Tenvari-naḍu having assembled together as aṅ granted the flow of excess water of their tank, to other tanks.
400	On the north and west walls of the same shrine.	..	....	....	Do. ..	Seṇḍalāṅgarāḍaśar of Mullaippalli in Malai-maṇḍalam who set up the shrine of Kulasekhara-Perumaḷ declared the village Vindanūr in Kurumarai-naḍu as a tiruvīḍaiyāṭṭam and settled its boundary disputes ( <del>and</del> <del>as</del> ) on the strength of an old document which was now re-written, had been formerly surveyed under royal orders in the 9th year of Rajendra-Chōḷadeva and had been registered on the 1st tier of the temple as the tiruvīḍaiyāṭṭam of Rajendrasōḷa-Vinnagar-Emberuman in Rajaraja-chaturvedimaṇḍalam in Madhurantaka-valanāḍu, a sub-division of Rajaraja-Pāṇḍinaḍu.
401	On the east wall of the same shrine ..	Pāṇḍya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigonḍa-chōḷapuram.'	20th year, Dhanu, 7 tēdi, ba. di. saptami, Monday, Uttara-Phalguni (Uttiram).	Do. ..	Sale of garden land belonging to two childless widows of Rajaraja-chaturvedimaṇḍalam for 12 āṇai-achōḷu to the shrine of Kulasekhara-Perumaḷ by their representatives (mudukkannu), one a son-in-law and the other the father. It is stated that before doing this the widows appealed to their jñātis for help; but failing to do this, other jñātis permitted the widows to dispose of the lands as they liked.
402	On the same wall .. .. .	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Kulasekharaḍeva.	13 + 6th year ..	Do. ..	The Śrivaishnavas of Rajendra-Vinnagar in Rajaraja-chaturvedimaṇḍalam granted to Seṇḍalāṅgarāḍaśar a piḍipāḍu under the following circumstances. The latter having got the release of certain lands in Vindanūr alias Avanimartāṇḍapuram the ownership of which was disputed by the residents of Puliyar in Tenvari-naḍu and of Śrivalabba-chaturvēdi maṇḍalam in Kurumarai-naḍu in the boundary dispute already referred to in No. 400 above the nagarattar of Vindanūr granted the kār āṇmai of these lands to the Kulasekhara-Perumaḷ shrine Seṇḍalāṅgarāḍaśar. The king on the occasion of his presence at the Nāḷayiravāṇ-tirumaṇḍapam to hear the tiruppavai, remitted all the taxes on these lands including kaḍamai and antarāyam.
403	On the east base of the same shrine ..	..	....	....	Do. ..	Seems to register an order of the chief god Gōpālasvamin of the temple, granting the kaḍamai of Naḍalvāṅkulam for meeting the expenses of offerings, etc. on the day of Ārdra in the month of Makara when he went on procession and stood in front of the shrine of Kulasekhara. The gift was made to Seṇḍalāṅgarāḍaśar, at the suggestion of Tiruvārāṅgarāyanaṇ.
404	On the east wall of the prakara of the same shrine.	..	Tribhuvanachakravartin Kōṇēriṇ-maikōṇḍāṇ.	5th year and 47th day.	Do. ..	Gift of two ma of land including all taxes, to the maṭha of Seṇḍalāṅgarā-mamuni for feeding 12 Brahuvaidyaṇs and himself every month on the day of Satabhishaj which was the birthday star of the king. Kalinḡarāya instituted the charity.



D.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
406	On the south wall of the same prakāra ..	Pāndya	Mānavarmen alias Tribhuvana- chakravartin Sundara-Pāndyadeva.	11 + 3rd year, Maṣi.	Tamil ..	The residents of Paliyūr alias Nripachulāmaṇi-nallūr having met in assembly asūr, granted to the temple of Kulasekhara-Perumāḷ certain privileges for carrying the water from their tank to the newly constructed tank called Senḍalaṅka-raṅ-pudukkuḷam.
406	On the same wall .. .. .	Do.	Do. do.	11 + 1st year Aṇi.	Do. ..	Refers to a similar gift by the residents of Vindanūr alias Avanīmārtandapuram to the shrine of Kulasekhara-Perumāḷ.
407	Do. .. .. .	Do.	..... Sundara-Pāndyadeva, 'who was pleased to distribute the Chōḷa country.'	Do. ..	Do. .	Built in at the beginning. Gift of a tank by the revenue subordinates of the chief Muḷaḱadirmōhan, to the temple of Krishna (Tiruvāykuḷaṭṭa-pillai) at Rājendra-Vinnagar. The taxes on the tank, if imposed, were agreed to be paid by the villagers.
408	Do. .. .. .	Do.	Kulasekharadeva .. .. .	11th year, Maṣi 25.	Do. ..	Registers an order of the village assembly under the instruction (niyōga) (of the king). Certain private houses which were required in constructing the second prakāra of the temple according to the Śāstras, were (acquired and) granted.
409	On a slab set up near the Teppakkuḷam in the same village.	..	....	Śaka 1526, Kol- lam 781, Viśva- [vasu], Tai, 26 tēdi, Anura- dha.	Do. ..	Gift of land by a certain Pōttināyakar for conducting the Teppattirunāl festival of Alagiya-Maṇṇanār.
410	On the east wall of the maṇḍapa in front of the central shrine in the Puṭarjunēś- vara temple at Tiruppudamarudur, right of entrance. —	..	....	Kollam 696, Arp-ṣi, 26 tēdi, śu. di. chatur- daśi, Sunday, Siddha-yōga, Aśvini.	Do. ..	Gift of land by Martāṇḍan Viratēralakutṭi one of the Viśvādāras of the temple of Alagiya-Maṇṇanār at Śrīvala-vaṅ maṅḡalam a brahmaḍēya in Kilkala-kōrṅgam, for meeting the expenses of worship and offerings and for feeding devotees. The mother of the dancing girl here called Pita-sarī Parvatī was also to receive food from the temple daily.
411	On the same wall, left of entrance ..	..	....	Kollam [6]59, Śit- tirai, 13 tēdi.	Do. ..	Much damaged. Refers to the Sittirai festivities of the god Narumpūṅḡondaruliya-Nāyinar.
412	Do. .. .. .	..	....	Śaka 1481, Kollam 735, Kanni, 14 tēdi, Satabhishaj, śu. di. trayōd- aśi, Thursday.	Tamil (poetry and prose).	Gift of one mā of land in the village of Śadaiyamankuḷam to the Tamil Poet who sang of Marudūr, by king Perumāḷ Martāṇḍa-Papaikkāraṅ.
413	Do. .. .. .	..	....	Śaka 1478, Kollam 732, Margali, 23 tēdi, ba. di. pañchami, Mon- day, Uttara- Phalguni.	Do.	Gift of food from the temple, daily, to Ramanathan the Tamil poet of Marudavanam, for having sung the praise of the god of that temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south wall of the same maṇḍapa..	..	....	Kollam 662. Purattādi, 20 tēdi, ba. di. caṭṭami, Tuesday, Mṛigaśīrṣa.	Tamil ..	Gift of the tank Ayypan-kulam and its outlying lands (puṇam, situated north-east of Rājaraṭṭa-chaturvēdimaṇḍalam, to the temple of Nārumpūṇḍaruliya-Nayinār of Tiruppuḍaimarudūr in Mulli-naḍu, for offerings, lamps, repairs, gardens, &c. The grant was made by the king while he was encamped at Aypillai-Puttūr in his new palace (pudaiḍam P).
415	On the same wall .. .. .	..	....	Śaka 1617, Kollam, 871, Ādi, 11 tēdi, su. di. daṣami, Thursday, Anuradha.	Do. ..	Gift of the village Iluppaikurichohi and parivattinai-kaiyidu to the same temple, for worship. The donors were Veṅkaṭadri-nayakar-Ayyan, Dinsari Veṅgappayyan and Ananta-padmanabha-Pillai.
416	Do. .. .. .	Pāṇḍya ..	Maṇavarman alias Tribhuvanaśakra-vartin Kulasekharadeva, 'who was pleased to take every country.'	32nd year Rishabha, 13 tēdi, ba. di. triṭiya, Saturday, Māla.	Do. ..	Registers an agreement granted by the Śiva-Brahmanas to the trustees of the temple that they would burn a perpetual lamp regularly every evening for the 100 paṇam received from a Brahmana lady of Rājaraṭṭa-chaturvēdimaṇḍalam.
417	Do. .. .. .	Do. ..	Do. do.	32nd year, Māla, 23 tēdi, ba. di. śukadeśi, Thursday, Dhanishṭha.	Do. ..	A similar agreement given by the Śiva-Brahmanas 'of seven shares' to the trustees of the temple, promising to burn a perpetual lamp day and night for the 100 paṇam received from the Brahman Tibbainayakan Devapiran-Eṭṭa of Seṇāḷūr, a hamlet of Sundara-Pāṇḍya-chaturvēdimaṇḍalam.
418	On the north wall of the same maṇḍapa ..	..	....	Kollam] 662, Maśi, 2 tēdi.	Do. ..	Order (taravu i.e., uttaravu) to the trustees of the temple of Aḷagiya-Mannanār (at Mannarkovil), Kailayamudaiya-Nayinār, Nārumpūṇḍaruliya-Nayinār at Tiruppuḍaimarudūr, Aṇaiṭṭappanall-Nayinār at Attanallūr, Veṭṭechchuramudaiya-Nayinār at Ādiechchanallūr and others that the services (P) of naṭṭuvatturam and tāḷagiritturam held till then by paradesis were granted to Virakēraḷavirudarayan and his party from the date of the record. Compare No. 390 above.
419	On the same wall .. .. .	..	..	Śaka 1485, Kollam 740, Maśi, 14 tēdi, su. di. navami, Friday, varāha-karaṇa, Viśvakambha-yōga, Mṛigaśīrṣa.	Do. ..	Grant of land in Nembantittai alias Nārumpūṇḍa-nallūr and of daily food, by the temple, to the dancing girl Kaḷattinatha-Maṇikkattai and her descendants for their services in the temple.
420	On the east wall of the maṇḍapa in front of the Gōmatī-Amman shrine in the same temple, right of entrance.	..	....	Śaka 14[6]8, Kollam 7[2]2, Tai, 10 tēdi.	Do	Order of king Śaṅkaranarayana Veṅṅumaṇḍa Būṭaḷavira Udayamartandavarman of Jeṭuṅga-naḍu the senior member (mūttavar) of the Śiraiyay family, conferring in the specified year the appointment of temple-accountant on a certain Peruman and his descendants, from his camp at Kuprattūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the same wall, left of entrance ..	..	..	Saka, 1477, Kollam 731, Rakshasa, Purattadi, 21 tēdi, 6a. di. rañchami, Saturday, Apasmara- yōga, Jyēsthā	Tamil ..	Damaged. Registers that the temple appointed a certain Ramanathan as the poet of the temple, conferring on him the title Marudavanakkavirayan and granted to him certain lands and a house, tax-free. He had evidently to attend on the two days of the [Kē]ttai festival and to compose some poems for the occasion. Mentions Vasavappa-Nayaka; see Nos. 412 and 413 above.
422	On the margin of a slab used for making flower-garlands, in the same temple.	..	....	....	Do. ..	Records the gift of the slab by the Śiva-Brahmana Devan Uyyavandan alias Tyā[ga*]vinōda-Bhatta.
423	On the south wall of the central shrine in the Mūṇṇivāra temple at Attalanallur.	Pandya ..	Vira-Pandyaśēva ..	2 [0]th year, Margāḥi.	Do. ..	Built in at the end. Seems to record the gift of a house to the temple of [Vi]ṇayaka Pillaiyar (called after) Jagattappa-guṇḍa, by men who had supervision over the army.
424	On the gōpura of the same temple, right of entrance.	Do. ..	Jatavarman alias Tribhuvanechakravarṭin Kulasekharadeva.	2nd year ..	Do. ..	Registers the gift of three achchu for two evening lamps to the temple of Mūṇṇukai Śivaramudaiya-Mahadeva of Attaninallur in Mulli-naḍu, by a native of Alṇiyar in Veṇṇaiyar-naḍu (a sub-division) of Śōla-maṇḍalam. The money was received by a Śiva-Brahmana of the temple.
425	On the same gōpura, left of entrance ..	Do. ..	Maṇavarman alias Tribhuvanechakravarṭin Śrivalabhadeva.	16+1+1st year	Do. ..	Gift of an oil-mill to the same temple by a certain Paṭṭiśvaramudaiyan of Vada-Koṅgu, in accordance with the oral orders (Śeṇḍaḍaḍa) and written orders (Śeṇḍaḍa) of the king.
426	On the base of the central shrine in the Gaṇḍravarada-Perumal temple in the same village.	Do. ..	Do. d.	37th year, Kumbha, 10 tēdi, 6a. di. Prathamai, Saturday, Purattadi (i.e., Purva-Bhadra- pada).	Do. ..	Seems to be a copy of an earlier grant. Begins with the historical introduction <i>gūḷaṇḍa Śeṇḍaḍaḍa</i> etc., generally found in the records of Jatavarman Śrivalabha. Gift of land for conducting the service called Śrivalavan-sandi in the temple of Aṇaikkarulēyadapiran at Attaninallur on the birth-day asterism Purattadi, of the king. Signed by Taṇṇai chai Nenmai-Udaiyan.
427	On the east wall of the maṇḍapa in front of the same shrine.	..	....	Kollam [8]20, Ādi, .. tēti, ba. di. ohaturdaḥi, Wednesday, Svāti.	Do. ..	Gift of prasada (sacred food) to a certain Śenbagamattandu-kutti of Karandayarpalaiyam in Kallidaikurichohi, on the occasion of the mid-day service instituted by Adityavarman, in the Aṇaikkarulēyadapiran temple at Attaninallur (called Āravana in the Grantha verse at the beginning of the inscription).
428	On the south wall of the same maṇḍapa ..	..	....	Kollam 727, Paridhavin, Ādi, 31 tēdi, 6a. di. aṣṭami, Friday, Anurādha.	Do. ..	Gift of land for conducting the Chitra-festival each month in the same temple, by Ramappa-Nayaka, the agent of Viṭṭhaladeva-Mahārāja, under the orders of the king.

B.—Stone inscriptions copied in 1916—*co t.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the south wall of the verandah of the first circuit in the same temple.	Chōla	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Chōlādēva (I).	30th year	Tamil	Begins with the introduction <i>yaṣaṣa</i> etc., but the characters are of a later period. Registers that a portion of the fields of Attāpinallūr, the eastern hamlet of Rajarāja-chaturvēdi-maṅgalam, a brahmadeśa in Mulli-naḍu, a subdivision of Uttamaśōla-valanāḍu in Rajarāja-Paṇḍināḍu, was separated under the name Rajanārāyaṇa-nallūr and granted as a tax-free devadāna land to the temple of Moymāmpūmpōlil-Ālvar. Mentions the tirumandiravōlai Virasōla-Pallavarāyaṇ and other officers.
430	On the west wall of the same verandah ..	Pāṇḍya	Virā-Pāṇḍyādēva .. .. .	15th ..	Do.	Gift of land (made tax-free) for the flower-garden called Tambikkunallan-tirunandavaṇam founded by Paḷandi-varāyaṇ, by the big assembly of Rajarāja-chaturvēdi-maṅgalam.
431	On the same wall .. .. .	Do.	Maṇavarman alias Tribhuvana-chakravartin Kulasēkharādēva.	9th year, Tai ..	Do.	Registers the grant of prasāda (sacred food) to a certain Rāmanuja-Jiyar in return for ¼ snai-aohohu which the Śrīvaiṣṇavas of the temple had received from him.
432	Do. .. .. .	Do.	Kulasēkharādēva .. .. .	9th year, Āvaṇi.	Do.	Gift of prasāda (sacred food) to two gardeners for rearing the flower-garden called Rāmanujan-tirunandavaṇam. They were exempted from the tax prasādavari and had to grow flowers, pick them and string them together into garlands.
433	Do. .. .. .	Do.	Maṇavarman alias Tribhuvana-chakravartin Kulasēkharādēva.	8th year	Do.	Gift of land by the members of the big army ( <i>Quṅṅumal Cera</i> ) including the ten commands, to a certain Malaik[ā]rādasa who cultivated the Virāṭarāyaṇ-tirunandavaṇam. The document is signed by Parākrama-Pāṇḍya Pallavaraiyaṇ, Virā-Pāṇḍya Pallavaraiyaṇ and Ilattaraiyaṇ.
434	Do .. .. .	....	....	Mithuna, 13 tedi.	Do.	Gift of kaḍamai on certain lands, by the temple, for providing maintenance to the gardeners of the Iladarāyaṇ flower-gardens. The gift was approved by Śōlakōṇ.
435	Do. .. .. .	Pāṇḍya	Maṇavarman alias Tribhuvana-chakravartin Kulasēkharādēva.	5th year	Do.	Sale of garden lands to Iladarāyaṇ by two individuals.
436	Do. .. .. .	....	....	....	Do.	The Śrīvaiṣṇavas of the sacred temple of Moymāmpūmpōlil on behalf of the god, ordered the gift of certain lands of Śōlakulamānikka-chaturvēdimāṅgalam to Malaikaratadar in charge of the Virāṭarāyaṇ-tirunandavaṇam.
437	Do. .. .. .	Pāṇḍya	Maṇavarman alias Tribhuvana-chakravartin Kulasēkharādēva.	8th year	Do.	Gift of land to the same person by the assembly of Śōlakulamānikka-chaturvēdimāṅgalam, a brahmadeśa in Mulli-naḍu.
438	On the west wall of the prakāra of the same temple.	Do.	Maṇavarman alias Tribhuvana-chakravartin Sundara-Pāṇḍyādēva.	4 + 1 + 1st ..	Do.	Mutilated and damaged. Registers that the assembly of Rajarāja-chaturvēdimāṅgalam and the Śrīvaiṣṇavas of the temple Moymāmpūmpōlil met together and arranged for the five sacred offerings each day. The land originally held by the temple for this purpose was evidently lying waste owing to some party quarrels.



**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
439	On the north wall of the same prakāra ..	Pāndya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāndyadeva.	11th year, Kāṇṇi, ba. di. 4 tēdi, pañchami, Sunday, Uttara-Phalguni.	Tamil ..	The characters are of about the 13th century A.D. Incomplete. Gift of land to the temple by the big army including the ten commands, for maintaining the garden called Adittadevaṅ-tirunandavaṇam.
440	On the same wall .. .. .	....	....	....	Do. ..	Gift of one plate (kalam) of food by the temple, for feeding the men in charge of the Rāmanujan flower-garden. This gift was approved by Śōlakōṇ.
441	Do. .. .. .	Pāndya ..	Majavarman alias Tribhuvanachakravartin Kulasekharadeva.	9th year, Āvani, 6 tēdi.	Do. ..	Gift of one achchu by a certain Emberumāṇar-Ammāi for providing offerings to the god and providing food from that prasādam to the servants and worshippers of Emberumāṇar in the temple. The Śrivaishnavas of the temple received the achchu and agreed to maintain the charity.
442	On a slab used for making flower garlands, in the same temple.	....	....	....	Do. ..	Records the gift of the slab by Tuppaṅ Nārāyaṇa of Karpagaachēri.
443	On stones built into the floor of the same prakāra.	....	Tribhuvanachakravartin Kōṇṛimēlkonḍaṅ.	....	Do. ..	Stones missing and incomplete. Seems to record grants of land to the temples of Śrīkailāsam Śrīvallabha-Īśvara-mudaiyar and Daśaratha-Rāma-Viṇṇagaraġvār at Kulasekhara-chaturvēdimāṅalam in Muḷli-nādu.
444	On a slab set up in a field of the same village.	....	....	....	Do. ..	This is the boundary stone of Rājanāyaṇanallūr the devadāna village of Moymāmpūmpolil-Ālvār.
445	On the east wall of the mandapa in front of the central shrine in the Viravinōḍēvara temple at Vellangull.	....	....	Śaka 1447, Kōlam 701, Māṣi, 7 tēdi, ba. di. chaturdaśi, Śula-yōga Thursday, Hasta.	Do. ..	Unfinished. Gift of land in Adiyanūr a village of Gaṅganādu in Malaiya-maṇḍalam, to Parasavaṇ for doing treasury service in the temple of Viravinōḍēvaram-udaiya-Nayinaṛ at Vellangolli in Rājaraḷa-chaturvēdimāṅalam.
446	On the south base of the Kṛishṇasvāmin temple in the same village.	Pāndya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9+1+1st year	Do. ..	Sale of land to the temple by a Brāhmaṇa lady of Rājaraḷa-chaturvēdimāṅalam for providing 8 lamps, in the temple of Tirunārāyaṇa-Viṇṇagar-Emberumāṇ of Śōlakulamāṇikka-chaturvēdimāṅalam in Muḷli-nādu. She was represented in the transaction by her adopted son, the son of her husband's brother
447	On the same base .. .. .	Do. ..	Do. do.	2nd ,, ..	Do. ..	Unfinished. Mentions the hereditary worshipper Karimaṇikka-Bhaṭṭa of the same temple and a land sold to him by a resident of Rājaraḷa-chaturvēdimāṅalam.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
448	On the same base .. .. .	Pāṇḍya	Jatavarman alias Tribhuvanachakravar- tin Kulasekharadēva.	13 + 10th year.	Tamil	Unfinished. Refers to the temple of Tirunārāyaṇa-Vinnagar- Āḷvar at Sōlakulamāṇikkachaturvēdimangalam in Mulli- nādu.
449	On the west base of the same temple	Do.	Do.	4 + 1 + 1st.	Do.	Begins with the introduction <del>of the temple</del> etc. Gift of land to the temple of Tirunārāyaṇa-Vinnagar-Emberuman at Sōlakulamāṇikkachaturvēdimangalam conveyed both by the verbal and written orders of the king. A large number of signatories appear at the end of the record.
450	On the north base of the same temple ..	Do.	Do.	Do. Masi, seṭṭagai.	Do.	The king being seated on his throne called Mupaiyadaraiyan in his palace at Erikkittūr alias Srivallabhapaṭṭinam in Kil-Sembil-nādu, ordered the grant of veli of land at Kudurai-ōṭṭi after making the necessary entries in the revenue registers (ulvāri). The land was also exempted from antarāya as per verbal orders passed in the 4th year and the 992nd day, by the king when he was seated on his throne Mupaiyadaraiyan in the Srivallabhapaṭṭinam within the palace at Madura east of Maḍakkulam. The entries in the ulvāri register regarding the antarāyam exemption are next entered. The triple form of the document is thus interesting.
451	On a slab set up in the same village	....	...	Doubtful	Do.	Damaged. Gift of land by a certain Attalūri Venkaṭātri- Bhaṭṭa, son of Timmarasar, for the worship of god Kṛishṇa newly established in the village by himself. This land had been originally granted to him by Viśvanātha-Nayaka Kṛishṇappa-Nayaka.
452	On the same slab .. .. .	Vijayanagara.	Viṭa-Venkaṭapatirāya, 'ruling at Vija- yanagara.'	Śaka 1535, Kol- lam 789, 1ai, 1 tēdi. Prama- dōha, Uttara- yana, Pūhya.. 13, Wednesday, Mala.	Telugu	Registers that a certain Venkaṭātri-Bhaṭṭa, son of Timmarasa set up at Vellaṅgudi alias Virabhaṅgalasamudra, the ima- ges of Kṛishṇa and Kameśvari and granted land for their worship. The country was directly under the rule of Viś- vanātha-Virappa and the land granted had been obtained as a grant from Viśvanātha-Kṛishṇappa-Nayaka.
453	On the east wall of the ruined temple at <b>Manaramangalam.</b>	....	...	Kollam 695, Paṅ- guni, 19 tēdi.	Tamil	Gift of land in Tenkai Mānāmaṅgalam attached to Rajaraja- chaturvēdimangalam for maintaining the service called Ravivanmaṅ-sandi in the temple of Per-Arulāpperumal in that village.
454	On a slab set up in the street at <b>Harike savanallur.</b>	....	....	Kollam 689, Avani, 17 tēdi.	Do.	Damaged and unfinished. Refers to the Kaikkōlas who had settled themselves in the street Sēnbagamattāṇḍa-perande- ruvu in Añjūr-tōppa and registers a charter permitting them to live there without fear.

**B.—Stone inscriptions copied in 1916—*cont.***

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
455	On the south wall of the prakara of the Arikēsanātha temple at Giriyampuram.	Pandya ..	Tribhuvanaachakravartin Kōgerinai-kondan Vira-Pandyadeva.	8324 ( <i>Copied as 96th year in given in the body of the inscription.</i> )	Tamil ..	Gift of the village Śokkankulam the eastern hamlet of Rajaraja-chaturvedimangalam, for maintaining lamps in the temple of Arikēsīśvaramudaiya-Nayanar at Arikēsarinallur in Mullinaadu. The gift was made at the suggestion of Kalingarayar, by the (king's) younger brother Tirunelveli Bhagavati Alagapperumal alias Kulasekhara-Kandiyadevar who was also the donor of the lamps. The document is signed by Tirunelvelidaiyan alias Tondaiman and two others. The assembly of Rajaraja-chaturvedimangalam in the presence of Nalayira-Muvendavelan and Rajanarayana-Muvendavelan carried out the royal orders fixing the assessment at 3 soshu per year and excluded the granted lands from the vari register.
456	On the same wall .. .. .	..	.....	20th year and 343rd day.	Do ..	Order (sirumuri) to Vira-Pandya Kandiyadevar stating that the land purchased by him from the assembly of Rajarajachaturvedimangalam in the name of the temple of Arikēsārīśvaramudaiya-Nayanar, might be enjoyed as karanamai on payment of 2½ varahaṅ every year.
457	Do. ....	..	Tribhuvanaachakravartin Kōgerinmai-kondan.	14th year and 120th day.	Do. ..	Order to Chandeesvara of the temple of Arikēsari-Isvaramudaiya-Nayanar, that the said Vira-Pandya Kandiyadevar was to enjoy the karanamai and the temple to receive (some money) for the Vriścika-festival.
458	Do. ....	..	.....	..	Do. ..	The assembly of Rajaraja-chaturvedimangalam issued the olai regarding the same transaction herein specifying that the karanamai was to be enjoyed by Vira-Pandyadeva and the kadamai by the temple.
459	Do. ....	Pandya ..	Maṇavarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take every country.'	14th year	Do. ..	Registers that in this year the assembly registered as tax-free a piece of land of specified extent (¼ mā + kani + ⅓ mā + kani + magani + mundirigai) purchased by Vira-Pandya Kandiyadeva as a devadana for the temple, from the residents of that village.
460	Do. ....	Do. ..	Maṇavarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to....'	26th year, Mithuna, su. di., ashtami, Friday, Hasta	Do. ..	Sale of land as karanamai by a certain Dombarai Srttanganathan of Seravanmahadevi-chaturvedimangalam to the temple of Arikēsari-Isvaramudaiya-Nayanar of Arikēsarinallur, on receiving 55 varahane from Tirunelveli Alagapperumal ..... alias Vira-Pandya Kandiyadeva. The assembly of Seravanmahadevi-chaturvedimangalam ordered the temple authorities to fix the boundary stones.
461	Do. ....	..	Tribhuvanaachakravartin Kōgerinmai-kondan.	42 + 1st year ..	Do. ..	Gift of two mā of land for the maintenance of the gardeners in the flower-garden founded by himself and for providing offerings to the god during festivals when he proceeded to the flower-garden. The document is signed by Pallavarayan. It was ordered that these two mā of land being given away as tax-free devadana might be excluded from the vari-register.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same wall .. .. .	Pāṇḍya ..	Māṇavarman alias Tribhuvanaśakra-vartin Sundara-Pāṇḍyadeva, 'who was pleased to take all countries.'	12th year, Mīna, 30 tēdi, ba. di. chittati (chatur-thi?), Tuesday, Anūradha.	Tamil (of about the 13th century).	Gift of land by purchase at Nāḍavilkurichehi to a shrine of Suryadeva set up in the temple of Arikeśari-Īśvaramudaiya-Nayanar, by Aḷagapperumal alias Tonḍaimaṇ one of the devavaraputras of that temple.
463	Do. .. .. .	Do. ..	Do. do.	12th year, Vaigāṣī.	Tamil ..	Gift of 4½ mā in the same village by a member of the Agapparivāratṭar residing in the tirumadaiyilaga of this temple for feeding the Mahāśvaras on the festival days of Margali-tirunaḷ. Signed by Vijayaśingadevaṇ, Bātalattara-ṣaṇ and another.
464	Do. .. .. .	Do. ..	Jatavarman alias Tribhuvanaśakra-vartin Kulasekharadeva.	4th year and 50th day.	Do. ..	The mutilated part of the inscription contains portions of the historical introduction <i>உருவம்</i> etc. Registers that 1½ mā of land at Nāḍavilkurichehi the western hamlet of Īṣavarmahadevi-chaturvedimaṅgalaṁ was purchased and given to the temple for feeding the Aṇḍar who came to serve the god at the festival of Vaigāṣī-tirunaḷ. This land was declared tax-free under orders of the king while he was seated on his throne called Munaiyadaraiyaṇ.
465	On the east wall of the same prakara, right of entrance.	Do. ..	Do. do.	16th year ..	Do. ..	Gift of 60 kalam of paddy by the Brahman Sakala-Śivaṇ Saṅkaranarayanaṇ alias Kulasekhara-Bhaṭṭaṇ for feeding 30 tapasvins on the occasion of the Uttirattadi festival (each month). The interest on this paddy was fixed at 3 kurunḍi on each kalam per year. At the bottom of the inscription is a fragment which refers to Selvajñanasambandar, Manabhaṣana-terinda-Kaikkōlar and Minavaṇ-Marayaṇ.
466	In the same place .. .. .	Do. ..	Jatavarman alias Tribhuvanaśakra-vartin Kula[sekharadeva].	..+1st year, Māsi, 19 tēdi, Thursday.	Do. ..	Built in at the beginning. Contains portion of the historical introduction <i>உருவம்</i> etc. Gift of 8 aśochu for a perpetual lamp by a lady. Another gift of 2 aśochu for the goddess Periyanaśochiyār is also recorded.
467	Do. .. .. .	Do. ..	Māṇavarman alias Tribhuvanaśakra-vartin Sundara-Pāṇḍyadeva.	11+1st year, Arpaṣī.	Do. ..	Registers that the trustees of the temple of Arike-Īśvaramudaiyar, Sundarapāṇḍya Apukkar and Abhimānabhaṣana-terinda-Kaikkōlar being together, granted 100 kalam of paddy every year from the devadana lands of the temple, to the temple of Aramvalattīśvaramudaiya-Nayanar established at Kūḷar-Kāḍēri, through Kūṭṭaṇ Selvaṇ alias Selvajñanasambandar of Valvalapāṇḍya-tirumadaṁ.
468	On the same wall, left of entrance ..	Do. ..	Māṇavarman alias Tribhuvanaśakra-vartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōḷa country.'	13th year, Āni..	Do. ..	An agreement granted by the temple Śiva-Brahmaṇas 'of seven shares' to a certain Nakkaṇ Seṇḍalvi alias Virābharaṇa Talaikkōli one of the paḍiyilars of this temple, on her having founded the shrine of Paḷḷi-Naśochiyār and granted 7 aśochu for worship, offerings and lamp-oil of that goddess.



**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	In the same place .. .. .	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	12 + 1st year, Aṇi.	Tamil ..	Begins with the introduction <i>ḡḡḡḡ ḡḡḡḡ</i> etc. Registers that Śōḷaṇ Uḍaiyaṇ alias Nāṇṇattēṇṇāyira-Śrīpādadhōḷi purchased a land at Nāḍuvilkurichohi the western hamlet of Śēravanmadēvi-ohaturvēdimāṅḡalam and assigned the kaḍamai from it to the temple of Arikēśari-śvaramuḍaiya-Nāyaṇār, and stipulated that the balance of produce may be utilised for feeding the Śivayogins and Āṇḍars and for providing offerings to the god on the amāvāsya-days.
470	Do. .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + 1 + 1st year.	Do. ..	Provides that the balance of paddy left after meeting the annual expenses of the temple, was to be granted for offerings, worship, etc., of the goddess set up in the temple of Aramālatti-śvaramuḍaiya-Nāyaṇār, by a certain Gurukulaṛayan of Iḍaikkattūr alias Aḷaḡiya-Pāṇḍyanallār in Kīranūr-nāḍu. The order was addressed to the priests of the temple.
471	Do. .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	12th year ..	Do. ..	Agreement given by the Śiva-Brahmanas to burn a twilight lamp in the temple in the name of a certain Karikkattāṇ who had presented an oil-mill of stone to that temple.
472	On a pillar of the maṇḍapa in front of the same temple.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 1st ,, ..	Do. ..	Begins with the introduction <i>ḡḡḡḡ ḡḡḡḡ</i> etc. The king being seated on his throne called Munaiyadaraiyaṇ in his palace at Madura east of Maḍakkulam, ordered that the managers and the devakanmis of the temple of Arikēśariśvaramuḍaiyaṇ should spend 1,200 kalams of paddy from the accumulated antarāya income of each year, on repairs to the temple.
473	On the gōpura of the same temple ..	....	....	Śaka 1488 Sadhārana, (wrong), [Kollam] 726, Arpaśi, 20 tedi.	Do. ..	Records that a certain Perrappāṇ a Kaikkolaṇ of the temple of Maḡiḡiśvaramuḍaiya-Nāyiṇār at Padmanabhaneri in Pachchāṇṇāṅaraippōkku in Vāṇava-nāḍu, was appointed accountant of the three temples of Arikēśvaramuḍaiya-Nāyiṇār, Aramālutticheharamuḍaiya-Nāyiṇār and Śrīvāsudēva-Vinnagar-Emberumaṇ. Mentions Daḷavāy Rāmappa-nāyaka and his son Perrappa-nāyaka.
474	On the south wall of the central shrine in the Puṣhpavaneśvara temple at Ten-Tribhuvanam.	Pāṇḍya ..	Jaṭavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	17th year ..	Do. ..	Begins with the introduction <i>ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ</i> etc., Gift of 100 sheep for 2 lamps set up by Kīḷavaṇ Appaṇ alias Śrīvallabhpaṇḍikkōṇ a resident and chief of Kōṇkai in Kuḍa-nāḍu to the temple of Ten-Tiruppuvāṇamuḍaiya-Mahadēva in Muḷḷi-nāḍu a district of Pāṇḍi-nāḍu.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the west and south bases of the same shrine.	....	....	Kollam, 661, Masi, 29 tedi.	Tamil ..	Gift of the field called Nachohiyarparru included in Afjar-parru for conducting the service [Vira]karaṇṇ-sandi and the Bharani-festival of three days celebrated each month on the day of Bharani which was the birth-day star of the king, in the temple of Ten-Tirupparvanamudaiya-Nayanar and Tirupparvindaivi-Nachehiyar. The grant was made by the king while he was encamped in the house of Anantanarayana-Bhatta of Senbagarāma-chaturvedimangalam in Tirukkuruṇḍi. Signed by Vēṭṭai-Alagiyaṛ.
476	On a pillar of the verandah of the same shrine.	....	....	...	Do. ..	This is the maṇḍapa constructed in the sacred verandah (tirunaḍaimāḷigai) of the temple, by Nityabharana of Maṇabharanallūr.
477	On the south wall of the central shrine in the Tirukkadukkan-Mūṇṇisvara temple at Pappakudi.	....	....	Kollam, 704, Sittirai, 29 tedi, su. di. shash-thi, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu.	Do. ..	Gift of a tank (and lands) at Pūṣanaiseri alias Kollanḡuḷam in Karuvunallūr-parru, to the temple of Tirukkadukkai-maṇṇumudaiya-Nayanar at Pappakudi in Muḷli-naḍu, by three residents of Palaikkal in Malai-maṇḍalam. The record seems to state that these three had taken up the temple repairs and received as acharya-dakṣhiṇa the said tank and lands; but having quarrelled (?) among themselves they had decided to give them back to the temple.
478	On the east wall of the maṇḍapa in front of the same shrine.	....	...	Śaka 1492, Kollam 745, Āṇi, 30 tedi, ba. di., Tuesday, Svāti, daśami.	Do. ..	Registers that Ariyanayinar-Mudaliyar, Viraraghava-Mudaliyar, and Śrīkaryam Rāmappa-Nāyaka the agents of Viśvanātha-Nāyaka Krishnappa-Nāyaka and Virappa-Nāyaka, who were themselves the agents of the Mahamaṇḍalesvara Rāmaraṇa-Tirumalarāja, appointed a certain Karumugilan Keraḷadityadeva as the hereditary accountant in the temple of Tirumanniḥchuramudaiya-Nayanar at Pappakudi alias Adittavanma-chaturvedimangalam.
479	On the north wall of the kitchen in the same temple.	....	....	171[9] A.D. Viḷambi, Tai, 18 tedi.	Do. ..	In modern characters. Registers that Tāṇḍavammāl the wife of Sundaralingam Pillai of Pappakudi, repaired with the sanction of the temple Committee the kitchen attached to the shrine of Śivakāmi-Amman in the temple of Tirukkadukkai-Mūṇṇisvara and gave land for feeding Brahmanas on the dvadasi-days and conducting daily worship.
480	On a slab set up at the anicut in the same village.	....	....	[Kollam] 839, Avani, 19 tedi, Thursday, trayōḍasi, Pushya.	Do.	Tambiraṇṭōḷa-Pillai Śaṇabharanatha Pillai completed this anicut for the merit of Tirumalaikolunda-Pillai, the agent of Vaḍamalaiyappa-Pillai.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	On a rock called Nambanpārai at <b>Nambantattai</b> a hamlet of the same village.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.	[2]2nd year Ka[ṛkaṭa]ka, [2]2 tēdi, śu. di. obaturdaśi, Saturday, Uttirā, i.e., [Uttara- Phalguni]	Tamil	Registers an order of queen Eṇakkunallapēṇmaḷ alias Ulaga-muḷudumudaiyār to remit taxes on a certain land in the north-eastern hamlet, which was meant for feeding (?) the Māheśvaras on the occasion of the sacred food-offering to god Tondanāyaṇār at Kāpālippārai. The grant was made i.e., to a certain Ulagamuludumudaiya Pichchar. Signed by Koḍumolūrudaiyāṇ.
482	On the same rock .. .. .	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadēva.	4th year ..	Do. ..	An agreement given by a certain Vaḍa-Koṅgaṇ-Paṭṭiśvara-mudaiyāṇ that he would use, for improving the village Sālaikkūḷam (which was the jivita of the military officer Jagadopparkanda of Attāninallūr), the income from that village and that from the balance he would construct a mandapa called Jagadopparkanda-tirumāḷigai in the temple of Ka[ṇ]pīśaramudaiyār.
483	On the north wall of the Agniśvara temple at <b>Valudur</b> .	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Muḍigonḍasōḷapuram.'	15th year and 542nd day.	Do. ..	Begins with the introduction புகழிய நிகழ்ச்சியும் etc. The king being seated on his throne Maḷavarāyaṇ in his palace at Madura east of Maḍakkūḷam in Madurōdaya-valanāḍu, ordered at the request of Maḷavarāyaṇ that some lands be given as tax-free dēvadana with all income to the temple of Tiruvakkīśvaramudaiyār at Valudiyūr, the north-eastern hamlet of Rājaraḷa-chaturvēdimāṅgalaṁ. It was also ordered by Tribhuvanachakravartin Rōṇēriṇmaikondāṇ (i.e. the emperor in good health) in the 15th year and 405th day that the grant may be registered in the books and (a copy of) the order furnished (கீழ்வரி எழுத்திட்ட உச்சரியும் செழ்வியும் புகழ்ச்சியும்). The registry was also made in the same year and the record was engraved evidently on the 542nd day after the 15th year.
484	On the east base of the same temple ..	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadēva.	9th year, Purat-tādi.	Do. ..	Begins with the introduction புகழ்ச்சியும் etc. Gift of land to the temple of Tiruvaṇṇīśuramudaiyār by a Brāhmaṇa resident of Rājaraḷa-chaturvēdimāṅgalaṁ.
485	Do. ..	Do. ..	Do. do.	3 + 1st year, Mēsha, 14 tēdi, ba. di. tray- ōdaśi, 'Thurs- day, Svāti.	Do. ..	Gift of land to Kaṣētrapala-Pillaiyār of the same temple by two Brāhmaṇa residents of Rājaraḷa-chaturvēdimāṅgalaṁ. [Note.—Inscription 485 is written in continuation of No. 484. The engraving was evidently done at some later date and no chronological order was observed.]
486	On the south base of the same temple ..	Do. ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 1st year, Āvāni.	Do. ..	Begins with the introduction நிகழ்ச்சி யுபாசம் etc. Sale of the tanks Saṅkaranēri and Umaināṅgai-ēri with all the connected lands to the temple of Tiruvagṇīśvaramudaiya-Nāyaṇār by the assembly of Rājaraḷa-chaturvēdimāṅgalaṁ.
487	On the same base .. .. .	Do. ..	Jatavarman alias Tribhuvachakravartin Kulasekharadēva.	13 + 13th year, Vaigāśi.	Do. ..	Registers that the Siva-Brāhmaṇas of the temple of Tiruvagṇīśvaramudaiyār at Valudiyūr, received 1 achchu from Selvajñānadēva one of the tapasvins of Vaḍataḷaikāḷam and agreed to burn a twilight lamp in the temple as long as the moon and the sun endure.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the west wall of the same temple ..	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Muḍigonḍaśōlapuram.'	15 + 1st year..	Tamil ..	Begins with the introduction <i>uḍuḍu</i> etc. Registers that the assembly of Rājārāja-chaturvēdimangalam gave a kaittāḍi document to the temple of Tiru-Agnīśvaramuḍaiyār at Valūdiyūr in obedience to the orders and the kaḍaiyidu of the king by which they conferred on the temple the right of kāraṇmai on some specified lands.
489	On the west wall of the maṇḍapa in front of the same temple.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chōla country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigonḍaśōlapuram.'	17 + 1 + 1st year, Vriśchika, 10 tedi, Monday, Kārttigai.	Do. ..	The Śiva-Brahmanas of the temple received 7½ <i>uḍuḍu</i> deposited by a certain Vijayanman of Valūdiyūr for burning a lamp and agreed to maintain it.
490	On the west and south bases of the central shrine in the Kailāsanatha temple at Vadakku Ariyanayagipuram.	Do. ..	Tribhuvanachakravartin Kōṇṣrinmai-konḍan Kulāśekhara-deva alias Kaṇḍiyadeva.	28th year, Paṅguni.	Do. ..	Registers a gift of land as tax-free <i>dāvādāna</i> , by the king, to Venrumuḍigonḍa-Pāṇḍīśvaramuḍaiya-Nayanar which he had set up at Kulāśekharaṇallūr in Muḷli-nāḍu, for worship and offerings.
491	On the north wall of the central shrine in the Tyāgarājasvāmin temple at Idakal.	....	....	....	Do. ..	In modern characters. Seems to register the lands owned as <i>dāvādāna</i> and <i>śarvamaṇya</i> by the temple of Tiruvambikai-Isuramuḍaiya-Naiyinar at Iḍaikal alias Ten-Tiruvārūr.
492	On the south wall of the same shrine ..	....	....	Kollam 739, Paṅguni, Uttiram.	Tamil verse..	Registers in seven <i>venbā</i> verses that a certain Perumanayan Kalingan celebrated the Paṅguni-Uttiram festival of god Ambikai-Isura at Ten-Tiruvārūr, constructed a car for the occasion and set up a flag-staff.
493	On the same wall .. .. .	....	....	Pramādi, Ādi... śa. di. pañohani.	Tamil ..	Damaged and mutilated. Gift of the three villages Iḍaikal, Puṇakkulam, and Karuṅgulam to the temple of Tiruvambikai-Isuramuḍaiyār at Iḍaikal for the merit of the Maṇḍalēśvara Ramarāja-Viṭṭhala-Isvara-Maharāja.
494	Do. .. .. .	Vijayanagara	Achyutadeva-Mahārāja Sadāśivadeva-Mahārāja.	Śaka [1484], Durmati, Vālgāsi, 5 tedi, ba. di. chaturdaśi, Friday, Mūla.	Do. ..	Gift of land (?) by Kriṣṇappa-Nayaka son of Viśvanātha-Nayaka to the same temple, for worship and repairs.
495	Do. .. .. .	....	....	Kollam 739, Raktakshi, Mārgaḷi, śa. di. dvitīya, Sunday, Amṛitayōga, Uttaraśāḍha.	Do. ..	Gift of land to the same temple by Śinna-Vaśavappa-Nayaka for the merit of Vaśappa-Nayaka, son of Viśvanātha-Nayaka.
496	Do. .. .. .	....	....	Kollam 739 ..	Tamil verse..	Registers that Peruman Kalingan instituted the Paṅguni-Uttiram festival in the temple; see No. 492 above.
497	Do. .. .. .	....	....	Śaka 1475, Kollam 729, Wednesday, Uttara-Phalguni.	Tamil ..	Damaged and mutilated. Gift of land by Kriṣṇappa-Nayaka son of Viśvanātha-Nayaka for worship and repairs in the same temple.



**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On the same wall .. .. .	Vijayanagara	....	Śaka 148[2], Raudri, Kol- lam 736.	Tamil ..	Damaged and mutilated. Gift of land. Mentions king Kṛṣṇarāya and Rāmarajayya.
499	Do. .. .. .	..	....	Śaka 14[75] ..	Do. ..	Do. do. Mentions the Mahamaṇḍalesvara Rāmarāja-Viṭṭhaladeva-Mahā[rāja] and Rāmappa-Nayaka, son of Vāsava-Nayaka.
500	On the base of the maṇḍapa in the same temple.	Later Paṇḍya	Aḷaganperumāḷ-Ativiraṇ alias Śivalade- va-Maharāja.	....	Do. ..	Records that this Kanakaśikhara-maṇḍapa was built by a certain Aṇjeluttu-udaiyavar (i.e., Namaśśivaya?) for the merit of the king.
501	On the gōpura of the same temple ..	..	....	....	Tamil verse..	Registers that Kaliṅga constructed according to rules prescribed in the Āgamas, the big maṇḍapa, gōpura, a jewelled car and the circuit wall, for the temple of Tyāgar at Ten-Ārūr.
502	On the north wall of the central shrine in the Kariyamaṇḍika-Perumāḷ temple in the same village.	Paṇḍya ..	Jaṭavarman alias Tribhuvanaśakra- vartin Kulaśekharadeva.	13th year, 3090th day and 13+8th year.	Tamil ..	Begins with the introduction <i>புலவர்</i> etc. Registers the gift of ½ veli of land at Melkuppaiyākkudi to the shrines of Maṇavala-Āḷvar alias Nilaimai-Āḷagiya-Perumāḷ and Narasimha-Āḷvar, in the temple of Jayatonga-Vinnagar- Āḷvar, at Vadatalaikkalam, the north-eastern hamlet of Rājarāja-śaturvēdimangalam. The king's order to make the gift was executed and the document engraved on stone. The first of the shrines was built by Padiyāni-Bhagavati alias Kaṇḍiyadeva of Tirunelvēli.
503	On the same wall .. .. .	..	Tribhuvanaśakravartin Kōṇṛimel- konḍaṇ.	13+8th year and 13th year and 3375th day.	Do. ..	Ordered that the above document be duly registered and reported.
504	On the south wall of the same shrine ..	..	....	13+8th year ..	Do. ..	Acknowledgement of the royal order referred to above.
505	On the west wall of the same shrine ..	..	....	Do. ..	Do. ..	Refers to the same transaction and records the actual entry in the revenue register (ulvari). The document is signed by two officers of the puravuvāri-tinaikkalam.
506	On the north wall of the maṇḍapa in front of the same shrine.	..	Tribhuvanaśakravartin Kōṇṛimel- konḍaṇ.	3+7th .. ..	Do. ..	Order of the king to register and report upon his gift of seven ma of land with all income, to the shrine of Nilamaiya- agiya-Perumāḷ and his consort in the temple of Jayatonga- Vinnagar-Āḷvar at Vadatalaikkalam, the north-eastern hamlet of Rājarāja-śaturvēdimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Āṭkonḍavilli alias Kaṇḍhiyārāyaṇ.
507	On the same wall .. .. .	Paṇḍya	Jaṭavarman alias Tribhuvanaśakra- vartin Kulaśekharadeva.	3rd year and 2766th day.	Do. ..	Begins with the introduction <i>புலவர்</i> etc. Being seated on his throne Maḷavarāyaṇ in his palace at Tirunelvēli in Kilvēm̄ba-naḍu the king promised in accordance with the request made by Maḷavarāyaṇ, that he would grant 7 ma of land to the temple of Jayatonga-Vinnagar-Āḷvar. The record is left unfinished; see No. 506 above.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On the east wall .. .. .	..	.....	8 + 7th year ..	Tamil ..	Registers the order of the assembly of Rajaraja-chaturvedi-maṅgalam to the temple authorities after receipt of the king's charter its registry and report, handing over the land and asking them to fix the boundary stones marked with chakra.
509	On the same wall .. .. .	Pandya ..	Jatavarman alias Tribhuvanaśhakravartin Kulasekharadeva.	13th year and 1,445th day.	Do. ..	Begins with the introduction <i>உதர்த்த</i> etc. The king being on his throne Maḷavarāyaṇ in his palace at Madura, ordered the issue of a charter exempting from all taxes certain lands purchased by the temple from the assembly of Rajaraja-chaturvedi-maṅgalam commencing, with the 13+3rd year of his reign. Signed by Valudinarāyaṇa-Muvenda-velaṇ and the minister Adityadevaṇ alias Pallavarāyaṇ.
510	On the south wall of the same maṇḍapa ..	..	..	13 + 3rd year ..	Do. ..	This registers the entry in the books (ulvāri) with reference to the above transaction and is signed by many officers.
511	Do. ..	..	..	..	Do. ..	The king's charter, the report thereon, the register-entry, the kadaiyidu of Maḷavarāyaṇ and Kapaḷarāyaṇ being all received through Tirukkudandai Tennan Sōlaidasaṇ, the assembly of Rajaraja-chaturvedi-maṅgalam issued their order to the temple authorities to utilize the income on the said lands for the various services mentioned.
512	Do. ..	..	Tribhuvanaśhakravartin Konērimelkoḍiyan.	..	Do. ..	This is the order issued on the 1,592nd day after the 13th year to register and report upon the exemption communicated in No. 509 above.
513	Do. ..	..	.....	..	Do. ..	Communication from Maḷavarāyaṇ to the temple authorities informing that orders have been passed and received on the above transaction.
514	On the base of the north verandah in the first circuit of the same temple.	Pandya	Jatavarman alias Tribhuvanaśhakravartin Kulasekharadeva.	2nd year, Aṇi ..	Do. ..	Gift of 1 cachhu for burning a twilight lamp in the shrine of Śeṇapati-Ālvār within the temple of Jayatōṅga-Vinnagar-Emberumāṇ of Vaḍatalaikkālam.
515	On the north wall of the maṇḍapa in front of the central shrine in the Siddhaṇḍja-nēśvara temple at Papangulam.	..	.....	..	Do. ..	Unfinished and mutilated. Sale of land to the temple by the residents of Kaṅkūrichehi alias Vikrapandya. . . . The amount paid was 320 kuḷigai-paṇam. Prior to this sale the land was mortgaged to Vikkīrapandiyasōlakōṇar and to Naraśiṅga-paṇṇōar and Mananaṅkakāraṇ.
516	On the east wall of the second prakāra of the Rāmasvamin temple in the same village; right of entrance.	..	.....	Śaka 1562, Kollam 816, Āvani, 31 tedi, ba. di. śakāḍaṣṭi, Wednesday, Purnavasū.	Do. ..	This was constructed by a certain Kṛishṇappayyar for the merit of Vaidyappayyar, Rāmappayyar and Kṛishṇappayyar.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
517	On the same wall ; left of entrance	..	....	Śaka 1562, Kollam 815, Vikrama, Ādi, 23 tedi, Śu. di. Paurṇai, Wednesday, Śravaṇa.	Tamil	This was constructed for the merit of Kṛṣṇappayyar.
518	On a rock at Pacheharkuḷam at Kil-Ambur.	..	....	..	Vatṭeḷuttu (Tamil verse).	Mutilated. Mentions Ravivarman, the king of Vēṇaḍu.
519	On a slab set up near the tank at Pungurichchi, a hamlet of Mel-Ambur.	..	....	Śaka 1560, Kollam 813, Bahudhanya, Vaidi, 15 tedi, Śu. di. daśami, Friday, Hasta.	Tamil	Refers to the gift of certain taxes by the Naṭṭavar of Anbūr, Ālvarkurichchi, Kittiṇapuram, Kadayam and other villages to the temple of Sivasailanāthasvāmin. These were levied on tenants residing in the eastern corner of Anbūr Puvankurichchi alias Pudukkūlam, for the merit of Nāgaia-Viśvanātha-Nayaka-Tirumalai-Nayaka and of Vaidyappayyar, Rāmappayyar and Kṛṣṇappayyar.
520	On the west wall of the mandapa in front of the central shrine in the Sivasailēvara temple at Sivasailam.	..	....	Śaka 1509, Kollam 763, Parvaji, Āvapi, 2 [6] tedi, ba. di. trayōdaśi, [Monday]. Gajakarana, Pushya.	Do.	Registers that Andugondanayinar, the pupil of Umayorupaga-Mudaliyar-paṇḍaram and his party were appointed to the services of māthapatya keeping accounts, tiruvilañchohanai and general supervision in the temple of Sivasailamuḍaiya-Tambirāṇar at Sivasailanāthapuram near Rajatagiri on the bank of the Ghaṭatirtha.
521	On the gopura of the same temple ; left of entrance.	....	....	Kollam 823, Kārttigai, 22 tedi.	Do.	Food to parādēśis was regularly distributed in the time of Rāmappayyan. In the time of Sōkkalinganāyakkarayyan it continued with a break of 5 or 6 days. This defect was rectified by Raghunāthagiri-tapasi on representing it to Sōkkalinganāyakkarayyan and the 12 paḍis of cooked rice to the parādēśis was received.
522	On a rock at Kil-Kadayam	Pāṇḍya	Maṇavarmān alias Tribhuvanachakravarṭin Ravinarapāḷaṇ Vikrama-Pāṇḍyadeva.	3rd year, Purattādi, 19 tedi.	Do.	Having come to Madukurichi in Mulli-naḍu, the king was pleased to make a grant of land at Kadayam alias Vikrama-Pāṇḍyanallūr in Kō-naḍu to maintain the service called Vēṭṭum-Śērarkularayan-śandi and to maintain some servants in the temple of Tirukkūḷalamuḍaiya-Nayinar in Peṇvari-naḍu. The grant, it is stated, took effect from Kollam 592.
523	On the west and south walls of the central shrine in the Kalyāṇi-Amman temple at Mel-Kadayam.	Do.	Jatavarman alias Tribhuvanachakravarṭin Śrivalḷabha.	18th year	Do.	Built in at the bottom. Begins with the introduction <i>Śaṅkaraśaṅkaraśaṅkara</i> etc. Mentions Rājaraja-chaturvēdimāṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On the south wall of the same shrine	Pāṇḍya	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country'.	1 <sup>st</sup> year	Tamil	Built in at the bottom. Registers the sale of the Udayānēri tank with the lands below it, reclaimed and built by a certain Śenapati-Udayān Valavan alias Viraman of Pannanguḍi in Mulli-nāḍu, to the temple of Kaliyuga-Rāmīśvaramudaiyār at Kōṇaḍu-Kadayam alias Vikrama-Pāṇḍyanallār, by the karanavar and the tandirattar of the parikkiragam of that village. It was stipulated that Viraman retained the right of possession (kaṇi) while the temple enjoyed the kaḍamai.
525	On the west and south walls of the maṇḍapa in front of the same shrine.	Do.	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who being pleased to take the Chōla country was pleased to perform the anointment of heroes and victors at Mudigondaśolapuram'.	20 + 1 <sup>st</sup> year, Vaigāṣi.	Do.	The members of the village (ūr) who performed the Śenapati-taṇam and daṇḍanāyakam and the tandirattar who belonged to the parikkiragam of Kōṇaḍu-Kadayam alias Vikrama-Pāṇḍyanallār gave their maintenance (jivita)-lands under Āṇḍarkuḷam to Daśaratha-Rāmīśvaramudaiyār in the temple of Śrī-Kailāsam of that village in order that the worship and offerings to the several gods and goddesses set up by them in that temple may be conducted. In doing this, the temple was required to pay some money to three different mortgagees and to get the release of the lands. The donors agreed to pay iṇjadu and varijjadu on these lands by reserving for themselves 1 kalam of paddy on each mā of wet-land on which crops had been raised.
526	On the north and west walls of the maṇḍapa in front of the central shrine in the Varadarāja-Perumāḷ temple at Vadakku-Karakkurichchi.	Do.	Maṇavarman alias Tribhuvanachakravartin Su[nḍa]ra-Pāṇḍyadeva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Mudigondaśolapuram.'	20 <sup>th</sup> year and 356 <sup>th</sup> day.	Do.	Built in at the beginning and stones out of order. Must have commenced with the introduction <i>யெழுந்தருளியுள்ள</i> etc. Registers the order of the king at the request of Maṇavarayan to make certain lands tax-free in order to provide offerings, etc. in the temple. Mentions Rājaraja-chaturvēdi-maṇḍalam in Mulli-nāḍu.
527	On the west wall of the same maṇḍapa	....	Tribhuvanachakravartin Kōṇērinmai-kondaṇ.	....	Do.	Fragmentary. Mentions Sundara-Pāṇḍya-Vinṇagar-Ālvār.
528	On the same wall	....	....	20 <sup>th</sup> year	Do.	Fragmentary. It is not unlikely that this and the above fragmentary inscription are connected with No. 526, containing as usual the orders of the executive officers and of the assembly.
529	On the east wall of the maṇḍapa in front of the central shrine in the Kulaiśekhara-nātha temple in the same village.	....	Tribhuvanachakravartin Kōṇērinmai-kondaṇ.	..	Do.	Built in at the end and much damaged. Seems to register an order of the king to make certain lands tax-free for the benefit of the temple of Kulaiśekhara-Īśvaramudaiya-Nayanār at Karikurichchi alias Sundara-Pāṇḍyanallār (a hamlet of) Śeramaḍēvi-chaturvēdimāṇḍalam.
530	On the same wall	....	....	Śaka 1477 and Kollam 7	Do.	Built in at the beginning and damaged. Registers a gift of land by Ekāmbara-Mudaiyār, the agent of Krishnappa-Nayaka, for a flower-garden to the temple of Kulaiśekharamudaiya-Nayanār.



B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the south wall of the same mandapa	....		Śaka 1463, Kollam 717, Purattadi, 25 tedi, su. di. pafichami, Saturday, Saubhagya-yōga, Kēttai (Jyeshtha). 3rd year, Ādi	Tamil ..	Gift of land by Śiraikkāvudaiyaṇ (surnamed) Nalla Madurakavi for offerings, lamp-oil, etc. on 'radōsha days in the temple of Kulasekaramadaiya-Nayinār at Karukupichchi alias Sundara-Pandyanallūr the western hamlet of Śeravaṇmadēvi a brahmadēva in Muḷli-nadu.
532	On a rock by the side of the Śasta temple, in the same village.	Pāṇḍya ..	[Jaṭa]varman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.		Do. ..	Damaged. Registers that the Śiva-Brahmanas, Śrī-Rudras, Śrī-Māheśvaras and the military classes (padaikkannavar) attached to the temple of Śasta at Karikupichchi, granted some privileges in the temple to a certain Saivaṇ Pūñchananaṇ alias Vijayadēva.
533	On a slab built into the wall of a private house in the same village.	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya-dē[va].	[1]2th ..	Do. ..	Seriously damaged.
534	On the east wall of the mandapa in front of the central shrine in the Kariyamanikka-Perumāl temple at Pattamadai.	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Kulasekharadēva.	4th year and 1745th day or 4 + 4th year.	Do. ..	Incomplete. Begins with the introduction <del>as follows</del> etc. Registers the assurance that 6 ma of land in Śeravaṇmahādēvi-chaturvēdimangalam might be made tax-free for the daily offerings of Ayirattenma-Vinnagar-Ālvar at Pattamadai the eastern hamlet of Śeravaṇmahādēvi-chaturvēdimangalam in Muḷli-nadu by the king while he was seated on the throne called Maḷavarayan in his palace (?) ( <del>Qardā</del> ) at Solakolantaka-chaturvēdimangalam in Paganūr-kūṛṅgam.
535	On the same wall .. .. .	....	....	4 + 4th year ..	Do. ..	Portions missing. Records the entry in the revenue registers (ulvari) of the grant made in No. 534.
536	Do. .. .. .	....	....	13 + 9th year, Āni., 10 tedi.	Do. ..	Gift of one achchu by a Brahman lady for a twilight lamp.
537	Do. .. .. .	....	....	13 + 7th year, Uttarāyana.	Do. ..	Gift of one achchu for a twilight lamp to the Paramasvāmīn who was pleased to stand in the temple of Āyirattenma-Vinnagar at Pattamadai, by Śrīvallabhaṇ Śrī-Vāsudevaṇ one of the Ārya-bhāṭṭas of the temple.
538	On the north wall of the same mandapa	..	....	13 + 12th year, Sittirai-Vishu.	Do. ..	Similar gift by Sattan Tadan one of the natṭu-Śāliyar, to the same temple.
539	On the same wall .. .. .	Pāṇḍya ..	Maḡavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	13th year	Do. ..	Begins with the introduction <del>as follows</del> etc. Registers that the assembly of Śeravaṇmadēvi-chaturvēdimangalam assigned a portion of a land already in the enjoyment of the temple in lieu of another which they had granted to the temple on the occasion of its foundation, the latter being disputed to have been the gift of another Vishnu temple in the same village called Śrīvallabha-Vinnagar. In consideration of this new transaction and exchange the assembly gave some money to the temple and declared that the land now given was to be a dēvadāna of the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
540	On the south wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year and 291st day.	Tamil ..	Begins with the introduction <i>யதவரமன்</i> etc. Registers the gift of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kalingarayan in his palace (P) at Madura east of Madakkulam, in Madurodaya-valanadu.
541	On the same wall .. .. .	....	..	13 + 12th year, Sittirai-Vishu.	Do. ..	Gift of one achchu for a twilight lamp by one of the Ārya-bhāṭṭas who was a dependant of the temple.
542	On a slab set up in front of the same temple.	....	....		Do. ..	This temple of Ayirattenma-Vinnagar-Emberuman is placed under the protection of Munru-kaiyar. Below the inscription are sculptures of two lamp-stands.
543	On the north wall of the central shrine in the Bilvavananatha temple in the same village.	Pandya ..	Jatavarman [alias*] Tribhuvanachakravartin Kulasekharadeva.	13th year	Do. ..	Registers a sale of land by a Brahmana resident of Alvar-Manabharanamangalam to the temple of Sivalla-Ichchuramudaiyar which had been built by a certain Pemma-Nayan alias Iruṅḡolan, a native of Pattamadai the eastern hamlet of Seravanmahadevi-chaturvedimangalam in Mulli-nadu.
544	On the same wall .. .. .	Do. ..	Kulasekharadeva .. .. .	13 + 8th year ..	Do. ..	Gift of 8 anai-achchu by Ganapati Sadaian alias Jayapalan, a Śāliya resident of Puṣankudi alias Varagunappadi-nagara in Parṭṭasa-nadu, for a perpetual lamp to the temple of Sivallava-Iśvaramudaiyar at Pattanmadai alias Seyapadai-nallūr, the eastern hamlet of Seravanmahadevi-chaturvedimangalam in Mulli-nadu.
545	Do. .. .. .	....	...		Do. ..	Fragment. Records the gift of one achchu for a lamp.
546	On the west wall of the same shrine ..	....	...	13 + 1st year ..	Do. ..	This is the ulvari entry of the gift of land made tax-free by royal order for the daily offerings of the god and goddess in the temple of Sivalla-Ichchuramudaiyar consecrated by Pamma-Nayan alias Iruṅḡolan at Pattanmadai.
547	On the same wall .. .. .	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + [1]st year	Do. ..	Gift of money for worship to the temple of Sivallavichehuvaramudaiya-Nayanar by Vikramasingadevan, a native of Tiruvindalur in Milalai-kurram.
548	Do. .. .. .	Do. ..	[Kula]sekharadeva .. .. .	13 + 1 + 1st year, Aḍi.	Do. ..	Gift of 8 achchu by a lady resident of Solakulantaka-chaturvedimangalam, for providing offerings to the image of Pillaiyar set up by her in the temple. Another gift made by her sister is recorded in the same inscription.
549	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Kōnerinmēl-kondan.	13 + 1st year ..	Do. ..	Registers that at the request of Maḷavarayan the king issued an order to make rent-free a gift of land for daily offerings to the god and goddess in the temple of Sivallava-Iśvaramudaiyar at Pattanmadai, which was set up by a certain Pemmān-Nayakanar Iruṅḡolan; see No. 546 above.

B.—Stone inscriptions copied in 1916— *cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall .. .. .	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and 148th day.	Tamil	Incomplete. Begins with the introduction பூதே மெத்த etc. The king from his throne called Malavarayan in his palace at Madura east of Madakkulam, gave at the request of Malavarayan his assurance that the land, granted as karānmai by the assembly of Śravanmahadevi-chaturvedimaṅgalam for the daily worship in the temple of Śrivali-Ichchuramudaiyar at Pattamadai, would be made tax-free; connected with Nos. 546 and 549.
551	Do. .. .. .	Do. ..	Do. do.	9 + 3rd year, Mēsha, 4, śu. di. dvadaśi, Monday, Rōhini.	Do.	Begins with the same introduction. Gift of land by the big assembly of Śravanmahadevi-chaturvedimaṅgalam for the daily offerings in the temple of Śrivali-Iṣvaramudaiya-Paramasvamin and in the shrine of Ayirattam-tirupalliyarai-Nachchiyar at Pattamadai.
552	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	3[3]rd year, Vṛśchika, 2[7], śu. di. ekādaśi, Wednesday, Aśvini.	Do. ..	Damaged. Gift of 4 nechu for a lamp to the temple of Śrivali-Iṣvaramudaiya-Nayanar by one of the merchants of Ulagayyavandapandyanallur. The Śiva-Brahmanas of the temple agreed to maintain the lamp from the accruing interest.
553	On the same wall .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chōla country.'	1[1] + 1st year	Do. ..	Unfinished and damaged.
554	Do. .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin .. .. .	....	Do. ..	Built in at the end and damaged. Seems to record a gift of money for a lamp. Signed by Śrivali-Brahmadharayan.
555	On the north wall of the same maṇḍapa	Do. ..	Kulasekhara .. .. .	....	Do. ..	Fragmentary. Contains portions of the introduction of Jatavarman Kulasekhara I which begins with the words பூதே மெத்த etc.
556	On the west wall of the same maṇḍapa ..	Do. ..	Sundara-Pandya .. .. .	....	Do. ..	Damaged. Gift of land as a santanachchamam to a Śiva-Brahmana of the temple of Śrivali-Iṣvaramudaiya-Nayanar at Pattamadai for the services he rendered to the temple by securing through Virarajendrasōla-Valluvanadāvan, some royal grants from king Sundara-Pandya, for conducting festivals in the temple. The santanachchamam was granted by the Sri-Rudras and the Mahēśvaras of the temple.
557	On the same wall .. .. .	Do. ..	Jatavarman alias Tribhuvanachakravartin Viru-Pandyadeva.	3rd Margāṣi. year,	Do. ..	Damaged. Registers that the Sri-Rudras, Sri-Mahēśvaras and the Dēvakannis of the temple of Śrivali-Iṣvaramudaiyar at Pattamadai granted 1 ma of land and certain privileges in the temple to the temple, dancing girl Uyyavandaḷ Alapiya-śōdi alias Virasekharanaṅgai, for enacting the drama on some festival days.
558	Do. .. .. .	Do. ..	Maṇavarman alias Tribhuvanachakravartin [Kōnerinmai]kondan Kulasekharadeva.	9th year, .... Saturday, Viśākha.	Do. ..	Built in at the end and bottom. Seems to record a gift of land.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the south wall of the same maṇḍapa ..	....	Tribhuvanachakravartin Kōṇērinmel-koṇḍaṇ.	11 + 1 + 1st year	Tamil ..	Registers the royal order issued at the request of Maḷavarāyaṇ to grant some land at Śeyapaḍainallār and Deśimānikkanallār with all income as tax-free dēvadana, to the temple of Sivaliśuramṇḍaiyar, to register the same in the ulvari and to report. The income was for the purpose of providing offerings and maintaining the festival of Paṅguni-Uttaram, his birth-day asterism, instituted in that temple by Virarajendraśōḷa-Valluvanadaḷvar; compare No. 556. The actual order was issued on the 1019th day after the 11th year.
560	On the same wall .. .. .	Pāṇḍya ..	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	Do.	Do. ..	Begins with the introduction [முனி]பரமுனி, etc. 'The king being seated on the throne called Maḷavarāyaṇ in his palace at Madurai east of Madakkulaṁ is stated to have promised the gift of the lands mentioned in 559 above. The festival Paṅguni-Uttiram instituted to celebrate the birth-day star Uttiram of Virarajendra-Valluvanadaḷvar and the land given at the two villages formed part of the maintenance of the paḍayilar of those villages.
561	Do. .. .. .	....	....	Do.	Do. ..	Registers the entry in ulvari of the grant of land made by Irāṅgaṇ Vikkiranman alias Virarajendraśōḷa Valluvanadaḷvan of Kāritṭurai in Malai-maṇḍalam.
562	Do. .. .. .	Pāṇḍya ..	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11th year ..	Do.	Gift of 1 aochu for a lamp by a private individual. Quotes the 6th year of Periyanaṇṇar Kulasekharadeva.
563	On a flat slab set up in the prakara of the same temple.	....	....	....	Do. ..	This sacred flower-slab is the gift of Sūryadevaṇ Ambalavar alias Kulasekhara-Muvēndaveḷar.
564	On the north wall of the central shrine, in the Veṅkaṭāchalapati temple at Kari-sundamangalam.	....	...	Kollam 577, Avani, 10 tedi, śu. di. Friday, daśami, Śravaṇa.	Do. ..	Registers the consecration of certain persons, men and women, as servants in the temple of Ten-Tiruveṅgaḍa-Viṇṇagar-Emberumaṇ in Ten-Tiruveṅgaḍam alias Amaraḍajapuri-chaturvēdimangalam in Molli-naḍu. These had also to do service in the maṭha (attached to the temple) under orders of the assistant manager (śrikāryasi-shyaṇ).
565	On the same wall .. .. .	....	....	....	Do. ..	Incomplete. Records the appointment of a certain Ten-Tiruveṅgaḍamanikkam as the musician of the temple, stipulating that herself and her two brothers should be the hereditary servants of the temple.
566	On the west wall of the same shrine ..	....	....	Kollam 574, Meśha, [1] tedi, ba. di. pañchami, Thursday, Mūla.	Do. ..	Unfinished. Refers to the repairs and reconsecration of the temple of Ten-Tiruveṅgaḍa-Viṇṇagar-Emberumaṇ at Bhavanāśini-tirtha on the southern bank of the big river Tan-Porundam (i.e. Tāmbra-parai), worshipped (in early times) by the sage Rōmaśa-maharshi. The lands belonging to the temple were placed in the hands of a certain Mukandananda-Śripāda and the chief Martāṇḍa-Adigaḷ of Jayasiṅha-naḍu, for being managed and used for the temple and the maṭha. Refers also to three women-servants to do service in the temple and in the maṭha.



**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the south wall of the same shrine ..	....	....	Śaka Nārīlōka (i.e., 1320), Mithuna.	Grantha ..	Registers the repairs and the reconsecration of the temple of Venkātāpati by the yati Mukundāranda.
568	On the same wall .. .. .	Pāndya	Kulaśekhara-dēva, 'who was pleased to take all countries.'	2[9]th year ..	Grantha and Tamil	Records that the Vimāna (central shrine) was repaired by the Lata, Pittāsi-Rahuttar son of Kalīsa-Rahuttar. The Sanskrit portion says that in the 30th year of Kulaśekhara the temple of Venkātēśānman on the bank of the Maṁkṭika-vahini (i.e., the Tāmraparṇī) was rebuilt.
569	Do. . . . .	....	....	Kollam 593, Tai, 3 tedi, ba. di. śhaṣṭhi, Wed: esday, Hasta.	Tamil ..	Registers that seven persons, both men and women, were appointed for hereditary service under the orders of śrikārya-śiṣya in the temple and in the maṭha of Teṇ-Tiruvenṇāḍa-Vinnagar-Emberumān in Teṇ-Tiruvenṇāḍam alias Amaraṇajapuri-chaturvēdimāṅgalam in Muḷli-nāḍu.
570	On the east wall of the maṇḍapa in front of the same shrine.	Pāndya	Maṇavarman alias Tribhuvanaśakravartin Sundara-Pāndya-dēva, 'who was pleased to distribute the Chōḷa country.'	14th tedi, śu. di. . . . Rōhini.	Do. ..	Incomplete fragment.
571	On the west wall of the same maṇḍapa ..	Do.	Jatavarman alias Tribhuvanaśakravartin Kulaśekhara-dēva.	9 + 3rd year, Makara, 5 tedi, śu. di. tṛtīya, Monday, Uttirattadi.	Tamil (of the cen- tury).	Gift of 3 aṇai-accheḥu by a merchant residing in the street called Ulaguyyavanda-Pāndya-perunderu, in Kalīśayamaṅgalam for providing the kitchen requisites in the temple at Teṇ-Tiruvenṇāḍam the eastern hamlet of Śeravaṇmahādēvi-chaturvēdimāṅgalam in Muḷli-nāḍu.
572	On the south wall of the same maṇḍapa ..	Do	Maṇavarman alias Tribhuvanaśakravartin Sundara-Pāndya-dēva.	11 + 1 + 1st year, Simha, 15 tedi, . . . di. chaturdaśi, Friday, Dhanishṭha.	Tamil ..	Fragment. Mentions the temple of Teṇ-Tiruvenṇāḍam in Kalīśayamaṅgalam.
573	On a side of the verandah to the right of entrance into the prakāra of the same temple.	....	....	Śaka 1467, Viśvāvasu, Āṣāḍha, ba di., 10, Friday.	Telugu ..	Built in at the end. Mentions the sons of the Mahamāṇḍa-lēśvara Rāmarāja-Timmarāja, viz., Tiruma[la]dēva-Maharāja, Viṭhālēśvara-dēva-Maharāja, China-Timmayadēva-Maharāja, Pāpa-Tim[mayadēva-Maharāja]. Records that a certain Nārāyaṇapa son of Chikarasu visited the temple of Tiruvenṇāḍa at [Karucheri]maṅgalam, set up a shrine of Lakṣmī-Nārāyaṇa in that temple for the merit of his wife and his master Rāmarāja-Timmarāja and provided for offerings.
574	In the same place ; left of entrance ..	....	....	Śaka 1[46]7, Kollam 720.	Tamil ..	Built in and damaged. Mentions the Mahamāṇḍalēśvara Rāmarāja-Viṭhālēśvara [dēva] Timmaya [rāja], and records a gift of land for daily offerings to the temple of Teṇ-Tiruvenṇāḍanātha.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On a slab built at the entrance into the same temple.	..	....	Viśvavasu, Sravana, [su.] 10, Kollam 720, Adi 20.	Tamil and Telugu.	Refers to the worship of Tiruveṅṇaṇātha at Kulāśekhara-maṅḡalam by Chikkaṇayyar Nāraṇappan. The Telugu portion calls the same person Nāraṇappa son of Chikarasa and states that he visited the temple of Tiruveṅṇaṇātha as the trustee (stānapati) appointed by Yera-Timmaraju.
576	On the east wall of the prakāra of the same temple.	..	....	Kollam 588, Makara, 10 tedi, su. di. tritīyā, Thursday, Śatabhi-haj.	Tamil ..	Incomplete Registers that Mukundaṇanda-Śrīpada, a teacher in the line of Paramahansa Parivrajakaṇḍhara Dēvendrapuri, appointed one of his capable pupils to manage the business connected with the temple of Ten-Tiruveṅṇaṇāṇḍaiya-Nāyaṇār and his own maṭha. The circumstances under which the new appointment was made are given in full detail and suggest that the recommendations of a sabha superseded the choice of an individual.
577	On the same wall .. .. .	..	....	Kollam 720, Sittirai, 21 tedi, ba. di. sapṭami, Friday, Sūlayōga, Gajakarana, Pushya.	Tamil and Telugu.	Registers that a certain Appai-Ayyaṅgar came to Ten-Tiruveṅṇaṇāṇḍam alias Amaraṇāja-chaturvēdimaṅḡalam as the stānapati of the temple on behalf of king Eran-Timmaraja, planted the dhvajastambha, (covered it with) copper, presented the garuḍa-vehicle, set up the image of 11 Ālvārs and gave a silver vessel. A Telugu inscription of three lines below supplies the date Viśvavasu, Āṣāḍha ba. di. 12 and refers to the same facts.
578	Do. .. .. .	..	....	Kollam 522, Paṅguni, 11 tedi.	Tamil ..	Gift of two washermen to the same temple.
579	Do. .. .. .	..	....	Kollam 6[8]5, Kārttigai, 27 tedi, su. di. [tra]yodasī, Sunday, Rohini.	Do. ..	Gift of paddy for providing offerings on special festival days in the month of Kārttigai in the temple of Ten-Tiruveṅṇaṇāṇḍaiya-Nāyaṇār in Ten-Tiruveṅṇaṇāṇḍam alias Amaraṇāpuri-chaturvēdimaṅḡalam, a brahmadeya in Mulli-nadu, in the presence of Śrī-Saṅkarananda-Śrīpada of the maṭha and the temple servants.
580	Do. .. .. .	..	....	Kollam 574, Mina 21, su. di. daśami, [Monday], Pushya.	Do.	Fragmentary. Mentions the reconsecration of the temple of Ten-Tiruveṅṇaṇāṇḍam on the south bank of the river Taṇṇor-undappārāṇi (i.e., Tamraparni).
581	Do. .. .. .	..	....	Kollam 747, Ani, 1[9] tedi, ba. di. dvitīyā, .. day, Sūbhayōga, Simha-karana, Pārvaśaḍha.	Do. ..	Gift of paddy for conducting worship on the days of Saṁkranti in the temple of Ten-Tiruveṅṇaṇāṇḍaiya-Nāyaṇār, by a resident of Kulāśekhara-maṅḡalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
582	On the same wall .. .. .	..	....	Kollam [6]59, Masi, 6u. di. daśami, Friday, Mṛigaśīrsha.	Tamil	Built in at the end. Gift of money by a native of Malai-maṇḍalam for providing offerings in the temple of Teṇ-Tiruveṇ-gadamudaiya-Nayanar.
583	Do. .. .. .	..	....	Śaka Māsa-lōka (i.e. 1375), Kollam 629, Vṛiśchika, 9 tēdi, 6u. di. 7. Wednesday, Śravana.	Tamil and Grantha.	Registers that the saint Mukundaṇanda-Puri the pupil of Paramahansa Parivrajakacharya Amaraṇajapuri-Sripada was pleased to declare that all the property of the maṭha be amalgamated with that of the temple and that these together with the jewels of gold and silver, vessels, coins, utensils, valuable cloths etc., of the maṭha be in the enjoyment of the temple. Some stipulations were also made for the auditing of accounts and providing maintenance for the śiṣhyas of the maṭha.
584	Do. .. .. .	....	....	Śaka 1468, Kollam 722, Parabhava, Margali, 8 tēdi, 6u. di. paurṇami (fullmoon), Monday, Śobhana-yōga, Rōhini.	Tamil	Singarayyan son of Ayalar-Tata-Appaiyyaṅgar, the sthānāpathi of the temple under the Mahamaṇḍalēsvara Rāmaraja Chinna-Timmayadeva-Maharaja visited the temple and gave to Teṇ-Tiruveṇ-gadamudaiya-Nayanar some lands of his own at Mullippallam Mallasamudram alias Virakera-cha-turvēdimāṅgalam the western hamlet of Śivalayaṇmaṅgalam in Kilvēmba-naḍu and the taxes of Kalisekharamaṅgalam which he had obtained as a gift from Rānavarmattiravaḍi-paṇḍaram of Jayasimha-naḍu. The taxes are all enumerated.
585	On the north wall of the same prakāra ..	....	....	Kollam [609] Āvaṇi, 18 tēdi, 6u. di. pañchami, Monday, Pushya.	Do.	Registers the assignment of certain persons, men and women, as temple servants.
586	On the north wall of the central shrine in the Sundarēsvara temple in the same village.	Pāṇḍya ..	Jatāvarman alias Tribhuvanachakra-vartin Vira-Pāṇḍyadeva.	9th year, Sittirai.	Do.	Gift of 2 achēbu by a merchant residing at Kōttaru in Malai-maṇḍalam, for maintaining a lamp near the images of the goddess and of Vinayaka set up by himself in the temple of Kāṇa-Iniya-Pāṇḍiśvaramudaiya-Nayanar in Kaliseyamaṅgalam the eastern hamlet of Śeravaṇmahādevi-cha-turvēdi-maṅgalam.
587	On the same wall .. .. .	Do. ..	Māgarvarman alias Tribhuvanachakra-vartin Kulasekharadeva.	3rd year ..	Do.	Unfinished. Seems to register a gift of land to the image of Kēṣetrupala-Pillaiyar in the temple of Kāṇaviṇiya-Pāṇḍiśvaramudaiya-Nayanar at Kaliseyamaṅgalam set up by a certain Immēytaruvāṇ-Nambi alias Virasōla-Muvendavēlaṇ of Milaṭṭu near Kaliseyamaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
588	On the west wall of the same shrine ..	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyaadeva, 'who was pleased to take the Chola country, Iam (Ceylon) and the crown and the crowned head of Śavagan.'	10th year	Tamil ..	Gift of paddy from the fields of kudimakkal, in pura-parru, vettaikkara-parru, Brahmana-parru, padai-parru and naraṅgal of the village, by the members of the ur (assembly) of this village for repairs (tiruppani) to the temple of Kana-viniya-Pandi-Isaramudaiya-Nayanar at Kalijaya-maṅgalam in Mulli-naḍu.
589	On the south wall of the same shrine ..	Do. ..	Maṇavarman alias Tribhuvanaachakravartin Kulasekhara.	3rd year, Avani.	Do. ..	Built in in the middle and unfinished. Gift of land for offerings to the image of Vighna-Vinayaka-Pillaiyar in the temple at Kaliseṁaṅgalam by the big assembly of Śaravaṇamahadevi-chaturvedimaṅgalam.
590	On the same wall .. .. .	Do. ..	Do. do.	Do.	Do. ..	Unfinished. Refers to the same gift and states that the image of Vighna-Vinayaka-Pillaiyar was set up in the temple of Kana-viniya-Pandi-Isaramudaiya-Nayanar by a certain Udaiyaṇḍal one of the servants of Agapparivaram.
591	On the east wall of the maṇḍapa in front of the same shrine.	....	....	Kollam [9]90, Sittirai, 15 tedi.	Do. ..	In modern characters. Gift of 64 cents of land in the village of Kariśūḍamaṅgalam and Keśavaśamudram by Śūrya-mūrtiya-Pillai son of Sitarama-Pillai of the latter village, for midnight worship in the shrine of Kanakasabhapati.
592	On the same wall .. .. .	....	....	[Śaka] 1609, [Krōdhana], Māsi, 10 tedi, Mina-lagna.	Do. ..	Much damaged. Refers to the celebration of the ceremonies of karshaṇa, kumbhābhiṣeka and bijapratistha.
593	On the north wall of the Sundara-Nāyaki-Amman shrine in the same temple.	Pandya	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandya	1 1/4 th year, Sittirai.	Do. ..	Damaged. Registers that the villagers of Kaliseyamāṅgalam assembled as ur and agreed to give 9 [kalam] on each mā of harvested land in lieu of the taxes (irai) ordered to be remitted by the king in favour of the temple.
594	On the east wall of the maṇḍapa in front of the same shrine.	.. .	...	[Kollam] 617, Sittirai, 16.	Do. ..	Gift of land for worship and offerings to the temple of Kana-viniya-Pandicheburamudaiya-Nayanar in Kalisekara-maṅgalam the eastern hamlet of Śaravaṇamahadevi-chaturvedimaṅgalam. Mentions the asterism Bharani in the month of Sittirai, on which the donor was born. Signed by Mattandaṇḍa-Sivindiramudaiyan.
595	On the north wall of the same maṇḍapa ..	....	...	Kollam 615, Raudri, Chaitra, su. di. 15. Svati. Sunday, Rishabha.	Kanarese ..	Damaged. Registers that a certain person the son of Saṇāsi Virappa built a shrine for Aḷagila-Jiya (?) in the temple of Kapa-Pandēśvara, repaired the śikhara and other parts of the temple, secured for it 3 mā of land at Charamahadevi with the permission of (king) Udayamārtanda-Sirāpapura (Sri-Rāma-varman?), gave a perpetual lamp and servants and arranged for worship.



B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	On the west wall of the central shrine in the Ādityavaruṇēśvara temple at Melachchevval.	Pandya	Māraṇman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to take the Chōla country.'	5 + 1st year	Tamil	Begins with the introduction முருகன் திருவடையார் etc. Damaged. Stones missing at the end. Records that at the request of Srikailasamudaiyār, a native of Tirunelveli in Kūlvembai-nadu, the king made a rent-free gift of land in Dēyamānikkanallūr in Muḷli-nadu for the daily offerings and worship in the temple of Maḍurai-udaiya-Īśvara-mudaiyār built by him at that village.
597	On the south wall of the same shrine ..	....	....	....	Do.	Built in at the end. Seems to record the gift of kaḍamai on an oil-mill, for maintaining a lamp in the shrine of the goddess in the temple at Dēyamānikkanallūr in Muḷli-nadu.
598	On the south wall of the maṇḍapa in front of the same shrine.	Vijaya-nagara.	Mahāmaṇḍalēśvara Rāmarāja-Viṭṭhala-dēva-Mahārāja Chinna-Timmaya-dēva-Mahārāja.	Sātharapa, Avani, 11 tēdi, and [Kollam] 726	Do.	Gift of land for conducting offerings and worship on the two festivals in the months of Sittirai and Avani in the temple of Ādittavanmicchuramudaiya-Nayinār at Seval alias Virakeralanallūr a brahmadēya in Muḷli-nadu, by Murti-Nāyaka, an agent of Rāmappa-Nāyaka and Kadaikkūṭṭu-Sēvagapperumal, (on behalf) of the king.
599	On the same wall .. .. .	Do.	Virapratapa Sadasivadēva-Mahārāja ..	Śaka 1472, Sātharapa, Kanya, 80. di. dvādasi, Monday, Śatabhishaj.	Do.	Gift of a devādāna hold (paṭṭayam) of land in Deśi, Seval and other places in lieu of an annual income of paddy to the temple of Ādityavanmicchuramudaiya-Nayinār at Seval alias Virakeralanallūr in Muḷli-nadu, by Viśvanātha-Nāyaka, the agent of the Mahāmaṇḍalēśvara Rāmarāja Viṭṭhalayadeva-Mahārāja, for the merit of the latter.
600	On the wall of the west verandah in the first prakāra of the same temple.	..	....	Kollam [6]90, Purattadi, 27 tēdi.	Do.	Built in by a cross wall at the beginning. Gift of land in Tiyaḡapaṇḡavanēri-paṇṇu near Seval for conducting special offerings and worship on Sittirai-Puradam and Bharani festivals in the temple of [Ādi]tyavanmicchuramudaiya-Nayinār. Gives minute details of land extent in symbols.
601	On the same wall .. .. .	..	....	[Kollam ?] 690	Do.	Partly built in at the beginning and incomplete. Gift of land in Kōḍanūr and other villages for conducting worship to the god on the Svāti day in the month of Ādi and on Śivarātri, and the worship of the goddess, Tirunila-Sundari-Nācchiyar, in the temple on the Tiruvādirai day in the month of Mārgaṣi.
602	On the wall of the south verandah in the same prakāra.	..	....	Kollam 691, Purattadi, 2 tēdi Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōḍasi, Monday, Pūr-vāshaḍha.	Do.	Records the reconsecration of the temple of Udaiyavar at Seval alias Kaṇaviniya-Pandya-chaturvēdimāṅgalam, on its being deserted during the occupation of the Muhammadans for some time, by Muṭṭaḡachai Kaḍan Kēralan of Muḍiyūr-Illar in Kurakkēni-Kollam. He is stated to have renamed the village as Virakeralanallūr, to have started the repairs in Kollam [6*]62 and to have constructed the whole temple from upāna to stūpi, to have founded a shrine for the goddess commencing with the karṣhāna ceremony and to have built the other portions such as the mahā-maṇḍapa, sōpaṇa etc. He also appointed temple accountants, servants etc., with certain privileges and provided for the daily worship and festivities in the temple, by grants of lands.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
603	On the same wall .. .. .	..	....	Śaka 1428, Kollam 682, Tāi, 15 tēdi, ba. di trayō- dāsi, Monday Pūrvashadha.	Tamil ..	Registers the appointment of Kēraḷaṇ Martāṇḍaṇ the first kuḍi among the Kaikkōlas, as the accountant in the temple of Ādityavarmaśvaramudaiya-Nāyinaṛ at Seval alias Viraśrāṇanallūr, with all its privileges by Kaṇḍaṇ-Kēraḷaṇ mentioned in No. 602 above.
604	Do. .. .. .	..	....	Śaka 1432, Kollam 686, Māsi, 20 tēdi, ba. di. tritiya, Sat- urday, Haṣṭa.	Do. ..	Repeats the facts mentioned in No. 602 and registers the appointment of Sattakuṭṭi the daughter of Eṇṇāchohiyar, a dancing girl of Vira-Pāṇḍiobohuvaramudaiya-Nāyinaṛ at Kaṭṭanamāṅgalaṁ in Amudaguṇa-vaṇaṇaḍu, and her party, to the first kuḍi prescribing certain duties and specifying the emoluments.
605	Do. .. .. .	..	....	Śaka 1432, Kollam 686, Māsi, 20 tēdi, ba. di. tritiya, Saturday, Haṣṭa.	Do. ..	Do. Registers the appointment of a daughter of Śattakuṭṭi and others as the second kuḍi in the same temple.
606	Do. .. .. .	..	....	Kollam 690, Māsi, 20 tēdi, su. di. tritiya, Thursday, Siddha-yōga, Uttara-Bha- drapada.	Do. ..	Registers the order of the temple, that the first kuḍi Ayyana-yinaḷ should receive 4 nāli of cooked rice each day. Also registers the order of the king to assign 4 nāli of cooked rice daily to a certain Kēraḷaṇ Martāṇḍaṇ from the offerings made to the god Ādittavarmaśvaramudaiya-Nāyinaṛ at Seval at the service called Vira-Pāṇḍyaṇ-ṣandi.
607	On a slab set up in the east verandah of the same prakāra.	..	....	..	Do	This sacred flower-slab is the gift of Śāni-Periyaṇ alias Munaiyadaraiyattattāṇ, a [gold]-smith of this village.
608	On a pillar at the entrance into the same prakāra.	..	....	Kollam 754, Āni 27, bright half, Thurs- day, Pushya.	Tamil verse.	Records that Kayilayaṇ Martāṇḍaṇ, son of Maṅgai-Anantaṇ, had a mahā-tōraṇa lamp cast and set it up in the sannadi-maṇḍapa of the temple of Ādi'tavannaḷ.
609	On the north wall of the kitchen in the Navanīta-Kṛishṇa temple in the same village.	Vijayanagara.	Vira-pratapa Sadāśiva-deva-Maharaya ..	Śaka 147[2], Sadharaṇa, Kanya, su. di. dāśami, Friday, Ut- tarāshadhā.	Tamil	Records the remission of certain taxes due to the king on lends in 'liyāgaṇaṇjavanēri and other villages belonging to the temple of Sri-Kṛishṇa on the east side of Seval alias Virakēraḷa-chaturvēdimāṅgalaṁ in Muḷli-naḍu, for offering cakes daily to the god, by Uddandaṇ an agent of Viśva-rātha-Nāyaka, for the merit of the latter.
610	On a pillar set up behind the central shrine in the Prapavēśvarasvamin temple at Omanallūr.	..	....	Vāja, Kartti- gai, [2]7.	Do. ..	Modern. Records a sarvaṁya gift of two tanks to the temple of Pirapavēśvarasvami.
611	On two pieces of stone preserved in the Śokkanāthasvamin temple at Desamanikkam.	..	....	[Kollam] 818, Vaiḡasi, 10 tēdi.	Do. ..	Records a gift of land for conducting the Viḷapṭōsi in the temple of Śokkanāthasvamin at Desamanikkanaḷlūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
612	On the north wall of the central shrine in the Ammanāthasvāmin temple at Ser-madevi.	Chōla-Pāṇḍya.	Jatavarman alias Sundara-Chōla-Pāṇḍyadeva.	13th year	Tamil	Sale of land by the big assembly of Nigarili ṣōla-chaturvēdimangalam to the temple of Śrikailāsam-Uḍaiyar of this village.
613	On the same wall .. .. .	Do.	Maṇavarman alias Uḍaiyar śri-Parakrama-Chōla-Pāṇḍyadeva.	4th „	Do.	Damaged. Gift of money by a certain Yōgadēva and (his wife) Somadevi of Kāśmī[ra]dēśa for maintaining a lamp in the temple of Kailāyamudaiyar at Nigariliṣōla-chaturvēdimangalam a brahmadēya in Mulli-nādu a sub-division of Uttamaṣōla-valanādu in Rajarāja-Pāṇḍinādu.
614	Do. .. .. .	Chōla	Parakeśarivarman alias Rajendra-Chōladeva.	6th „	Vatṭuttu	Begins with the introduction <i>ṣṇḍalavar</i> etc. Gift of the right of hereditary karanmai over a devadāna tank to the merchant Mannerkaḍan alias Tirunilakanda-setti, of Nāgarām Rajendraṣōlapuram, by the assembly of Nāgariliṣōla-chaturvēdimangalam a brahmadēya of Mulli-nādu in Rajarāja-maṇḍalam. The merchant was required to pay 2 kaṣu to the temple of Kailāyamudaiyar as ulavukaṣu on each veli of land.
615	Do. .. .. .	Chōla-Pāṇḍya.	[Jat]avarman alias Uḍaiyar śri-Sundara-Chōla-Pāṇḍyadeva.	1[0]th „	Tamil	Incomplete and stones missing. Mentions the temple of Ṣōlendraṣinga-Ivaramudaiyar.
616	Do. .. .. .	Do.	[Ma]avarman alias Uḍaiyar śri-Vikrama-Chōla-Pāṇḍyadeva.	25th „	Do.	Damaged. Gift for a lamp in the temple of Kailāsamudaiya-Madevar at Nigariliṣōla-chaturvēdimangalam.
617	Do. .. .. .	Do.	Jatavarman alias Uḍaiyar śri-Sundara-Chōla-Pāṇḍyadeva.	23rd „	Do.	Incomplete and damaged. Records a sale of land by the assembly of Rajarāja-chaturvēdimangalam a brahmadēya in Mulli-nādu a sub-division of Muḍigondaṣōla-valanādu of Rajarāja-Pāṇḍinādu, to the temple of Kailāsamudaiyar in Nigariliṣōla-chaturvēdimangalam a brahmadēya in Mulli-nādu a sub-division of Uttamaṣōla-valanādu. In the beginning of the record is found an unfinished historical introduction of Rajendra-Chōla.
618	Do. .. .. .	Do.	[Jat]avarman] alias Sundara-Chōla-Pāṇḍya.	14th „	Do.	Registers the gift of half a lamp by a lady to the same temple. Two other fragmentary records of the same king are found on these stones.
619	On the north, west and south walls of the same shrine.	Do.	Uḍaiyar śri-Sundara-Chōla-Pāṇḍyadeva	17th year and 7th day.	Do.	Stones missing at the end. Seems to record the remission of taxes with effect from the 16th year of reign, on some lands at Kallūr in Mēl-Vēmba-nādu in Muḍigondaṣōla-valanādu, in favour of the temple of Kailāsamudaiya-Mahadeva, by the king when he was seated in the [western] hall of his palace at Rājendraṣōlapuram, at the instance of his maternal uncle (ammān). Mentions the items of money-income, viz., alagerudukāṭchikkaṣu, kaṭchierudukaṣu and ūrkkaḷaṇḍu and refers to a number of officers of the king. The lands received the new name of Sivapadaśekharaṇallūr.
620	On the west wall of the same shrine ..	Do.	Maṇavarman alias Uḍaiyar śri-Vikrama-Chōla-Pāṇḍyadeva.	[2]2nd year	Do.	Incomplete and damaged. Records the gift of sheep for half a lamp in the temple of Śri-Kailāsamudaiya-Mahadeva, by a certain Kuḍitaṅgi Seṇ[go]ḍi a resident of the (quarter) Saramāṇar-vēlam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the south wall of the same shrine ..	Chōla-Pāndya.	Jaṭavarman alias Uḍaiyār śrī-Sundara-Chōla-Pāndyadeva.	12th year ..	Tamil ..	Same as No. 193 of 1895. Registers that the Śiva-Brahmanas of the Aganāligai received 36 kaṣu from a certain Śrīkanṭha Dāmōdarabhaṭṭa and agreed to burn a lamp in the temple of Kayilāyamudaiyār. Mentions the temple of Śolēndira-śinga-Iśvaram.
622	On the same wall .. .. .	Do.	Do. do.	1[7th] ,, ..	Do. ..	Beginning and end lost. Gift of 50 sheep for a perpetual lamp and a twilight lamp to the temple of Kayilāsamudaiya-Mahadeva.
623	Do. .. .. .	Do.	Maṭavarman alias Uḍaiyār . . . . .	....	Do. ..	Fragmentary. Records a gift of 50 cows for two lamps by Ulagudaiyāl. . . . the queen of [Rajendra-Chōla I] 'who took Gaṅgai, Kidāram and the eastern country.'
624	Do. .. .. .	Chōla ..	Rajarajadeva (I) .. .. .	24th year ..	Vaṭṭeḷuttu ..	Do. Contains part of the introduction <i>Agastya</i> etc.
625	Do. .. .. .	[Chōla-Pāndya].	Jaṭavarman alias Uḍaiyār . . . . .	....	Tamil ..	Do. Records a gift of 50 sheep for a lamp to the temple of Kayilāyamudaiya-Maha[deva].
626	Do. .. .. .	Chōla ..	[Raja]raja I .. .. .	23rd year ..	Do. ..	Do. Records a gift of sheep for a lamp to the temple of Kailāyattalvār and mentions a village by name Idaiyārumaṇ[galam].
627	Do. .. .. .	Chōla-Pāndya.	[Maṭa]varman alias Uḍaiyār [śrī-Vikrama]-Chōla-Pāndyadeva.	25th ,, ..	Do. ..	Gift of 25 cows for a lamp by a certain [Daṇḍa]nāyakam Parākrama-Nārāyaṇa-Brahm[āḷi]-rajan, to the temple of Kailāsamudaiya-Mahadeva.
628	Do. .. .. .	Do.	Maṭavarman alias Uḍaiyār śrī-[Vikra]ma Chōla-Pāndyadeva.	21st ,, ..	Do. ..	Damaged. Gift of cows for a lamp by a Brāhmaṇa lady.
629	Do. .. .. .	Chōla ..	Rajarajakesarivarman alias Rajarajadeva (I).	27th ,, ..	Do. ..	The Aganāligai Śiva-Brahmanas of the Śolēndraśinga-Iśvara temple gave an agreement on receiving 12 old kaṣu that they would burn a perpetual lamp in the temple of Kayilāsattalvār.
630	Do. .. .. .	Chōla-Pāndya.	Jaṭavarman alias Uḍaiyār śrī-Sundara-Chōla-Pāndyadeva.	1[9]th ,, ..	Do. ..	Order of the revenue officers (puravuvāri-tinaikkalattār and varippottagamudaiyār) stating that the ten individuals who had the kaṇi of the 2 velis of temple-lands at Kallūr, under name Śivapadasekharanallūr had relinquished them in favour of the temple servants and that these latter would thenceforward cultivate them. The term Manavira-Parāntaka occurring in the inscription appears to have been a surname of the king.
631	On the east wall of the maṇḍapa in front of the same shrine.	Pāndya ..	Jaṭavarman alias Tribhuvanachakravarṭin śrī-Kulaśekhara-deva.	4th ,, ..	Do. ..	Gift of 25 sheep for a ½ lamp to the temple of Kailāsamudaiyār at Śeravunmahadevi-chaturvedināṅgalam by a dancing girl attached to the temple of Tiruvidāikkōṭṭamudaiya-Mahadeva at Kunṇattar in Kīlvēmba-naḍu.
632	On the same wall .. .. .	Do. ..	Do. do.	Do. ..	Do. ..	Gift of 50 sheep for a lamp and of a lamp-stand to the temple by a dancing girl. Mentions the weighing scale (tulakkōl) called kayilāsamudaiyāṇ.



**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On the same wall .. .. .	Pāṇḍya ..	Jaṭavarman alias Tribhuvanachakravartin Kulasekharadēva (I).	13+3rd year, Kanni, 23 tedi, su. di. pañohami, Monday, Jyeshthā.	Tamil ..	Damaged and stones out of order. Records a gift of money to a certain Naratoṅga-Vaṇchchiyamāraṇ for conducting offerings and worship in the temple. Mentions the community called Aḥimānabhūshṇaṇ-terinda-Kaikkōlar.
634	On the north wall of the same maṇḍapa ..	Do.	Do. do.	13+4th year ..	Do. ..	Records the gift of taxes (kaḍamai) on certain lands for supplying one stone daily towards alaiyēṇru in the ford of the god's sacred bath.
635	On the same wall .. .. .	....	....	11th year, Puraṭṭadi.	Do. ..	Stones out of order. Gift of land by purchase for a flower-garden to the temple of Kailāsamudaiya-Nāyaṇār by one of the Aṇḍars of the temple. The land formed part of the udira(rudhira)ppaṭṭi of the Kaikkōla-sēnapatis, at Idai-gal on the north bank of the river.
636	Do. .. .. .	....	Tribhuvanachakravartin mēlkoṇḍaṇ.	Kōnerin-20+1st year ..	Do. ..	Assignment of certain taxes on temple-lands to provide for offerings, sandal and clothes to the goddess, on the festival day of Sittirai. This was done by the king at the instance of Nāyaṇār Svāmīdēvar.
637	On the west wall of the same maṇḍapa ..	....	Tribhuvanachakravartin maikoṇḍaṇ.	Kōneri-2nd ..	Do. ..	Stones misplaced and missing. Seems to record a gift of land (made tax-free) for offerings, worship and repairs in the temple.
638	On the south wall of the same maṇḍapa ..	....	....	Kollam 624, Āvani .. ba. di. [dā]śami, [Saturday] Puraṇvasu.	Do. ..	Records that five dancing girls, natives of Pūlam alias Rajarājapuram in Tenkaraī-naḍu, were appointed by the managers of the temple with the approval of Tiruppappūr Mūtta-tiruvadi at Vellaṅgolli as servants of second kuḍi in the temple of Kailāsamudaiya-Nāyaṇār.
639	On the same wall .. .. .	Pāṇḍya ..	Jaṭavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.	21st year, Vriśchika [3], su. di. Śkā-dāsi, Monday, Hasta.	Tamil (of about the 14th century A.D.)	Incomplete.
640	On the east wall of the Dakṣiṇāmūrti shrine, in the same temple.	Chōla-Pāṇḍya.	Maṇavarman alias Uḍaiyār śrī-Vikrama-[Chōla]-Pāṇḍyadēva.	[25]th year ..	Tamil ..	The Agavaligai Śiva-Brahmanas of Śolēndirasinga-Iśvara and Kayilasa temples (?) at Nigarilīśōla-chaturvēdimāṅgalam, received 12 aḥochu from a Brāhmana lady and agreed to serve in the Rajadhirajachchurralai of the temple, and to burn a perpetual lamp in the shrine of Dakṣiṇāmūrti in the same temple.
641	On the same wall .. .. .	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva.	5th ..	Do. ..	Records a gift of 50 sheep by a lady for a lamp and of a lamp-stand to the temple of Śrikayilāsmudaiya-Mahādēva at Śōraṇmāḍēvi-chaturvēdimāṅgalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
642	On the west and north walls of the same shrine.	Chōla-Pāṇḍya.	Jatavarman alias Uḍaiyar śrī-Śōla-Pāṇḍyadēva.	3rd year and 380th day.	Tamil ..	The king from his throne in the bathing hall of his palace at Rajendrasōlapuram declared tax-free certain dēvadāna lands at Kallūr (including 2 vēlis already granted under name Śivapadaśekharaṇallūr) and had them entered in the register under the orders of his father the Chōla emperor whose eulogy commences with the words <i>śrī-Śōlapuram</i> etc. The temple is stated to have been situated on the southern bank of Mudigonda-śōlapperaru (i.e., the Tamraparṇī). The major portion of the inscription consists of the signatures of revenue officers.
643	On a flower-slab fixed into the floor of the east verandah of the same temple.	..	..	..	Do. ..	This is the flower slab made by Kandan Tiruvikkiramaṇ alias Naṭṭunambip-Pallavadaraiyaṇ at the instance of Nārāyaṇa Yajñavaraha-Bhaṭṭar of Manābarāmaṅgalam.
644	At the right of entrance into the first prakāra of the same temple.	Pāṇḍya ..	Jatavarman alias Uḍaiyar Śrīvallabhadēva.	5th year ..	Do. ..	Records a gift of 50 sheep for a lamp to the temple of Kailāsamudaiyar at Śeravaṇmahādēvi-chaturvēdimāṅgalam.
645	On the north tier of the maṇḍapa in front of the central shrine in the Naḍuvuḷappār temple in the same village.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	5th year and 80th day.	Do. ..	Begins with the introduction <i>yaśaḥ guṇaḥ</i> etc. Registers that the king while seated on his throne called Alupaiyadaraiyaṇ in his palace at Tirunelvēli in Kūl-Vemba-nādu, ordered that $\frac{1}{2}$ (vēli) of land might be granted as tax-free dēvadāna to the temple of Śrīvallabha-Viṇṇagar-Alvār which was the naḍuvittirumurraṇ, i.e., 'the sacred shrine in the centre' of Śeravaṇmahādēvi-chaturvēdimāṅgalam in Muḷli-nādu, for the daily offerings of the god.
646	On the same tier .. .. .	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadēva.	9 + 1 + 1st year.	Do. ..	Records the gift of certain taxes on the lands belonging to the temple of Śrīvallabha-Viṇṇagar-Emberumaṇ by the assembly of Śeravaṇmahādēvi-chaturvēdimāṅgalam to provide oil for burning sacred lamps on the festival days instituted in honour of the king.
647	On the west tier of the same maṇḍapa ..	Do. ..	Do. do.	15th .. ..	Do. ..	Records a gift of 1 aḥḥu for a lamp by a Brahman lady residing at Manaiṇilainallūr-chaturvēdimāṅgalam a brahmadēya in Kulakkudi-nādu to the temple of the Paramasvamin at Tiravāvadi in Śeravaṇmahādēvi-chaturvēdimāṅgalam.
648	On the west and south tiers of the same maṇḍapa.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva	7 + 1st year Karkātaka, śu. di. chaturthi, Wednesday, Makha.	Do. ..	The right end of the inscription is built in. Records that the images of Rāma, Sita and Lakshmaṇa were set up in the temple of Śrīvallabha-Viṇṇagar-Emberumaṇ and were taken in procession round the village. On this occasion a grant of tax-free land was made evidently by the king as part of madhuparka-dakṣiṇa, for conducting worship and offerings.
649	On the west, south and east tiers of the same maṇḍapa.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	16th year ..	Do. ..	Begins with the introduction <i>yaśaḥ guṇaḥ</i> etc. Gift of money (aṇai-aḥḥu) for lamps by different persons.
650	On two fragments of stone built into the east prakāra wall of the same temple.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva] 'who was pleased to take the Chōla country.'	....	Do. ..	Seems to provide for a special service in the temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
651	On the north wall of the central shrine in the Deyviśvaramudaiyar temple in the same village.	Chōla	Parakēsarivarman alias Rajēndradēva	3rd year	Tamil	Seems to register the assignment of a street with houses to 1,500 families.
652	On the east wall of the maṇḍapa in front of the same shrine.	Pandya	Kulaśēkharadēva	5 + 1st year	Do.	The record is interrupted below by two images. Registers a gift of land made tax-free for maintaining the Saivap-perumāmadam in the street Vaḍakku-tiruvīdi of Tirunelveli, to a certain Purappavala-Sivar-Mudaliyar a member of the Kilaimaḍa-santanam.
653	On the same wall	..	....	8th	Do.	Incomplete and mutilated. Registers a gift of 24 achchu for the tiruppalli-eluchchi of the god Dēviyamśvaramudaiyar, by Kōlari-udaiyan alias Venāvudaiyan Na[rā*]yananar a Kaikkōla of Śaravanmahadēvi-chaturvēdimangalam.
654	Do.	Pandya	....	* + 3rd	Do.	Stones out of order. Begins with the introduction of etc. of Jatavarman Kulaśekhara. Registers the kaittadi granted for the lands the kaḍamai on which was assigned to Kūttadumḍēvar and his consort for offerings and worship.
655	Do.	..	Tribhuvanaachakravartin Kōṇē[rinmai-konḍan.]	* + 3rd	Do.	Highly damaged and end built in. Evidently this record contains the first of the proceedings connected with the grant the lands referred to in No. 654. The minister at whose request the grant was made is called Kā[liṅgar]āyan.
656	Do.	..	....	9 + 3rd	Do.	Do. Registers the oral order of the king making the lands tax-free, at the request of Kāliṅgarāyar, for the daily offerings of god Kūttadumḍēvar and his consort set up by Sattiya-pavai (Satyabhama) daughter of Selvi, in this temple of Dēviya[m]śvaramudaiyar. The order was issued on the 1370th day after the 9th year.
657	On fragments of stone built into the north wall of the same maṇḍapa.	Pandya	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyaḍēva.	6th year, Mina, 9 tedi, ba. di. tritiya Tuesday	Do.	Fragmentary and stones out of order. Registers a charter granted to a certain Tribhuvanaśingadēva who instituted charities in the temple of Dēviyamśvaramudaiya-Nayanar, by 6 persons who belonged to the community of Siyar-Sānimar. Mentions the maṭhas Kilai-maḍam and Mēlai-maḍam.
658	On the south wall of the same maṇḍapa	Do.	Jatavarman alias Tribhuvanaachakravartin [Ku]laśēkharadēva.	13 + 15th year.	Do.	Damaged and stones missing. Records a gift of money perhaps to feed the devotees in the Tirunāvukkaraśar-tirumaḍam attached to the temple of Dēviyammai-Ichohuramudaiyar, on festival days.
659	On the same wall	..	....	..	Do.	Fragmentary. Refers to the images of Kūttadumḍēva and his consort which had been set up by a certain Siṟudaiyan Tiribuvanaśingadēvan.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
660	On the same wall .. .. .	Pandya ..	Tribhuvanachakravartin Kulasekhara-dēva.	14th year and 345th day.	Tamil ..	Stones misplaced in re-building. Portions of the historical introduction <i>ṣaṣṭhaṁśa</i> etc. of Jaṭavarman Kulasekhara I are found. The king while seated on his throne called Monaiyadaraiyan in his palace at Madurai [east of Madakkulam] in Madurodaya-valanadu, promised the remission of taxes on certain lands belonging to the temple, for the daily offerings of the god Dēvi[yaṁmīśvara]-mudaiya-Mahādēva.
661	Do. .. .. .	Do. ..	..... pdyadēva ..	4 + 3rd year Tai, 2.	Do. ..	Registers that this is the kaittadi for a gift of land already made to the shrine of Kottādumdeva.
662	On the south wall of the garbh-griha in the Brihannayaki-Amman shrine in the same temple.	Do. ..	Mara[varman alias Sundara-Pand]ya dēva '[who was pleased to crown himself] at Mudigonḍaśōlapuram.'	17th year ..	Do. ..	Mentions that under orders of Atiśaya-Pandya the assembly of Śeravāṇmahādēvi-chaturvēdimāṅgalam made a gift of certain lands and taxes for the night offerings of the goddess in the temple of Dēviyaṁmīśvaram-Uḍaiyar, at the service called Atiśaya-Pandyaḍēvar-śandi.
663	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara	Śrīraṅgadēva-Mahārāja .. .. .	Śaka 1500, and Kollam 75[8], Bahudhanya, Uttarāyana, Vasanta-ritu, Vaigāśi, 19, śa. di. daśami, Friday, Siddha-yōga, Gaja-karana, Uttiram.	Do. ..	Gift of land by Virappa-Nayaka Viśvanātha-Nayaka son of Viśvanātha-Nayaka Kriṣṇappa-Nayaka who was an agent of the king, to the temple of Dēviśvaramudaiya-Nayinār for conducting festivals.
664	On the wall of the south verandah in the first prakāra of the Appan temple in the same village.	....	Tribhuvanachakravartin Kōṇōrinmai-konḍan.	3 + 7th year.	Do. ..	Records that at the suggestion of his brother-in-law Kōḍai Raviya-Panmar (i.e., Ravi-varman), the king ordered that the land in Karuṅḷapparu the eastern hamlet of Śeravāṇmahādēvi-chaturvēdimāṅgalam be made completely tax-free for daily offerings, the recital of the Vedas and Purāṇas and for singing, dancing, etc. at the service instituted in the name of the former in the temple of Tuvārāpatiyaḷvar. The order was actually issued on the 2638th day after the 3rd year.
665	On the same wall .. .. .	Pandya ..	Jaṭavarman alias Tribhuvanachakravartin Kulasekhara-dēva.	3rd year and 2638th day.	Do. ..	Begins with the introduction <i>ṣaṣṭhaṁśa</i> etc. The king while seated on his throne at Kupakarayanallūr in Tenkairai-nadu, promised a tax-free gift of the land mentioned in No. 664 for the service instituted in the name of the king's brother-in-law Kōḍai Ravi-varman, in the temple.
666	Do. .. .. .	....	....	3 + 7th year..	Do. ..	Registers the ulvari connected with the above gift.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
667	On the same wall .. .. .	....	Tribhuvanachakravartin Kōṇērinmai-konḍaṇ.	4 + 3rd year and 8th year and the 235th day.	Tamil ..	At the request of Maḷavarāyaṇ the king promised to make gift of a tax-free land at Karaṇḡuḷam the eastern hamlet of Śēraṇmadēvi-chaṭurvēdimāṅgalaṁ. for the benefit of a service instituted in the name of Nakkan Irattai alias Tondaimaṇar a native of Kilṇēttūr alias Kirttiṇṇalāya-mallūr and for feeding daily 17 persons including the tridanda-sanyāsins and maintaining a teacher for the Śāstras in the maṭha called Muḍivaḷaṅgum-Perumal-maḍam in the temple.
668	Do. .. .. .	Pāṇḍya ..	Maḇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year and 1110th day.	Do. ..	Begins with the introduction முடிசெய்ய etc. Being seated on his throne called Maḷavarāyaṇ in his place at Madurai east of Maḍakkulāṁ in Madurōḍaya-vaḷanaḍu, the king promised the gift of the land mentioned above.
669	Do. .. .. .	Do. ..	....	4 + 3rd year..	Do. ..	Incomplete. This is the ulvari of the same transaction.
670	Do. .. .. .	....	....	Kollam 4 [23], Kattigai, 26.	Do. ..	Much damaged. Gift of land for daily offerings in the temple.
671	Do. .. .. .	....	....	3 + 6th year..	Do. ..	Registers an order of the king making a tax-free gift of land for offerings in a service called Iravivarman-ṣandi in the temple of Tuvarāpati-Appaṇ. Refers also to grants made for the study of the Rīgvēda, Yajurvēda, Samavēda and the Atharvavēda and for the teaching of the Śāstras and the recital of the Perāṇas.
672	Do. .. .. .	Pāṇḍya	Tribhuvanachakravartin Kōṇērinmai-konḍaṇ.	3 + 7th year and 3rd year and the 25[9] 3rd day.	Do. ..	At the request of Maṇabharanamaṅgalattu-Nambi the king ordered that Ayyanūr alias Kēraḷaṅgamaṅgalaṁ be granted as a tax-free dēvadāna to the temple of Tuvarāpati-Āḷvar for conducting a service called Kulāśēkaraṇ-ṣandi instituted in his own (i.e., the king's) name and for providing offerings during festival days. The document is signed by Vikrama-Chōḷadēva.
673	Do. .. .. .	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulāśēkharadēva.	3rd year and the 2594th day.	Do. ..	Begins with the introduction முடிசெய்ய etc. Registers the promise given by the king while he was seated on his throne in his palace at Tirunelveli in Kil-Vēmba-naḍu in connection with the grant noted in 672.
674	Do. .. .. .	....	....	3 + 7th year..	Do. ..	This is the ulvari of the above grant.
675	Do. .. .. .	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4+1st year Sittirai.	Do. ..	Gift of land by the temple authorities to a certain Aḷagiya-maṇavāḷa-Jiya one of the tridandi-sannyāsins in the Muḍivaḷaṅgum-Perumal-maḍam on the northern side of the temple, for conducting the spring festival of the god every year.
676	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulāśēkharadēva.	7th year, Paṅguṇi.	Do. ..	Gift of an annuity of paddy and a portion of the daily offered food to the smith Śēraimāṅgai-Śilpaśāri for doing stone work in the temple of Tuvarāpati-Appaṇ.



**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
677	On the side walls of the same verandah ..	....	....	13+5th year ..	Tamil ..	Registers the ulvari for the remission of taxes on certain temple lands granted as tax-free devadana in the 3+5th year of the king. It is noted that the ulvari was not written down till now but was only remembered and it is declared that there is no other ulvari beside this.
678	In the same place .. .. .	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and 2230th day.	Do. ..	Begins with the introduction <i>உதவரமன்</i> etc. The king from his throne in his palace at Madurai promised the tax-free devadana grant of land mentioned in No. 677, from the 3+5th year of his reign but seems to have given effect to it only in the year noted in the record.
679	Do. .. .. .	....	Tribhuvanachakravartin, Konerinmai-kondan.	13+5th year and 13th year and the 2212th day.	Do. ..	Registers the written order ( <i>செய்யு</i> ) for the remission of taxes on lands given to the temple for offerings in the 3+5th year of the king, as stated in Nos. 677 and 678.
680	Do. .. .. .	....	....	13+5th year Margali.	Do. ..	Registers the ulvari of a grant made in the 9+1+1st year, of money (drammas) derived from the padikkaval and uludankudi on the devadana, land for providing scented unguents in the temple of Tuvrapati-Alvar.
681	On a pillar set up in the west verandah in the same prakara.	....	....	13+8th year ..	Do. ..	Gift of money by a native of Tirunelveli alias Kulai[se-kara]-chaturvedimangalam in Kil-Vembanaadu, for burning a lamp in the temple of Perumal Tuvrapati-Appay.
682	On the side walls of the same verandah ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do. ..	Begins with the introduction <i>உதவரமன்</i> etc. The king being seated on his throne called Majuvrayan in his palace at Madurai gave his consent to the assignment of the 133+6/20+1/80 drammas on the devadana lands of the temple, for sandal, camphor and other requirements, mentioned in No. 680.
683	In the same place .. .. .	....	Tribhuvanachakravartin Konerinmai-kondan.	13th year and the 2312th day.	Do. ..	Registers the actual order of the king to issue the tiruvaykōvi and to enter in the ulvari, the gift mentioned in 682. It may be noted that the first consent of the king given in 9+1+ 1st year had not been given effect to till Margali of the 13+5th year.
684	On the side walls of the west and north verandahs in the same prakara.	..	....	13 + 5th year, Margali.	Do. ..	The gift of land given as tax-free devadana from the 13+1+1st year of the king for the daily offerings in the temple of Tuvrapati-Alvar, having not been given effect to, evidently for want of written authority, the temple trustees reminded the office of the collection of taxes and the latter declared that the ulvari was accordingly entered and that no other ulvari beside this would operate.
685	On the side walls of the north verandah in the same prakara.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and 2230th day.	Do. ..	Begins with the introduction <i>உதவரமன்</i> etc. The king seated on his throne Majuvrayan in his palace at Madurai, gave his consent to the grant mentioned in No. 684.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
686	In the same place .. .. .	Pāṇḍya ..	Jaṭavarman alias Tribhuvanachakravartin Kulasekharadeva.	10 + [1st] year.	Tamil ..	Damaged. Gift of 10 achchu for two-lamps in the temple of Tavarapati-Appan.
687	Do. .. .. .	..	Tribhuvanachakravartin [Kō *]nērin-maikondaṇ.	13th year and the 2,312th day.	Do. ..	A gift of land as tax-free devadana made in the 13 + 1 + 1st year for providing offerings in the same temple not having taken effect till the 13 + 5th year, the king ordered that the necessary kēlvi and ulvari may be issued.
688	Do. .. .. .	..	....	..	Do. ..	Built in in the middle and the end lost. Seems to register a gift of land as tax-free devadana for providing worship and offerings in the temple, on the festival day in the month of Āni.
689	Do. .. .. .	Pāṇḍya ..	Tribhuvanaachakravartin Kulasekhara deva.	1[4] + 14th year, Ādi.	Do. ..	Damaged. Gift of money for providing six offerings to the god on newmoon days.
690	On a pillar in the same verandah ..	Do. ..	Kulasekharadeva .. .. .	13 + 11th year Āvani.	Do. ..	Built in at the bottom. Provides for a lamp.
691	On the east wall of the same prakara ..	Do. ..	Sundara-Pāṇḍyadeva .. .. .	4 + 3rd year, Mārgaṣi.	Do. ..	Damaged. Gift of money by Uyyavandan Viradamudittan alias Virasingadeva belonging to the agapparivara of Viradamudichecha-Perumal for providing garlands of flowers grown in the garden Śeranarayan-tirunandavanam so called after the donee. The latter received in return some prasada from the temple.
692	On the same wall .. .. .	Do. ..	Māṇavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	20th year, Ādi.	Do. ..	Records a gift of 3 āṇai-achchu for a lamp, by the pupils of Piṇṣenravilli-Jiyar of Muḍivalaṅgum-Perumal-madam. The interest on each achchu was 1 ulakku of oil per day.
693	Do. .. .. .	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	4th year, Purat-ṭādi.	Do. ..	Registers an agreement (pidipadu) given by the temple authorities to a certain Pillai Vijayarayan with reference to the 8 achchu given by him for maintaining the flower-garden called Vijaiarayan-tirunandavanam after the donor and supplying garlands to the temple.
694	Do. .. .. .	..	....	..	Do. ..	Damaged and fragmentary. Seems to record a gift of land on the north bank of Tanporunda-aru (i.e., Tauraparni) by a private individual of Amaraḍakkimangalam in Naḍuvilkurru a sub-division of Milalaikkurram, to the temple of Dvarapati-Appan.
695	Do. .. .. .	..	Tribhuvanachakravartin Kōnerinmaikondaṇ.	th year and the 377th day.	Do. ..	Order to the assembly of Śeravanmahadevi-chaturvediman-galam to deduct from the revenue register 2 ma of land granted tax-free to the Sarasvati-Bhandara in the temple of Tavarapati-Appan by a certain Kaichchikku-vaacheha Pāṇḍiya-Brahmadarayar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
696	On a slab set up at the entrance into the same prakāra.	..	....	Kali 4991, Virodhi, Karttigai, 25, Sunday, Mri-gaśirsha, Dhanuś. Kollam 1065 (=A.D. 1893).	Grantha and Tamil.	Modern. Records the reconsecration of the temple of Appan Venkaṭāchalapatiesvāmin by the people of Śeraṇmadēvi at the instance of Varada Rao son of the Honourable Raja-Rama Rao.
697	On the north wall of the same prakāra ..	Pāṇḍya ..	Kulaśekhara[dēva] .. .. .	....	Tamil ..	Stones rebuilt and missing. Seems to register a gift of land for maintaining the flower-garden called Venāḍudaiyaṇ-tiraṇandavanam founded by a certain Venāḍudaiyaṇ of Anandūr alias [A]vikarasundaranallūr in Tirukkanappēkkūṟam.
698	On the same wall .. .. .	Do. ..	Maṇavarman alias Tribhuvanaśakra-vartin Kulaśekhara[dēva] 'who was pleased to take the Malai-naḍu, the Chōḷa country, the two Kōṅgu countries, Ilam (Ceylon) and Tonḍai-maṇḍalam.'	11th year ..	Do. ..	Registers the remission of all kinds of taxes by the assembly of Śeraṇmadēvi-śaturvēdimangalam, on certain lands in Iḍaigal for conducting the service called Kulaśekharaṇṣandi instituted in the temple by Venāḍudaiyaṇ mentioned in No. 497.
699	On the gopura at the entrance into the same temple.	Vijayanagara	Śrīraṅga[dēva]-Mahārāja .. .. .	Śaka 1541 Kollam 774 (wrong), Tai, 10 tedi, ba, di, daśami, Vriḍḍhi-yōga, Thursday, Anūradha.	Do. ..	Damaged. Mentions the king's agent Viśvanātha-Kṛishṇappa-Nayaka.
700	On the east wall of the central shrine in the Rāmasvāmin temple in the same village.	Chōḷa-Pāṇḍya.	Jatavarman alias Sundara-Chōḷa-Pāṇḍya[dēva].	15th year ..	Do. ..	Incomplete. Records a gift of land for tirumeykkappu in the temple of Nigariḷiśōḷa-Viṇṇagar-Ālvār at Nigariḷiśōḷa-śaturvēdimangalam to a certain Parantakan Nigaiṇḷān alias Tisai Āyirattu-aṇṇūruva Daśamaḍi Paḷavaśi-Viraṇ.
701	On the same wall .. .. .	..	....	....	Grantha ..	The Brahman named Vāṭuka an āgnicit, praises the Vaikhanasa who look after the lamps in the temple of Viṣṇu as they do their own body.
702	On the north wall of the same shrine ..	Chōḷa ..	Rājakośarivarman alias Rāja-rājadēva (I).	24th year ..	Vaṭṭeḷuttu ..	Begins with the introduction <i>Śaśaḥ Qura</i> etc. Registers the gift of 75 cows for 3 lamps to burn in the temple of Nigariḷiśōḷa-Viṇṇagar-Ālvār, by Divakaraṇ Vāsudēvaṇ.
703	On the west wall of the same shrine ..	Do. ....	....	....	Do. ...	Unfinished. Contains only part of the historical introduction of Rājārāja I commencing with the words <i>Śaśaḥ Qura</i> etc.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
704	On the same wall .. .. .	Pāndya ..	Māṇavarman alias Tribhuvanaśakravarṭin Vikrama-Pāndyaśaiva.	12 + 1st year Karkātaka 3 tēdi, Śu. di. p.ūchadaśi, Thursday.	Tamil (of about the 13th century A.D.).	Begins with the introduction <i>Ṣṛaṇṇa</i> etc. Gift of 40½ āṇai-āchchu for providing offerings, etc., in the shrines of Singupperumal and his consort set up in the temple of Vanḍuvarāpadi-Emberuman, by Araiyan Uyyavandan Śevagaramāśaiva alias Rāvaṇāntaka-lāsar of Śirugambār in Maṭṭārukkūram.
705	On the south wall of the same shrine ..	Do. ..	Māṇavarman alias Tribhuvanaśakravarṭin Śrīvallabhaśaiva.	9th year ..	Tamil ..	Unfinished. Mentions the temple of Vanḍuvarāpadi-Ālvar.
706	On the same wall .. .. .	Do. ..	Do. do.	1[1]th year ..	Do. ..	Gift of money for two lamps and four food offerings to the shrines of Tiruvāykulattāḷvar and his consort within the temple of Vanḍuvarāpadi-Ālvar.
707	Do. .. .. .	Do. ..	Jatavarman alias Tribhuvanaśakravarṭin Kulāśekharāśaiva.	4 + 1st, ..	Do. ..	Begins with the introduction <i>Ṣṛaṇṇa</i> etc. Registers that two of the temple priests being held responsible for the loss of some temple jewels borrowed three āchchu from the temple and gave a written agreement (Ṣṛaṇṇa) that they would conduct the same from the interest accruing from these three āchchu. This amount had been originally deposited there by Padmanābhan Muṇḍan of Malai-maṇḍalam for conducting worship on festival days in the month of Sittirai, of the god Tiruvāykulattāḷvar and the goddess in the temple of Vanḍuvarāpadi-Emberuman at Śevanmaha-devi-chaturvēdi-maṇḍalam.
708	Do .. .. .	Chōla ..	Parakeśarivarman alias Śrī-Rājendra-Chōlaśaiva.	4th year ..	Vatṭeluttu..	Registers the deposit of 6 kaṣu in the hands of the Vaikhana-sas for burning ½ lamp in the temple of Nigariliśōla-Vinnagar-Ālvar in Nigariliśōla-chaturvēdimāṇḍalam, by a Brāhmaṇa lady.
709	Do. .. .. .	Pāndya ..	Tribhuvanaśakravarṭin Śrīvallabhaśaiva.	22+1st year	Tamil ..	Unfinished. Mentions Śevanmaha-devi-chaturvēdimāṇḍalam.
710	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Vatṭeluttu ..	Built in at the beginning. Seems to register a gift of money for a lamp.
711	On the same wall .. .. .	Chōla ..	Rajarājakeśarivarman alias Śrī-Rajarājāśaiva (I).	25th year ..	Do. ..	Begins with the introduction <i>Ṣṛaṇṇa</i> etc. Gift of land by purchase to maintain two lamps in the temple of Nigariliśōla-Vinnagar-Ālvar at Nigariliśōla-chaturvēdimāṇḍalam in Mulli-nādu a subdivision of Rajarājamaṇḍalam, by a certain Vellaiyaḍugapūṅgi-Siddhar.
712	On the south wall of the same maṇḍapa ..	Chōla Pāndya.	Jatavarman alias Śrī-Sundara-Chōla-Pāndyaśaiva.	14th year and the 320th day.	Tamil ..	Built in at the end and damaged. Seems to provide for offerings in the shrine of Uyyakkonda-tiruchchennāḍai within the temple of Nigariliśōla-Vinnagar.
713	On the same wall .. .. .	Chōla ..	Rajarājāśaiva (I) .. .. .	2[3]rd year ..	Vatṭeluttu..	Built in at the end. Begins with the introduction <i>Ṣṛaṇṇa</i> etc. Gift of 25 cows for a lamp. Śevanmaha-devi-chaturvēdimāṇḍalam was situated in Mulli-nādu a subdivision of Rajarājamaṇḍalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
714	On the same wall .. .. .	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 3rd year ..	Tamil ..	Built in at the end. Records a gift of money for providing rose-water to the god on the festival day in Sittirai, by a native of Rajasraya-chaturvedimangalam in Kolari-Singalvan-nadu.
715	Do. .. .. .	....	....	Kollam 676, Ani, 25.	Do. ..	Records a gift of money for conducting a special festival every month in the asterism Punarvasu in the temple of Sri-Rama
716	Do. .. .. .	....	....	Kollam 685, Tai, 9.	Do. ..	Gift of money through Srirangam one of the Andis (andilar) from solamandalam to the temple for providing namaskarams (?)
717	On the east wall of the mandapa in front of the central shrine in the Vaidyanathasvamin temple in the same village.	....	...	Śaka 1522, Kollam 77[4] Vikarin, Vaigasi, [2] 6 tedi, su. di. desami, Wednesday, Uttara-Phalguni.	Do. ..	Damaged. Seems to register the appointment of an accountant at the instance of Marti-ottiyar agent of Visvanathasvamin Nayaka Krishnappa-Nayaka.
718	On the south wall of the central shrine in the Chennarajasvamin temple in the same village.	....	...	Śaka 1466, Flava, Margasira, ba. 30, Monday.	Telugu ..	Registers that Gollu Ramappa-Nayudu and Buesavappa-Nayudu agents of the Mahamandalesvara Ramaraja Vittaladeva-Maharaja, the Mahamandalesvara Volumapati Venkadesva-Maharaja, the agents of the Mahamandalesvara Ramaraja-China-Timmayadeva-Maharaja, the learned men of Cheramahadevi, Elapuram and [Na]rasapuram met together and assigned the lands and the house of a certain Yeruvadi Timmaya an out-caste of the Brahmana community, to the temple of Tiruvengalanatha, for the merit of the Mahamandalesvara Manumbolu Chennayadeva-Onolamaharaja.
719	On the south wall of the central shrine in the Vikramapandisvara temple at Viravanallur.	....	....	20th year ..	Tamil ..	Order to the trustees of the temple of Vikramapandisvaranudaiyar in Mudivallangupandiya-chaturvedimangalam a brahmadeya in Mulli-nadu, stating that one out of the two achchu due as house rent from the merchants of Srivallavanmadigai in Ayyappur the western hamlet of Seravanmahadevi-chaturvedimangalam, has been granted to the temple for the sacred cloth, in accordance with the request of Kulasekhara-Brahmadhirayan one of the servants (? adukkaiyar) of Akkan. Signed by Tanjanurudaiyan alias Vikramapandya-Viluppataiyar.



B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
720	On the same wall .. .. .	Pāṇḍya ..	Jatavaṃman alias Tribhuvanaśakra-vartin Kuḷaśekharaḍeṇa.	2nd year, Mina, 22 tedi, Śu. di. daśami, Wednesday, Pushya	Tamil ..	Begins with the introduction <i>gavundā</i> etc. Registers that one of the agapparivāra maids [in the palace] at Madurai east of Maḍakkulam set up the goddess in the temple of Vikramaṇḍiyya-Isvaraṇḍiyya-Nayanar in Śiṭkallāṣam and named her Śokkanāchchiyar after her daughter. She presented also lands and houses through Śrīrāmaḍeṇa Periyānambi alias Kuḷaśekhara Brahmaḍharayan and herself gave the jewels kalvaḍam, paḍagam, tiruchcheri, mugakkārai, mūlattiḍam, hāram, maṅgiliyam, paṭṭaik-kārai, tōḍu, vāli, pañchāsaram, ekavaḍam and talvaḍam.
721	On the east wall of the maṇḍapa in front of the central shrine in the Bhūmināthasvāmin temple in the same village.	..	....	[Kollam] 726, Āvaṇi, 30.	Do. ..	Registers that the dēvadana and the brahmaḍeṇa lands in a number of villages surrounding Śeravaṇḍeṇi having been abandoned by the dispersing kuḍi and the paḍai, Viśvarātha-Nayakkar, the agent of Rāmarājayya Viṭṭhalaḍeṇa-Maharāja, remitted all taxes (including ulavu and paṇḍaravaḍai) on these lands, charging only 1 kāni per mā of land.
722	On the south wall of the maṇḍapa in front of the central shrine of the Śivakami-Amman temple at Kelakkulam, hamlet of Pudukkudi.	..	....	[Kollam] 698	Do. ..	Damaged and incomplete. Grant of land as dēvadana to the temple of Eruverichchuramūḍaiya-Nayanar at Kilakkulam, the western hamlet of Śeravaṇḍeṇi.
723	On a mutilated stone built into the verandah of the Purānathēśvara temple at Terku-Arinayakipuram.	..	....	Śaka 15[99], Kollam 853, [Piṅga]la, M[argali], [16]tedi	Do. ..	Provides for offerings of superior rice (śamba) in the temple of Veṅṇumaṭkonda-Paṇḍisuramūḍaiyanātha for the merit of Sinna-Bommana-Nayaka, his wife and his chief agents (kārabhāri).
724	On the third and fourth northern tiers of the Kaikkōlapāḍikkaval-gōpura of the Gōvindarāja-Perumāḷ temple at Tirupati (Chandragiri taluk, Chittoor district).	..	....	Chittrabhānu, Sittirai, 6 tedi.	Do. ..	Records an agreement between Kandaḍi Madhavayyanār and the managers of the temple by which the former stipulated to furnish cake offerings thrice a year in lieu of the lands granted for the maintenance of the Rāmanujakūṭṭam.
725	On the southern tiers of the same gōpura. <b>ANANTAPUR DISTRICT, MADAKASIRA TALUK.</b>	Vijayana-gara.	Viṭa-Achyutarāja-Maharāja .. ..	Lost .. ..	Do. ..	Gift of 460 paṇam for offering cakes to the five images of Āḷvars on a special festival day in the temple of Tiruveṅgaḍamūḍaiyaṇ.
726	On a slab set up in a tope to the north of the Chōḷarāja temple at Madakasira.	Nolamba (Pallava).	[I]riva-Nolamba .. ..	Śaka 8[7]2 ..	Kanarese ..	Registers that 3 kaṇḍuga of paddy field was given to gavuṇḍa Kāḍiyanna and to Paḷḷikāra Tuvanna by the residents of the four villages Chirupi, Chintakunṭe, Chiriyavolalu and Vuḍuvaṭṭu, for their having constructed a tank at Sivari, a village in Chir[u]pi twelve; Mr. Rice in his Epigraphia Carnatica XII, p. 163, No. 36, gives a tentative text of this inscription.

**B.—Stone inscriptions copied in 1916—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
727	On a slab in a field, west of the same temple.	..	....	Śaka 907, Tarrann, Phalgunā sū. di. 5, Tuesday.	Kunarese ..	Registers that in the battle of Bullare between the son of No[la]mba Chindayya and [Bira]-No[la]mba, a certain Kalaḍi Māra-Kēta died and went to heaven. The record was written by . . . vayya, the senabōva of tolls.
728	On the slab in the temple worshipped under the name Chōlarāja.	No[la]mba (Pallava).	Iriva-No[la]mba Diliparasa .. ..	Śaka 870, Kila[ka].	Do. ..	Registers that a certain Ponnayya died on the occasion when under orders from Ballaha he marched an army against Gajan[kuṣa] Chōla, joined the forces of Dilipa-No[la]mba (on his way) and organised an attack.
729	On a slab set up in front of the Āḍjanēya-svamin temple at <b>Anantapuram</b> .	Vijayana-gara.	Virapratāpa Achyutarāya-Maharāya ..	Śaka 1456, Jaya, Āsva-yuja, ba. di. 12.	Do. ..	Damaged. Seems to record a grant of land to the temple of Hiriya-Tiravengalanatha at Mudanārike and mentions Timnappa of the treasury (bhaṇḍāra)
730	On a slab set up near the village munsiff's chavaḍi at <b>Haresamudram</b> .	....	....	Vikarin, Bhadrāpada, ba. di. 5, Thursday.	Do. ..	Much damaged. Mentions the gaja-nayaka of Salakarāja Piriya-Tirumalarāja-Maharāja and his gift of the village of Hiriya-samudra.
731	On the back of the same slab .. ..	....	....	Kilaka Chaitra, sū. di. 1.	Do. ..	Registers that Varadappa, the agent of the Mahāmaṇḍalēśvara Rāmarāja Nala-Timmarāja[yya], gave a nambuḡe-śāsana 'deed of trust' to the gavuḍas and senabōvas stating that the debt which was evilently due by them to his brother Nagayya would not any more be demanded.
732	On a stone fixed into the floor of the tank-bund in the same village.	Vijayana-gara.	Virapratāpa Maharāja. Vira-Śrīraṅgarāya-dēva-	Śaka. 1[5] 0[5], Svabhānu, Margaśīra, ba. di. 30, Wednesday, solar eclipse.	Do. ..	Fragment. Gives the date and mentions that the king was ruling at Penugonḍe.
733	On a rock at the Revanna temple near the same village.	....	....	Śaka 1472, Sadharāṇa, Magha, ba. di. 7.	Do. ..	Much damaged. Registers that Nagaya-Nayaka of Sūgaru the agent of the Mahāmaṇḍalēśvara Rāmarāja Nala-Timma-dēva Mahā-urucu made a gift to the gavuḍas and senabōvas of Hiriya-samudra. The nature of the gift could not be clearly made out.
734	On another rock near the same temple ..	Vijayana-gara.	Vira-Harihararāja .. ..	Śaka 1318, Iśvara, Kartika sū. di. 12.	Do. ..	Registers that a certain Dhōleya-Nayaka son of Basuveya-Nayakana-Chaundappa, gave in his village Kōḍaiyanaballī some paddy fields below a tank, to the gods, Brahmans and bhaktas.
735	On a slab at Gollavarigudi situated between Aśvattharāyani Roppa and Mazara Rāmagiri.	....	....	Manmatha, [Pu]shya, sū. di. dvādaśī, Tuesday.	Do. ..	Damaged. Refers to a raid (hāvali) by some danna-yaka and mentions Madi-Nayaka of Rajavantiyahallī, the son of Varadai-Nayaka.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a pillar which now serves as a foot-step leading into the entrance of the <b>Añjanēyasvāmin</b> temple at <b>Gaudana-halli</b> .	....	....	Yuvan, Māgha, Śu. di. 2.	Kanarese ..	This is the entrance gate with tiger's face (pulimukhada-urubāgalu) of the village Gaudanabali, constructed by Naṭuva Mudapa under orders from Mura[ri]rao Ghorpaḍe.
737	On a slab set up in a field in the same village.	....	....	Śaka 1[5]10 Sarvajit, Kārttika Śu. di. 15, Mon- day.	Do. ..	Damaged. Seems to be a memorial tablet.
738	On a rock in a field of the same village ..	....	....	Taraṇa, Jyesh- tha Śu. di. 5	Do. ..	Damaged. Mentions Maḍakesire and the sēnabhōga of the bordering (villages).
739	On a slab set up near the eastern entrance into the Raṅganāthasvāmin temple at <b>Kodihalli</b> a hamlet of <b>Yerrabom-manahalli</b> .	....	....	Śaka 1466, Krōdhi, Bhārapada, ba. di. 12.	Do. ..	Registers the grant of the village of Pulumaobi to the temple of Tirumaladēva of Kōḍi by the Mahāmaṇḍalēśvara Rāma-raja Eṇa-Timnadēva for the merit of king Sadaśivarāya.
740	On a rock in a field at <b>Mallinaya-kanahalli</b> .	....	....	Śaka 1468, Pīlavaṅga, Kārttika, Śu. di. 15, lunar eclipse.	Do. ..	Much damaged. Gift of a field west of Kudurekunte for offerings to the temple of Naga[rē]śvara.
741	On a stone in a field at <b>Yellotti</b> ..	....	....	....	Do. ..	This (is) the village Vellōti-grāma granted for offerings to the temple of Lakṣmī-Narasimhadēva at Penugonḍe.
742	On a slab set up near the Narasimha-svāmin temple at <b>Uppadihalli</b> .	Vijaya-nagara.	Vīra-Krishnadēvarāya-Mahārāya	Śaka 1434, Āṅ- gira, Vaiśā- kha, Śu. di. 15.	Do. ..	Records the grant of the village [Uputi]halli in Roda-naḍu a subdivision of Maratūra-sime, by Ellāya a servant of the king, to the temple of Abōbala-Narasimhadēva of Hiriya-dhalivāṭa.
743	On a stone found in the middle of the village of <b>Manuru</b> .	....	....	....	Do. (in aichaio characters)	Mutilated. Seems to register a gift of 5 kaṇḍuga of wet land (kaḷani) below the tank Periya-kere, 4 kaṇḍuga of black cotton-soil, (ere) and 4 kaṇḍuga of red-soil land (keṇḍaḍu). The document was written by [Tā]ndikāla Donnamman.
744	On another stone in the same place ..	....	....	....	..	Mutilated. Gift of land below Korrakālara-kere and two other tanks. A flower-garden was also granted to the Bhaṭṭara.
745	On a rock near the Raṅganāthasvāmin temple at <b>Melavay</b> .	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahārā[ya]	Śaka 1456, Vi- jaya, Āśva- yuja, ba. di. 12.	Kanarese ..	Seriously damaged. Seems to record a gift of three villages to the god Tiruvēṅgaṇāthadēva.
746	On a hero slab at Nallariyula-maṭha near <b>Narasingarayani Roppa</b> .	....	....	....	Do. ..	Mentions Lōkaditya and his cattle-lifting raid. Records the death of a hero on this occasion.
747	On another hero slab in the same place ..	....	....	....	Do. ..	Seems to record the death of the hero Gaviyanna-Māranna the son-in-law of [Śi]dayya.
748	On the third hero slab .. .. .	Nolamba (Pallava).	Illegible .. .. .	Illegible ..	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a slab set up near the tank at Jambulabanda.	....	....	Plava, Chaitra, Śu. di. 18.	Kanarese ..	Registers a grant (ummalipatte) of land measuring vakkala by the Harati chief Nāṭṭarājappa- <i>rāja</i> to a certain Koṭṭha-Nagaya of Jambulabanda for services rendered during one or two invasions (avantra).
750	On a broken slab lying in front of the Āṣṇāyāsavamin temple near Asvattharayani Roppa.	....	....	[Plavaṅga, Chaitra, Śu. di. Śrīrama-nuvami.	Do. ..	Gift of a villa by Rāmarājappa to the dēśas. The document was engraved at the instance of Krishṇapa-Nāyaka.
751	On a slab set up in a field at Gudibanda	....	....	Śaka 1752, Vikṛiti, Phalguṇa, Śu. di. 10, Monday.	Do. ..	Gift of land to a certain, aradhya of Gujunōḍu by the gāvudās and sēnabōvas of Gudabanda with the permission of the chief Rāhutta-mahārāya.
752	On a slab set up at the foot of the hill in the same village.	....	....	Nandana, Magha, Śu. di. 6, Sunday, 9th ghaḷige after sunrise.	Do. ..	Registers that Hōbappa son of Jayadevarasa built the steps.
753	On a hero-stone lying at Iralakatta near Gollaradevarahatti.	....	....	....	Do. (in archaic characters).	Refers to the death of Vira-Kailasa son of Nolamba-Kailasa in the battle of P.ḷu, on attacking Prabhurāma. So also died Nolamba-Kailasa on attacking Ja[ga]pa in the battle of Kaḷi[ya]kallu.
754	On another hero-stone set up in front of the Mallikarjuna temple near the same place.	....	....	....	Kanarese ..	Mentions the (memorial) stones of the three heroes Kokkala, Madiyanna and Valamaya the brothers of Masaraya, son of Nīṣatṭha, the son of Deserattṭha.
755	On a pillar set up in a field at Phalaram Gollarahatti.	Nolamba (Pallava).	Nolambadhiraja	....	Do. (in archaic characters).	Registers that while the king was ruling Tanṭuru and Chōragiri with abhyantarasiḍḍhi, his dog called Paṇaga ran after a pig and died.
756	On a slab set up in the same place	..	...	Śaka 881, Sīd-dharthin, ... Thursday.	Do. ..	Seriously damaged.
757	On a stone set up in a field at Konkallu	..	....	....	Kanarese ..	Registers that this is the rent-free field of Hira-Parvatārādhyā of Gujunōḍu; see No. 751 above.
758	On a Naga-stone near Mallinamadugu	..	....	Krōdhin, Chaitra, Śu. di. 5, Wednesday.	Do. ..	This temple and Penunāgaru were caused to be made by Nagaya (son of) Bayiragūda.
759	On a broken pillar in a field at Guni-morubāgal.	Nolamba (Pallava).	Anṇayyadeva, [son of] Btra-Nolamba	Śaka 858, [Durmukha]. Āśāḍha, ba di. 5, Vaddavāra (Saturday).	Do. (in characters).	The mahājana consisting of certain gāvudās and the aru consisting of a few others and the Śaiva teacher Varuṇa-Siva-Bhātara of the temple of Nolambōśvara being together brought about a settlement of distribution of lands below certain specified tanks.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
760	On a slab in a field in the same village ..	..	..	..	Kanarese (in archaic characters).	This is the stone set up on the <i>niḥi</i> ( <i>niṣidhi</i> ) of Māda, younger brother of Ayyappa of Morvvaralu.
761	On a hero-stone lying in a field in the same village.	..	..	Śaivari	Kanarese	Mentions Palikonda and Nayanāravara Timmaya.
762	On the north wall of the central shrine in the Govindarāja-Perumāḷ temple at <b>Tirupati</b> (Chaudragiri taluk, Chittoor district).	Saluva	Mahāmāṇḍalēśvara Narasiṅgappa Iēva-Mahā-arasu.	Śa. a 1389, Śa. rvaḷit, Pushya, śu. di. 1, Sunday.	Do.	Records the order given by the king that the worship in the Govindarāja-Perumāḷ temple at Tirupati must be conducted on the same lines as that of Tiruveṅḡalanātha on the Tirumale hill) and that Kandaḷa Rāmānujappa and his pupils should supervise the distribution of prasāda to the Śrī-vaishnavas, both foreign and local, in the Govindarāja-samīdhi and in the Rāmānujakūṭa (feeding house) newly constructed by him at Tirupati. The king also instituted a Rāmānujakūṭa (feeding house) on the hill and fixed the scale of worship of god Tiruveṅḡalanātha to be supervised by the same Kandaḷa Rāmānujappa. Some services in the temple were rendered by the Chatāda (?) Śrī-Vaishnavas Alagiya-Perumāḷ of Tiruchchanūr is also mentioned.
763	Below 5 images in the northern wall of the big gōpura of the same temple.	..	..	..	Telugu	(The above images represent) Maṭṭa Tiruveṅḡalanātharāja and his consort Chennamma.
764	Below 7 other images in the same place ..	..	..	..	Do.	Records that the Mahāmāṇḍalēśvara Anantarājappa, son of Maṭṭi Tiruveṅḡalanātharājappayadēva-Chōḍa-Mahārāja, constructed this gōpura.



**APPENDIX C.—Stone inscriptions copied in 1917.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
<b>ANANTAPUR DISTRICT, MADAKSIRA TALUK.</b>						
1	On a pillar set up in the court yard of the Ranganathasvamin temple at Pailabanda.	Vijayanagara.	Virapratapa Sadashivaraya-Maharaya ..	Saka 1478, Naja Pushya, su. di. 8.	Kanarese ..	Registers that under orders of the Mahamanḍalesvara Ramaraju-Tirumalarajayyadeva-Maharasa, the Mahanayaka-sahaya Timmana-Nayaka of Nidugal and the gauda and senabova residents of that province together with the merchants, gave Tumukunte in Nidugala-rajya to the temple of Tiruvengalanatha at Peyyalabande for offerings, worship and festivals. The gift was actually made on the 11th day. Mentions Kezhappa-Nayaka the mudro-officer of Guttu-Tirumalarajayyadeva-Maharasa evidently the same as Ramaraja-Tirumalarajayyadeva mentioned above.
2	On another face of the same pillar	....	....	Svabhana, Magha, su. di. 1.	Do ..	Damaged. Registers that Immaḍi Timmana-Nayaka of Nidugal gave the kanachi of the tank Narasambudhikunte to a certain Samani Papaya with the permission of the god Tiruvengalanatha of Peyyakonde, since this Papaya was regularly every year erecting a pandal (chapara) in the name of Peyyalakonda Ranganatha, was going on pilgrimage to Tirumale every year and was repairing the chapara at his own cost.
3	On one of the pillars of the front mandapa of the same temple.	....	....	....	Tamil ..	Unfinished. Mentions a certain Valavadaraiyan of Seyyer in Tondu-nadu.
4	On a pillar at the northern entrance into the same temple.	....	....	....	Kanarese ..	This portion of the roof at the northern entrance, was built by Timmana-Nayaka of Nidugal.
5	On a stone supporting the beam of the entrance into the Garuḍa-shrine of the same temple.	....	....	Manmatha, Magha, Friday.	Do.	Damaged. Sale of a share in the temple of Kamanatha by a priest of that temple, to a certain Appa-Siva in the presence of several people of whom the tapodhana of Nonabesvara at Hejjeru, was one.
6	On the beam of the entrance into the matha room in the same temple.	....	....	Parthiva, Magha, su. di. 5.	Do.	This portion of the roof of the yaguala of the Ranganatha temple at Peyyalakonda was built by Rayasam Ramanna an officer of Immaḍi Timmana Nayaka of Nidugal.
7	On some detached stones built into the walls of the mandapa in front of the central shrine in the same temple.	Chola ..	Parakesarivarman alias Rajendra-Choladeva.	Lost ..	Tamil ..	Fragmentary. Seems to record a gift of cows for maintaining a lamp in the temple of Mahadeva.
8	On a stone that supports the beam of the entrance into the Ranganathasvamin temple at Korrevu.	Western Chalukya.	Jagadekamalladeva 'ruling from his capital Kalyana.'	....	Kanarese ..	The Mahamanḍalesvara Bammadeva-Cholamaharaja the chief of Geyuru, etc., ruling Govindavadi, the whole community (kottali) being present, assigned for a perpetual lamp to the temple of Kammatasvara, one visa per dala on each bidigekammaṭa and 1 haga per month on each bidi-kammaṭa.
9	On the capital of a pillar in the Virabhadrasvamin temple in the same village.	....	....	....	Do.	This is the rent-free field (manyada hola) of the Vitaragapattanasvami Tammi-setti.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone in a field at <b>Mutkur</b> .. ..	....	....	Rahudhanya, Jyeshtha. [ba]. di. 5.	Telugu ..	Under orders of the Mahamandalesvara Sammeta Raṅgapa- rajadēva-Maharaja, a certain Pelasingama gave one tūmu of field to a private individual who dug a tank at Raṅga- puram.
11	On a hero-stone in a field at <b>Pedda Soragiri</b> .	....	....	Śaka 1592, Śaḍ- harana, Kārt- tika śū. di. 15, Monday.	Kanarese	Damaged. Mentions a certain R[a]chamaleya-Nayaka and his son.
12	On a broken pillar in the court-yard of the Dodḍappa (Śiva) temple at <b>Hema- vati</b> .	Nolamba (Pallava).	Mayindamma (Mahendarvamar) ..	....	Kanarese (in archaic characters).	Mentions Ayyappa and [No]ḷambadhiraja. Seems to record the grant of a tank. Mentions Tirangarūṇḍeṇḍeya Kileppalli and the [Śaiva] teachers Ananta-Śiva, Lagu- śvara, Kamalaprabha-Gorava and Duvanashva-Gorava of Nakareśvara.
13	On a stone built into the south wall of the same temple.	....	....	....	Kanarese ..	Damaged. Mentions Varuna-Śiva-Bhaṭṭara pupil of Rudra- [Śiva]charya and a certain Madayya of M[o]ra[ger]li.
14	On a perforated window let into the western wall of the same temple.	....	....	....	Do. ..	Damaged. Registers the building of the maṇḍapa by Mārappa son of La[kshma]yya.
15	On a pillar set up at the southern entrance of the same temple.	Western Chalukya.	Chalukyachakravartin Vikramadēva	Śaka 108[4], Vriṣha, Pūshya, Uttarayana- Sankramana.	Do.	The Mahamandalesvara Tribhuvanamalla Mallidēva-Chōla- Maharaja lord of Oreyūru who was a subordinate of the king, ruling at He[m]jēru widened the well that was dug at the capital town of He[m]jēru in Sira-nādu by a certain Śiduke Periyaluvaseṭṭi son of Alahiya-Manavala and Andamme of the brahmadēya village Akūra in Rajaraja- valanādu on the southern bank of the river Kāvēri, in the Chōla country, consecrated near that well the temple of Deśīśvara with the consent of all the Deśī merchants and gave for offerings, lamps and worship 3 khaṇḍuga of land below the tank of Sivuru.
16	On the same pillar .. ..	....	....	....	Do. ..	The Deśī-merchants of the Kubera family 'of four different languages' and the nakaras of the town, also assigned certain specified tolls on pack(?)—horses, mules, saffron, yak-hair, pañchavanige, cus-cus grass, etc., for worship, offerings, lamps, enjoyment and repairs of the well and the temple mentioned in No. 15.
17	On a broken hero-stone in a field to the west of the village.	Nolamba (Pallava).	Śrīva Nōḷambadhiraja .. ..	Śaka 888, Keshava.	Kanarese (poetry and prose, in archaic characters).	Refers to prince Ayyapadēva the son of the king by queen Pariyabarasī, and his fight. Also Ereyamma is mentioned as one of the party at whose command the hero Erega died and became famous.
18	On another hero-stone in the same place	Do.	Lost	Śaka 845 ..	Kanarese (in archaic characters).	Highly damaged.

**C.—Stone inscriptions copied in 1917—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On a stone lying in a field at <b>Dasarahalli</b> .	..	....	Vikari, Magha, su. di. 10	Kanarese ..	Registers that Harati Sarajarayapa-rāja gave some land to Gaudara-Chikkappa of Dōsarahalli as nēśara-kodagi.
20	On a pillar of a dilapidated maṇḍapa at the entrance into the village of <b>Kottasivaram</b>	..	....	..	Do. ..	Alpadevi the queen of king Irūṅgōla and a lay disciple of the Kanur-gaṇa of Koṇḍakundānvaya, protected [this] Jaina charity while it was in a ruined condition.
21	On another pillar in the same place ..	..	....	..	Do. ..	Registers that this basadi (Jaina temple) was built by Davaṇandi-Āchārya pupil of Puṣṭpanandi-Maladhāridēva of Kanur-gaṇa and the Koṇḍakundānvaya.
22	On a pillar in the Āñjanēyasvāmin temple of the same village.	..	...	..	Do. ..	In modern characters. One portion of the inscription says that the image of Sañjīva (Hanuman) was cut by Chennappa, son of Kammara Krishnappa and another that the temple was built (?) by taḷavāra Yaraḡa, son of Kanakayya.
23	On the second pillar of the same temple..	Chōla	Rajēndra-Chōlādēva (I) .. ..	10th year	Kanarese and Tamil.	This maṇḍapa was erected by Areyam Rajarājam alias Vikramachōla-Chōliyaṇiyam, the chief of Chātaman-galam in Tirēmūr-naḍu and the commander of the forces (of the king), on the 40th day opposite the 160th day (of this year). Below this on a separate section of the pillar are engraved the titles Nāmaḍi-Bhīma, Chōlana-chakra and Samantabharāṇam in Kanarese and Nānmaḍi-Bhīmaḡ, Samantarāparaṇaḡ in Tamil. These may have been the titles of the chief who built the maṇḍapa.
24	On the third pillar .. ..	..	...	..	Do. ..	Contains the titles Edirtavarkalan and Ahitarottalivan in Kanarese script and Vayirinārāyaṇaḡ and Vira-Bhīmaḡ in Tamil of about the same period as No. 23. A much later record of Śaka 1733, Pūjōtpatti, Vaiṭakha, ba. di. 6, Wednesday, states that the Āñjanēya temple was consecrated by a śānubhōga of Sivara.
25	On the same pillar .. ..	..	....	..	Kanarese (verse).	Not intelligible. Refers to a certain Kalimāraṇ, also perhaps called Kali-Chāgi.
26	On a broken hero-stone lying near the Śiva temple in the same village.	..	....	..	Kanarese ..	Not intelligible. Seems to record the death of a certain Baleya-Hegade in a cattle-[raid].
27	On a pillar set up at the entrance into the main shrine of the Śiva temple.	Vijaya-nagara.	Mahamaṇḍalēśvara Vira-Bhukkappa- Voḍeya 'ruling at Hosapaṭṭaṇa.'	Śaka 1287, Viśvāvasu, Karttika, su. di. 10, Friday.	Do. ..	Refers to a certain Būchaya-Nāyaka, son of Benakeya-Nāyaka ruling at Sivarada-paṭṭaṇa the chief town of Nidugala-rājya and states that this chief gave the village of Gōpasamudra north of Sivara (?) to the god Gōpināthadēva of Hireyagrahāra for worship, offerings, etc.
28	On a pillar set up at the southern entrance into the village <b>Patasivaram</b> .	Western Chalukya	Tribhuvanamalla Vira-Sōmēśvaradēva 'the destroyer of the Kalachūrya race.'	Śaka 1107, Viśvāvasu.	Do. ..	Damaged. The king's subordinate Tribhuvanamalla Bhōga-dēva Chōla-Mahārāja was ruling at the city of Heñjara. The Jaina teacher Viranandi-Siddhāntachakravartidēva and his son Padmaprabha-Maladhāridēva are next mentioned.
29	On a stone set up in the courtyard of the Mailārēśvara temple.	Vijaya-nagara.	Virapratāpa Sadaśivarāja-Mahā[rāja]	Śaka 1473, Vi-rōdhikrit, Āṣ-vijā, su. di. 10.	Do. ..	Much damaged. Seems to record a grant of land made at the presence of Viṭhaladēva.
30	On a pillar of the mukha maṇḍapa of the Śiva temple situated between Kottasivaram and Patasivaram.	..	....	..	Tamil (verse).	Mentions Nānmaḍi-Vīma (Bhīma) and Teluṅgar. On the same pillar in old Kannaḍa characters are registered the titles Jayasīṅghakulakala and Samantataḷaḡrahāri.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
31	On another pillar in the same maṇḍapa ..	..	...	..	Tamil (verse).	Mentions the battle with Kalingas, Oḍḍas, and Teluṅgas. On the same pillar are engraved in Nāgarī the titles Ahita-roṭṭaḷiva etc.
32	On a slab set up at Doddakatta-cheruvu near Halukur.	Vijayana-gara.	Virapratapa Sadaśivadeva-Maharāya ..	Śaka 1473, Vi-rōdhikrit, Śravana, Śu. di. 1.	Kanarese ..	Registers a gift of land as kaṭṭugodaga to certain gandas for their having repaired the tank at Dodagata, by Manuboli Tirumalayadeva-Maharasa who held under amara-tenure the village of Dodagata in Nidugala-naḍu under orders of the Mahamaṇḍaleśvara Ramarāja-Viṭhalayadeva-Maharasa.
33	On a slab set up (near the road) on the way from Halukur to Amarapuram.	..	....	Śaka [13]69, Kshaya, Phalguṇa, [Śu.] di. 10, Sunday.	Do. ..	Registers the victory gained by a certain Sulaya who cut off the bows of Made-N[aya]ka and Gaṅgavati Nila on the occasion when his father Era-Papeya-Nayaka of Halukuru was attacked by Jannapa-Oḍeya and Bomme-Nayaka of Gōsikere with a lakh (?) of men and one thousand horses. It is also stated that Papi-N[aya]ka himself cut off 500 heads and 200 horses and that his son-in-law Bhimasaniya-Gude-N[aya]ka joined him in the fight.
34	On a broken stone lying in the village munsiff's chāvaḍi at Amarapuram.	..	....	Śaka 114[8], [Parthiva], Jyeshtha, Śu. di. 10, Fri-day.	Do. ..	Mentions the Mahamaṇḍaleśvara Tribhuvanama[lla] Irugaḷade[va]-Chōla-Ma[harāja] son of Eammiḍeva-Chōla-Maharāja and his crowned queen Bachaledēvi, ruling at Nidugalla-paṭṭana. Seems to register a gift of land in connection with the marriage (kanyadāna) of [his daughter] Naṅgavve.
35	On a stone set up on the tank-bund in the same village.	..	....	..	Kanarese (in archaic characters).	While [Sō]vayyarasa was ruling the Nolambavadi thirty-two thousand (country), the watchman of Peñjeru called Baṭṭi Rechayya built a tank called [Doda]-kere, provided it with a stone sluice and made a gift of 2 khanduga of land for the maintenance of the sluice and the man who was in charge of it.
36	On a hero-stone lying in front of the Kerekatte Mallēśvaraśvamin temple in the same village.	..	....	..	Kanarese ..	(This is) the (memorial) stone of the hero (viragallu) who went to heaven in the fight that ensued on the occasion when the glorious Bolli-seṭṭi Saṅgaya-Nayaka raided the village of Tammadiyahalḷi.
37	On a broken stone lying in the same place	..	....	..	Do. ..	Gift of land.
38	On a stone set up near the Virabhadraśvamin temple in the same village.	Vijayana-gara.	Virapratapa Sadaśivadeva-Maharāya ..	Śaka 1466, Kro-dhi, Karttika, Śu. di. 1, Monday.	Do. ..	Registers that under orders of the king the Mahamaṇḍaleśvara Ramarājayya-Viṭhalēśvaradeva-Maharasa remitted the taxes on barbers.
39	On a hero-stone lying near the same temple.	..	....	..	Do. ..	This is the memorial stone of the hero Mundina Bommaya the son of Talavara Bommaya-Nayaka of Tailāṅgere who died on the occasion when Ku[rū]ḷaya-Nayaka captured the cows.

C.—Stone inscriptions copied in 1917—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
40	On a pillar set up in the courtyard of the Jaina temple in the same village.	..	Mahamaṇḍaleśvara Tribhuvanamalla Niśaṅkapratāpachakravartī Virāḍanaya-Murāri, Irūṅgaṇaḍeṣa-Chōla Mahārāja of the Chōla race 'ruling at the capital town of Niḍugallu.'	Śaka 1200, Iḍ- vara, Aśha- dha, śa. di. puṣkhamī, Monday.	Kanarese	Registers that Malliṣeṭṭi son of Saṅgayana-Dommiseṭṭi and Mōjavve and the favourite lay disciple of Balēṇḍu-Maladhari- dēva who was the senior pupil of Tribhuvanakīrtirāṇu of Iṅgaḷeśvara, of Mūla-saṅgha, Deśiya-gaṇa, Koṇḍakund-an- vaya and Pustakayagaḥchha, gave at Tammadihalli the 2,000 araca trees which belonged to his share, to Prasanna- Parāṇadēva of the brahmi of Tallaṅgere known as Brahma- Jinalaya. The priest of this temple was Challapiḷḷe a Jina-Brahmāya of Bhuvālōkanathanallār in Bhuvālōka- natha-vishaya, a sub-division of Pennamaravati-sime, north of Dakṣiṇa-Madhura in the southern Pandyā country. From the produce of this garden land śampūrṇavahana were to be constructed of stone, the basadi from its upana to stupi, the mahā-maṇḍapa, bhadrā, Lakṣmīmaṇḍapa, gōpura, enclosure (parisūtra), festoons (vandanamāle), Mānastambha and makaratorāṇa.
41	On another stone in the same place ..	....	....	Śarvari, Aśviḷa, śa., di. 16 Friday.	Do.	.. This is the tomb (niśidhi) of Sambiseṭṭi son of Bēriseṭṭi.
42	On a pedestal lying in the courtyard of the same temple.	....	....	...	Do.	.. This is the basadi caused to be made by a pupil of Balēṇḍu- Maladhariḍēva, a disciple of Tribhuvanakīrtirāṇu of Iṅgaḷeśvara, belonging to Mūla-saṅgha, Deśiya-gaṇa, Koṇḍakund-anvaya and the Pustaka-gaḥchha. The vṛitti here was held by Challapiḷḷeḍēva.
43	On a stone lying in the tank to the south of the same temple.	....	....	....	Do.	.. This is the tomb (niśiddhi) of Bommiṣeṭṭiyāra Baḥayya, a lay disciple of Prabhāchandra-Bhaṭṭāraka of Iṅgaḷeśvara who belonged to the Mūla-saṅgha etc.
44	On a second stone in the same place ..	....	....	....	Do.	.. This is the tomb (niśidhi) of Bhavasēna-Traividya- chakravartī who was a terror to disputants and belonged to the Mūla-saṅgha and the Sēna-gaṇa.
45	On the third stone .. .. .	....	...	...	Do.	.. This is the niśiddi of Virupaya and Maraya the lay disci- ples of Balēṇḍu-Maladhariḍēva of the Mūla-saṅgha and the Deśiya-gaṇa.
46	On the fourth stone .. .. .	....	....	....	Do.	.. This is the niśidi of Pōtōja and Sayabi-Maraya, father and son.
47	On the fifth stone .. .. .	....	....	....	Do.	.. This is the niśidhi of Komu[a]-ṣeṭṭi a lay disciple of Prabha- chandraḍēva.
48	On a stone lying on a platform in the courtyard of the Āñjanēyasvāmī temple at Tammadahalli.	....	....	....	Do.	.. This is the niśiddi of Chandra[n]ka-Bhaṭṭāraka, [pupil] of Chārukīrti-Bhaṭṭāraka of the Mūla-saṅgha and the Deśiya-gaṇa.



C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
49	On a stone set up on the tank-bund in the same village.	Vijaya-nagara.	Virapratapa Achyutadēva Mahārāy ..	Śaka 1463, Plava, Karttika, ba. di. 2, Saturday.	Kanarese ..	The ank of this village Tammadihalli having breached at three places, the residents of the village, viz., Chenna-gaunda and Timma-gaunda, repaired the breaches at their own cost. They were granted 1 khanduga of katṭugodagi for perpetual enjoyment, by Tipparāja-Mahārāya, agent of Venkṭadri-Nāyaka.
50	On another stone set up in the same place	..	....	Do. [the tithi is by mistake given as 7 while it should be 2].	Do. ..	Refers to the gift of 1 khanduga of paddy-land to the same two gaundas as katṭugodagi. Venkṭadri-Nāyaka's father is here mentioned to be Setappa-Nāyaka and his agent, Tipparājayya.
51	On a hero-stone lying in a field at Kana-janahalli.	..	....	Paridhavi Margasira, ba. di. 1.	Do. ..	Records the death of certain gaundas, the sons of the headman of Kanaja[gō]daballi, in the battle of Kanḍehalli.
52	On a stone built into the platform in the courtyard of the Āñjanēyasvāmin temple at Rolle.	..	....	Vikriti, Margasira, su. di. 12.	Do. ..	Gift of the pillar by Mada-gaunda son of Tippe-gaunda of Rolle.
53	On a stone set up in the courtyard of the Āñjanēyasvāmin temple at Tubina-kunta.	..	....	Śaka 1658, Nāḷa.	Do. ..	Damaged. The fort, tank and the irrigation canal of Tubina-kunte was the gift of Ramappaya. Records other charities made by his son and grandson.
54	On a stone in a field at Hulikunta ..	..	....	....	Do. ..	(This) Hulikunte surnamed Sirumapura is the village granted to god Śaṅkaradeva.
55	On a hero-stone in a field at Honneralli-halli.	Nolamba (Pallava).	Iṇṇa-Nolamba No[lli]payya ..	Śaka 885, Rudhirōdgarin, Āśvādha, su. di. pañchami, Sunday.	Kanarese (in archaic characters).	Seems to record the setting up of (this) sword-stone (bala-śāsanadakallu) in memory of the gold-smith (akkaśale) Śa[r]bbachari who closed in and fell in a fight with the thieves at Rolle.
56	On a boulder in a field at Kodihalli (Kodihalli).	..	....	Śārvari, Bhadrāpada, ba. di. 10.	Kanarese ..	The writing is very faulty. Refers to the reign of Śrīraṅga-rāya and records the grant of the village of Kodalihalli in Rolle-sthala, in Agali-sthala, in Birehada-sthane belonging to Rayadurgada-veṇṇa, as a kṛpāchigrama-paṭṭa to a certain Kṛṣṇayya by king Harati Sarajarāyappa-rāja.
57	On a pillar set up in front of the Malliyuvva temple at Akkagaladevarahalli.	..	....	Śaka 1420, Kāḷayukti, Jyeshtha.	Do. ..	Highly damaged.
58	On a stone in a field at Muttinahalli ..	..	....	Lost .. ..	Do. ..	Do. Mentions a chief of Harati and his agent Keṇchanna. To Chikaya, the son of the latter, was given some land as rent-free nēḍara-koḍagi for his service(?) (kapaṭa bhalakagi, at Sirya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
<b>GUNTUR TALUK, GUNTUR DISTRICT.</b>						
59	On a stone set up before the Venugopala-svāmin temple at Ainaṣolu.	Vijaya-nagara.	Sadaśivadeva-Maharaya 'ruling at Vijayanagara.'	Śaka 1482, Piṅgala, Pushya, ra. di. 10, Thursday.	Telugu ..	Registers that while the Mahāmaṇḍalēśvara Siddhirāja-Timmarāja was governing the Koṇḍavīti-sīma, the Dom-mari chiefs Chiriku-Reddi, Narasānēṇḍu and Komāra-Viṣaya with the permission of all the samayas made a gift of the Lommari-pannu (tax) due from the people of Ayanavolu, to the temple of Gopinātha of that village.
60	On the Hanuman-image in front of the Rama temple at Anantavaram.	..	..	Śaka 1153, Magha, śu. di. pañchami, Thursday.	Do. ..	Records that [Po]ṇṇugōṭi Revi-Reddi gave for the merit of his father Bēti-Reddi, certain shares of land in the village of Vaḍḍam[a]ṇṇu, to the mahajanās (of that village).
61	On a stone built into the platform of the dhvaja-stambha of the same temple.	..	....	Śaka 1537, Rakshasa, Vai-śakha, śu. di. 3, Thursday.	Do. ..	Rāmachandra, the son of Gōparāja and grandson of Timma-rāja of Yilapaṇṇu in Ammanabrolī-sīma, raised the garuḍa-dhvaja of the temple of Channarāja at Bhagavatula-Anavotavaram for the merit of Vullama-rāja, son of Ganapa-rāja and grandson of Virama-rāja of Koniki in Addanki-sīma.
62	On a stone bearing two foot-prints near the same dhvaja-stambha.	..	....	Śaka 1734, Āṅgīrasa, Chaitra, śu. di. 7, Sunday.	Do. ..	Records that Gaṅganna, son of Basvanna and grandson of Tum[a]ṇṇi Venkamaṇḍu, founded the temple of Sūa-rāmasvāmin at Anantavaram in the talūka belonging to Rāja Manūri-Venkataramaṇḍavugaru, in the Koṇḍavīti-sīma.
63	On a stone lying near a well at Atmakur	..	....	Śaka 1160, Chaitra, śu. di. 8, Thurs-day, Mēsha-Saṅkrānti	Sanskrit (verse) and Telugu.	Palakolani Ketī-Nayaka founded the temple of Lakshmiśvara-Mahadeva at Atukuru in Doḍḍi-Kaṇḍavāḍi in the name of his father (called Kākati Lakshmana in the Sanskrit portion), raised the vimāna and granted 25 cows for a perpetual lamp. Gifts of land made to other shrines and Brāhmanas are also recorded.
64	On a side of the big hill at Badepuram (hamlet of Tadikonda).	Vijaya-nagara.	Vira[pratapa Sadaśiva]dēva-Maharaya 'ruling at Vidyanagara.'	Śaka 1476, Ananda, Adhika-Āśvadhā, śu. di. 1[4], lunar eclipse.	Telugu ..	Mentions the Mahāmaṇḍalēśvara Ramarāja-Timmarājayya-dēva-Maharāja and registers a gift of 1 kha of land to Bhavayyaṅgaru, son of Jil[le]yyaṅgaru and grandson of Kakaṇḍi Tippayyaṅgaru, by the Mahāmaṇḍalēśvara Timma-rāja, son of Vobalarāja and grandson of Siddhirāja of Harita-gōtra, Āpastamba-sūtra and Yajus-śakha, at Rama-chandrapuram in Kōṭabhūmi-sthala in Koṇḍavīti-sīma.
65	On a Nandi-stone set up near the tank at Bejatpuram.	Kōṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Maharāja.	Śaka 11[6]0, Uttarayana-Saṅkrānti.	Do. ..	Records that Uddanda Nayaka Prōli-Nayaka, the Mahāpradhāni of the king, founded and built the temples of Kāśīśvara, Guṇē[śa], Ku[mārasvā]min and the goddess at Pulipadu for the merit of his father Uddanda-Nayaka, mother Guṇḍasani and elder brother Dandanayaka Ketī-Nayaka. His younger brother Dasi-Nayaka founded and built shrines for Kēśava-dēva and Ku[ppa]-Vinayaka. The gifts of land made to the temples, the sthānapati and to Brāhmanas are also recorded.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On a boundary-stone to the east of the same village.	..	....	....	Telugu	This is the boundary-pillar of the village Pulipadu which belongs to the temple of Angadi Gopinatha at Kondavidu.
67	On a Hanuman-pillar built into the roof of the Venugopalasvamin temple at Betapudi.	..	....	Śaka 1346, Krōdhi, Phalguna śu. di. 11, Pushya.	Do.	Damaged. Mentions Bayyanna son of Lakkana of Piōlluru.
68	On a stone set up near a well at China-Kakani.	..	....	Śaka 1246, Rak-takshi, Magha śu. di. 1[5], Thursday.	Do.	Gift of a flower-garden to the temple of Chenna-Mallikarjuna-deva at Kakandi, by Nagi-setti and Vallabhi-setti of Krafja.
69	On a small boulder in the same place ..	..	....	Śaka 1477, Rak-shasa, Karttika, śu. di. paurṇami, Thursday, Robini.	Do.	Registers a gift of land for the up-keep of the wells, gardens tank and water-sheds, to the Jijya, who had founded these in connection with the temples of Chenna-Mallikarjuna and Gopinatha at Purushottamapura in Kakandi.
70	On a Hanuman-pillar set up near the new temple at Chintapallipadu.	[Gajapati]	Ganadeva-Rantaraya Mahapatru ..	Śaka 1376, [Bhava], Vaisakha, śu. di. 16, Thursday.	Sanskrit (verse) and Telugu.	Mentions the temple of Raghavēvara at Chadaluva and (the towns) Addanki, Vinikonda and Kondavidu.
71	On a broken Garuḍa-pillar lying in a field at Dondapadu.	..	..	Śaka 1724, Dundubhi, Phalguna śu. di. 3, Thursday.	Do.	Records the setting-up of the Garuḍa-pillar and the Śasana-pillar near the shrines of Vighnēvara and Āṇjaneya by a private person.
72	On the lamp-column set up before the Āṇjaneya temple at the same village.	..	....	Śaka 651, Kṛṣṇa, śu. di. 1, Wednesday.	Telugu	States that (an image of) the god Āṇjaneya at Dondapadu was 'born' in the tank, that it was set up (?) in a garden and that five brothers of the Bōgōli-gōtra, grand-sons of Komminēni Kondappa and sons of Goruvappa founded a tank and a garden. A rent-free gift of kul is also recorded for gods Śiva and Kēśava.
73	On the plinth of the inner entrance into the Virabhadra temple at Enamadala.	..	....	....	Do.	Damaged and built in. Refers to a sarvamānya gift of land made by two private individuals to a certain Ramachandrasani, daughter of Yamamadaja Gaurasani and to a garden raised on the same land for her merit.
74	On a pillar lying in a field near the Sitarāmasvamin temple at the same village.	..	....	Śaka 182[?], Parthiva, Śrāvana, śu. di. 10, [Thursday].	Do.	States that this pillar of the āsthana-mandapa of the temple of Raghavēvara at Kondavidu was the gift of Chenna-[Tippana] a Vaiśya of the Chenuśetti-gōtra and lord of Penungonda. It was made for the merit of his father Kommi-setti and mother Gaṅgasani.
75	On a pillar of the mandapa near the same temple.	..	....	Śaka 1310, Vibhava, Magha, śu. di. 6, Thursday, Makara-māsa.	Do.	States that a sale (i.e., weaver) (named) Tummalacheruvu Rami-setti, a devotee of Kulamu Mallikarjuna-deva gave this central pillar to the ranga-[mandapa] of the temple of Mulasthana-Mallikarjuna-deva at Kondavidu together with some cows for a perpetual lamp, for the merit of his parents. The same fact is repeated on another face of the pillar.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	Below the Gaja-Lakshmi image on the entrance into the Sitāramasvāmin temple at Errabalem.	..	....	..	Telugu ..	Cut by Dhanyamanna Qōkāchāri. The characters are of about the 12-18th century A.D.
77	On the proper left column of the same entrance.	..	....	Śaka 116[7], Kārttika, ba. di. pāñchami, Thursday.	Telugu (verse and prose).	Registers the gift of 25 cows for a perpetual lamp made to the god Anantaśayanadēva at Uṇḍavelli by Veligaṇḍa Errama-Reddi (Errama-Baṭṭaḍi) for the merit of his parents Maredi and Pōlasani.
78	On the proper right column of the same entrance.	[Velanaṇḍu]	Rajendra-Kulōttunga-Chōḍeraja ..	Śaka 1089, Uttarāyana- Sankrānti.	Telugu	Registers the gift of the village of Kra[paga]ṇḍuri to the mahājana of Uṇḍavelli by a certain Jillya-bōyūḍu, for the merit of the king.
79	In the same place .. .. .	Kōṭa ..	Mahamaṇḍalēśvara Ketirāja ..	Śaka 1135, Vaiśākha, su. di. dasaṁi, Monday.	Do. ..	A[ma]rama and Kētama, the concubines of the king, together with their father Yerrama-Nayaka, presented for the merit of their lord a processional image to the temple at Uṇḍavelli and granted one khaṇḍuva of land to the north of Kommala-kōṭa for offerings to this image.
80	Do. .. .. .	..	....	Śaka 1142, Phalguna, prathamā- padyami, Thursday.	Do. ..	Refers to a gift of lamp by a certain Kamana-bōyūḍu son of Chōḍ[ḍ]apa Amarebōyūḍu.
81	On a stone lying by the side of the Koritēpāḍu road at Guntur.	..	....	Śaka 17[4]3 Chitrabhanu Vaiśākha, ba. di. 7, Sunday.	Do. ..	Damaged. Mentions the temple of Sakētapura-Samrajya-Paṭṭabhiramasvāmin at Koritēpāḍu and seems to record a gift made by a member of the (former) Zamindar of the Sattenapalle taluk who was the son of Raja Manūru-Appaji-Pantulu a majumdar of the Murtijamnagar-sarkaru.
82	On a pillar of the Āṭjaneya temple in the same village.	..	.. .	Śaka 1172, Āśvayuja, ba. di. ashtami, Thursday.	Do. ..	Registers the provision for 1 śōḍu of ghee a day, for a perpetual lamp in the temple of Ayyakulaṭṭilaka Chōḍiśvara-Mahādēva at Chembrōlu.
83	On a white marble Naga-stone set up in the Agastyēśvarasvāmin temple in the same village.	Parich- chēdin].	Mahamaṇḍalēśvara [P'a]ṇḍyāja ..	Śaka 10[8]0, Uttarāyana- Sankrānti.	Sanskrit (verse) and Telugu.	The Sanskrit portion gives the genealogy of the king's family. Records that the king built for the god Agastya[ś]vara-Mahādēva at Guṇṭṭūru in Oṅgērūmarga, the temple, maṇḍapa, subsidiary shrines, compound wall and the gōpura and granted the village Gaḍḍipūḍi to the śanis, mānis, dancing masters, drummers, flutists, artisans, conch-blowers and other servants of the temple and for havis, bali and worship. Gifts of land made to a number of Brahmanas are also recorded.
84	On a pillar in the gōpura of the Lakshmi-Nṛsiṁhasvāmin temple in the same village.	..	..	Śaka 1326, Tārana, Magha, su. di. 10, Saturday.	Telugu ..	Records the gift of the pillar for the mukha-uṇḍapa of the god Nagaśēśvaradēva at Konḍaviḍu, by Sakalaya-ṣeṭṭi, a Vaiśya of the Venukala-gōtra and lord of Penunḡonḍa-pura, for the merit of his parents.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On a second pillar in the same place ..	..	....	Śaka 1326, Tārāṇa, Māgha, śu. di. 10, Saturday.	Telugu ..	Records a similar gift to the same temple by Vempalli-ṣeṭṭi a Vaiśya of the Silakula-gōtra and lord of Pennungōḍa-pura.
86	On a stone in a field to the west of Gorantla.	..	....	..	..	Registers a share (vṛitti) of kha 1 to Boggarapu Gōpaḍāṣu in the village of Gōraṇṭṭa.
87	On a stone lying before the Mallēśvara temple at Ippatam.	..	....	...	Telugu ..	Gift of one kha of land for offerings to the god Amarēśvara-Mahā-dēva.
88	On a stone set up in the same place ..	Kaketa (i.e., Kakatiya).	Gaṇapati-dēva-Mahārāja .. ..	Śaka 1133 Pūṣya, ba. di. ran-chaḍaṣi, Sunday.	Telugu (verse and prose).	Registers the gift of about 25 shares (vṛittis) granted to temples, Brāhmaṇas and temple servants at Ipatam, by the Mahāmaṇḍalēśvara Kōṭa, Mummaḍidēvarāja, son of Gaṇḍa-bhūpati, for the merit of his parents. The temples of Mallikarjuna, Rāmanātha, Vināyaka and Dēvatā are mentioned.
89	On a stone lying near the tank at Kondepadu.	Vijayanagra	Virapratapa Śrī-Raṅgarāya-dēva-Mahārāja 'ruling at Vidyānagara.'	Śaka 1498, Dhātu, Āṣvīja śu. di. 15, Monday, lunar eclipse.	Do.	Records a gift of 2 kucchala of land at Kondepadu in Konda-viṭi-sima, made by Vēmula Rāghavayyaṅgaru of the fourth caste to the god Gōpināyaka of that village. Another gift of land for the maintenance of a water-shed and a grove is also recorded.
90	On a Garuḍa-pillar set up before the Lakṣmī-Nṛsiṃha temple at Kurunūṭala.	Reddi ..	Peda Kōmaṭi-Vēma .. ..	Śaka 1326, Śrāvāṇa, lunar eclipse.	Sanskrit (verse).	Registers the gift by the king of the village of Kurnūntūḷu, to the god Dāsarāṭhi (i.e., Rāma) at Eṇa[vara]pari. The king is given the epithet Sarvajña-śakravartin.
91	On a rock near the Durgi-Bhairava shrine at Lam.	..	....	..	Do. (in archaic characters).	Mentions Lambu (i.e., Lām) and seems to record the tolls payable by certain classes (P).
92	On a stone set up in front of the Mallēśvarasvāmin temple in the same village.	Kakatiya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	..... Dhanuṣ-Samkrānti.	Telugu ..	Damaged. Records a gift of land made to the god Bhimēśvara-Mahādēva at Lāmu by an officer of the king's body-guard.
93	On a stone set up near the Karnam's house at Malkapuram (hamlet of Mandadam).	[Gōlkoṇḍa]	Rajadhirāja Mahārāja Yibhurām-Śaha-Voḍalungaru.	Śaka 1499, Dhātu, Kārtika, śu. di. 5, Friday.	Do. ..	Registers an agreement on land measurement arrived at by the people of Rāvipūṇḍi-sthala under orders of the king. About 19 villages and their areas are given. The Kāmpu cultivators had to pay a tax of 1 samaśya and Turukavaru ½ samaśya on 1 ku of land. The Brāhmaṇas paid no tax.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	Kakatiya ..	Rudradēvi .. ..	Śaka 1183, Durmati, Chaitra, ba. di. 8 Friday.	Sanskrit (verse) and Telugu.	Describes the greatness of the Śaiva teacher Viśvēśvara-Siva-Deśika, the dikṣha-guru and the rājaguru of the queen's father Gaṇapati. Registers the gift of the village of Mandaram in Kaṇḍravāṭi in Velī-naḍu-vishaya, to the teacher Viśvēśvara-Sambhu together with the village Velā-gapṇḍi. The teacher is stated to have consecrated therein a Śiva temple; founded a monastery and a choultry and naming the village Viśvēśvara-Gōḷaki, allotted shares to the temple, to the Śuddha-Śaiva monastery, to the maternity-hospital, and a feeding-house also founded by him.



C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the same pillar .. .. .	....	....	Vibhava, Chaitra, su. di. 1, Friday.	Telugu ..	Faintly engraved and partly mutilated. Registers the gift of six perpetual lamps to the temple of Viśveśvaradēva at Viśvanātha-Gōlūgiri on the bank of the river Krishnavatī by Rajagurudēvara, i.e., the royal preceptor (Viśveśvara) Sivacharya and of 25 cows for each lamp. The artisan (silpi-acharya) Guddōju and the smith (akkaśala) Prōlōju also received gifts of land. Gifts of land for dancing girls were made by Kaśisvara/Siva-Ayyangaru under instructions from the Rajaguru. The temples of Sūmanathadēva and Gaṇeśvaradēva at Velankapundi, and the masons (kaśe) Anōju, Nannapōju, and Ponnōju attached to the Viśvanātha temple also received gifts.
96	Do. .. .. .	....	....	Śaka 1204, Karttika, Purnima.	Sanskrit (verse) and Telugu.	Records a gift of 25 cows for a perpetual lamp in the temple of Viśvanātha, made by Kaśisvara-Sivacharya of the Śrīvatsa-gōtra the (spiritual) son of Rajagurudēvara for the merit of his parents Vidya-Sivadēva and Somaśāni-Amma. A house-site and a vritti were also given to the kampu that kept the cows and supplied the ghee.
97	Do. .. .. .	...	....	Śaka 12[0*]4, Chitrabhānu, Śrāvana, Wednesday, solar solipso.	Do.	Records the gift of 50 sheep made for a perpetual lamp to Paśupati (i.e., Siva) in the temple of Viśveśvara at Mandarapura on the bank of the Krishna, by Mahādēva-Chettō-pādhyaya, son of [Modali]pila-Pandita of the Bhāradvāja-gōtra. Isana-bōyi also gave 50 sheep for a perpetual lamp, for the merit of his master Kaśisvara-Sivacharya.
98	Do. .. .. .	....	....	Śaka 12[0*]4, Chitrabhānu, Āsvayuja, ba. di. tritīya.	Do.	Registers the gift of 50 sheep for a perpetual lamp in the temple of Viśvanātha, by Kottaravu Mallaya-Preggaḍa, son of Kemmana-Preggaḍa of the Bhāradvāja-gōtra, for the merit of his master Rajagurudēvara Viśveśvara-Siva-Deśika, whose officer he was in charge of the granary (dhanyādhipa).
99	Do. .. .. .	....	....	Śaka 1204, Chitrabhānu, Paushya, ba. di. ekādaśi, Saturday, Makara-Samkranti.	Do.	Records that Kani-ṣeṭṭi the son of Nami-ṣeṭṭi of the Chenu-ṣeṭṭa-gōtra gave 25 cows for a perpetual lamp in the temple of Viśvanāthadēva, for the merit of his parents.
100	On a Naga-stone set up in front of the Āñjanēya temple at Mallayapalem.	....	....	Śaka 16[48*], Viśvavasu. Āśvīja, su. di. 14, Thursday.	Do.	States that [Va]ṅkūri Anki-Redḍi set up a Naga-stone-pillar for the merit of his father Nāgi-Redḍi and mother Buchamma.

## C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a Nandi-stone set up near the Rāma-lingasvāmin temple at <b>Mandadam</b> .	....	....	Śaka 1201, Pramādin, Chaitra, su. di. 13, Sunday, Vishuvu. Samkrānti.	Telugu ..	Records that Amari-ṣeṭṭi, a Vaiśya of the Sūrūkoli-gōtra and lord of Penungonda gave 25 cows for a perpetual lamp to the temple of Rāmaśvara-Mahādēva at Mandaram on the bank of the Kṛṣṇavēni river in Dodi-Kaṇḍravaḍi.
102	On a second Nandi-stone set up near the same temple.	....	....	Śaka 1181, Siddharthin, Chaitra, sudha-padyami (prathamā), Wednesday.	Do. ..	Registers the gift of 25 cows for a perpetual lamp in the temple of Rāmaśvara Mahādēva, by Śūrapa-Redḍi, son of Pomi-Redḍi Ketī-Redḍi.
103	On a Nandi-stone set up behind the same temple.	Kōṭa ..	Mahamāṇḍalēśvara Gaṇapatidevarāja ..	Śaka 1184, Dundubhi, Śrāvana, ba. di. 13, Sunday.	Do. ..	Damaged. Seems to register a gift of land made by the king to the illustrious Rajagurudēvara (i.e., the royal preceptor Viśvēśvara-Deśika).
104	On the south wall of the shrine of the goddess in the Mallikarjunaśvāmin temple at <b>Mandapadu</b> .	....	....	....	Telugu (verse and prose).	Fragment. Registers gifts of land made to the god Gaṇēśvara by Prōla, son of Vidde-Nayaka and Vennamadēvi. Mandadi Kōṭaṇḍu, a favourite servant of Goṅka and the ornament of his sabha, is also mentioned.
105	On a Naga-slab set up near the tank in the same village.	[Velanāṇḍu]	Mahamāṇḍalēśvara Kulōttuṅga-Rajendra-Chōḍeyarāja.	Śaka 10 * * Uttarāyana-Samkrānti.	Telugu ..	Records that Mandadi Prōli-Nayaka, son of Nami-Nayaka, lord of Sirivrolu, and his younger brother Malli-Nayaka gave 1 kha of land for a perpetual lamp to the god Mallikarjuna-Mahādēva at Mandavuram for the merit of the king. Śūrya-Tapōdhana who received this land agreed to supply one manēḍu of ghee daily.
106	On the same slab .. .. .	....	....	Śaka 1090, Uttarāyana-Samkrānti.	Do. ..	Records a gift of 55 sheep for a perpetual lamp in the temple of Mallikarjuna-Mahādēva at Mandavuram, by Nārāyaṇa, son of Pedda-Prōli-Nayaka, the lord of Sirivrolu, and younger brother of Mandadi Prōli-Nayaka.
107	Do. .. .. .	[Velanāṇḍu]	Mahamāṇḍalēśvara Kulōttuṅga-Rajendra-Chōḍeyarāja.	Do.	Do. ..	Registers the gift of 55 sheep made for the merit of the king for a perpetual lamp in the temple of Mallikarjuna-Mahādēva at Mandavuram, by Māraṇāmātya 'the lord of Origoṇḍipura' of the Āpastamba kula and the Bharadvāja-gōtra.
108	Do. .. .. .	Do.	Rajendra-Chōḍa-Maharāja, son of Mahamāṇḍalēśvara Kulōttuṅga-Chōḍa-Goṅka-Mahārāja.	....	Do. ..	Records that, for the merit of the king, Mandadi Nami-Nayaka, his younger brother Prōli-Nayaka and his other relations granted certain dry and wet lands for lamps and offerings in the temple of Mallikarjuna-Mahādēva at Mandavuram in Koṇḍapaḍumati. Śūrya-Tapōdhana is mentioned as one of the donees.
109	On a stone lying in a field at <b>Mukkamala</b> .	....	....	Śaka 1130 ..	Do. ..	Mutilated. Records gifts of land made to the gods Mallikarjuna, Tripurāntaka and Gaṇēśvara and to a number of Brāhmaṇas, by Vipparula Koṇḍapa-Nayunḍu and Guṇḍapa-Nayunḍu, for the merit of Kētarāja, probably the Kōṭa king of that name.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On a pillar of the Kalyānamandapa in the Sitarāmasvāmin temple at Nallapadu.	....	....	Śaka 1358, Vakshasa.	Sanskrit (verse).	Describes the glory of the god Rāmachandra at Kōṇḍavidu-nagara and mentions Nārāya-Mantri, son of Bhīmanāmatya of the Kāsyapa-gōtra and Lakkambā, who was a devotee of this deity.
111	On the front wall of the Gōpālasvāmin temple at the same village.	....	....	....	Telugu ..	Damaged. Seems to register the gift of a garden-land for fruit-trees, to the temple of Lakshmi-Nārāyaṇa by Maṅgamā-mavāru, wife of Srīrāmayyaṅgaru of Parāsara-gōtra, Apas-tamba-sūtra and Yajus-śākha.
112	On a stone in the north wall of the Lakshmi-Nṛsiṃhasvāmin temple in the same village.	....	....	Śaka 1468, Parabhava, Bhādrapada, Śu. di. 11 Monday.	Sanskrit and Telugu.	Much damaged. Seems to register a gift of an agrahāra to the temple of Gopinātha at Nallapadu.
113	On a stone lying in a street at Nidumuk-kala.	Vijayanagara	Vīrāpratapa Śrī-Raṅgarāyadeva-Maharāya.	Śaka 14[99] Iśvara, Chait-ra, Śu. di. 16, Tuesday, lunar eclipse.	Telugu ..	Records the gift of 1 kha of land at Nidumukkula in Kōṇḍavidu to the temple of Gopinātha of this village, by Kōṇḍama-Nāyaninṅgaru, son of Srīraṅga-Nayaka and grandson of Baṇḍarupalli Amma Nayaka of [Śrī]bari-gōtra.
114	On a pillar of the madhyaraṅgam of the Śaktiśvarasvāmin temple at Nūtakki.	Chalukya-Chōla.	Raja[rāja] (II) .. .. .	Śaka 1080 and 13th year, Vakshi-nayana-Samkrānti.	Do. ..	Unfinished. Refers to a perpetual lamp set up in the temple of Śaktiśvara-Mahādēva at Nūteṅkki, by Yangi-Raṭṭadi, son of Pulikranta Eriyama-Raṭṭadi.
115	On a second pillar in the same place ..	....	....	Śaka 1080 and the 1[3]th year.	Do. ..	Built in. Registers the gift of cows for a perpetual lamp in the temple of Śaktiśvara-Mahādēva at Nūteṅkki, by a [Re]ḍḍi of Pontiparti family.
116	On a stone lying near the entrance into the same temple.	Chalukya-Chōla.	Kulottuṅga-Chōḍa (II) .. ..	Śaka 1[0]59 and 4th year, Winter solstice.	Do. ..	Damaged. Records gifts of land to a number of dancing women attached to the temple of Śaktiśvaradeva at Nūteki by the Mahamaṇḍalēśvara Kaṇḍravati [Bhī]marāja.
117	On a stone set up near the Mādigapalli of the same village.	....	....	Śaka 1040, Uttarāyana-Samkrānti.	Do. ..	States that Mara-Nayaka son of a certain Bomi-Nayaka, founded the temple of Keśavadeva at Nūteṅkki and gave 25 cows for the perpetual lamp. Contains a description of the 500 mahājanas of Ma[lyā]ṇa.
118	On a Hanuman-pillar set up in a field of the same village.	....	....	....	Do. ..	Damaged. Mentions the temple of Gōpinātha and a gift made to it by Bhāskara king of Chandragiri.
119	On a Nandi-Nāga-pillar set up in front of the Mallikarjūnasvāmin temple at Pamulapadu.	Velanāndu	Rājendra-Chōḍerāja son of Mahamaṇḍalēśvara Kulottuṅga-Chōḍa-Gōṅka-Maharāja.	...	Sanskrit verse and Telugu (prose).	Records that the king made tax-free certain lands at Pāmala-padu in Kōṇḍapadumaṭi, which had been granted to the temple for offerings. Gifts were also made by the villagers to Gaṇēśvara, the village goddess, and the temple servants, for the merit of Yininjōḍraja. Registers also a gift of 55 cows made by a Redḍi for a perpetual lamp.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same pillar .. .. .	....	....	Śaka 1094, Karttika, punnama (i.e. paurṇami), Thursday.	Telugu (prose and verse).	Records a gift of 55 sheep for a perpetual lamp to the god Dhūrjati (i.e. Śiva), by Koṇḍana, grandson of Pāmulapaṭi Koṇḍapa Redḍi, for the merit of his father Bhīmi-Redḍi and mother Kamasāni.
121	Do. .. .. .	....	....	Do.	Do.	Records a similar gift by Bollana for the merit of his father Vennapa-Redḍi and mother Prōlasāni, to the god Parvatiśvara at Pāmulapaḍu.
122	Do. .. .. .	....	....	Do.	Do.	Registers a gift of 55 sheep for a perpetual lamp to the god Śiva by Kommana, the son of Pāmulapaṭi Maṇḍana and Yerramamba for their merit.
123	Do. .. .. .	....	....	Śaka 1094, Uttarayana-Samkrānti.	Do.	Records a gift of 55 sheep for a perpetual lamp to the god Mūlas'hana-Mallikarjunadeva at Pāmulapaḍu, by Veminaṇayaka, son of Yerrama-Redḍi and Chāmasāni.
124	Do. .. .. .	....	....	Do.	Do.	Records a similar gift to the god Kapardin (Śiva) at Pāmulapaḍu by Kommana for the merit of his grand-father Sūrapa-Redḍi and his parents, Kēti-Redḍi and Kētasāni.
125	On the Hanumān pillar set up in front of the Viṣṇu temple at Paturu.	Vijayana-gara.	Virapratāpa Dēvarāya .. .. .	Śaka 1344 Śarvarin, Pbalguṇa śu. di. 16, Thursday.	Sanskrit (verse).	Damaged. Seems to register a gift of land at Prāntūru made by prince Rāuachandra through (his agent) Chenukali Kēśava, to a certain Koṇḍūri Bamaṇuja.
126	On the rock near the Nṛsiṃhasvāmin cave-shrine on the hill at Peda-Palakaluru.	....	....	Śaka 1516, Jaya, Magha, śu. di. 5.	Telugu ..	Do. States that Madanagōpāla, son of Gōvindaya and grandson of Vunnuva Tirumalaya of the Kāśyapa-gōtra reconsecrated the image of Anantāśayin in the shrine of Narasiṃha at Peda-Palakaluru and granted land for the bodily and festive enjoyments of the god and other services.
127	On a mutilated stone built into the east wall of the Venugōpālasvāmin temple in the same village.	....	....	....	Do. ..	Fragment. Mentions Rajendra-Chōḍerāja and seems to record grants of land made for offerings and services in a temple, the name of which is lost.
128	On a pillar lying in a ḍonka to the south of Peda-Parimi.	[Golkonḍa]	Saidu Abdulla Saidu Muhammadu Sahibu.	Śaka 1585, Krōdhi, Ashāḍha, śu. di. 2, Wednesday.	Do. ..	The people of Tāṇḍikōṇḍa (the mokhasa village of Saidu Abdulla) together with those of Parimi came and represented to the chief authorities (hujūru) that the enjoyment of a particular land (in dispute) belonged to Tāṇḍikōṇḍa and that the Parimi people were causing unnecessary riot for its possession. The dispute was heard and decided in favour of the former and new boundary stones were ordered to be put up in places not accessible to people.
129	On a stone lying in front of the Venugōpālasvāmin temple at the same village.	....	....	Śaka 1726 ..	Telugu .. (verse).	Much damaged. Begins with a salutation to Gōpāla and mentions Parimi in the course of the description of a procession. The author of the record is Nagam Mallayya.

**C.—Stone inscriptions copied in 1917—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On a pillar set up before the Mallēśvara-svāmin temple at Penumāka.	Kakatiya ..	Rudramahadevi .. .. .	Śaka 1210, Sarvadhari, Karttika, Śu. di. 1, Thursday.	Telugu .. (verse).	Much damaged. States that while Paruvata-Nayanda was ruling under orders of the queen, certain vrittis were granted. Mentions the mahajanas of Tadepalli. Also states that Kannada Mallaya and Buddaya-bhaktunda were required to do certain services in the temple with the consent of the devotees of Penumbaka, and enjoy the income equally.
131	On a broken pillar lying in front of the Gokarṇēśvara temple at Penumūli.	Do. ..	Mahamaṇḍalēśvara Pratapa-Rudradēva-Maharāja.	Śaka 1236, Ananda, Aśadhā, Śu. di. 6, Thursday.	Do. ..	States that Eṅṇaya-Leṅkaṅgaru employed at the gate of the royal palace remitted for the merit of the king, all unlawful collections like kanika and gaddugamaḍa on temple vrittis and puttī-pahinḍi, puttī-koluvu, upakṛiti, sukkaṁu, paṇḍa-pullari and kāṇika on the vrittis of the mahajanas, in the 22 villages (named) of his nāyankaram, and put up this śasana-stambha before the Gauriśvara-Mahadeva temple at Penumbuluvu. Mentions Svayambhunāthadeva of Oru-gallu. On the third face of the pillar are given sketches of the two standard cubit measures used in measuring lands.
132	On a stone lying behind the same temple	Chōla ..	Tribhuvaneśhakra-vartin Rajarajadeva.	Śaka 1087, lunar eclipse.	Telugu ..	Damaged. Registers a gift of land by the Mahamaṇḍalēśvara Kuḷottunga-Rajēndra-chōderaja for offerings, to the temple of Chamaṇḍidevi at Kolamkulōru.
133	On a stone built into the west wall of the Venugōpalasvāmin temple at Potturu.	Parichchēdi	Mahamaṇḍalēśvara Sa[repara]ja	....	Do. ..	Mutilated. Contains the usual eulogy of the kings of this family.
134	On the Garuḍa-pillar set up in front of the same temple.	Do. ..	Bhīmarāja. .. .	Śaka 1152, Vaiśākha, Śu. di. 3, Thursday.	Do. ..	Records the gifts of dry and wet land made by the king to the temple of Gopāladeva, which was founded and built by a certain Senama-ṣeṭṭi for the merit of the king's parents Mahamaṇḍalēśvara Parichchēdī Kommaraja and his mother Surala-mahadevi. Gift of land to the temple of Mallideva is also recorded.
135	On the same pillar .. .. .	..	....	Śaka 1199, Śrāvāṇa, Śu. di. 15, Friday.	Do. ..	States that a certain Eṅṇapōṭaḍu set up ½ lamp (ara-dīpa) for the merit of his parents in the temple of Gopāladeva at Potturu and agreed to maintain it.
136	Do. .. .. .	Parichchēdi.	Mahamaṇḍalēśvara Bhīmarāja and Uttam-Bhīmarāja.	Śaka 1199, Pushya, Śu. di. 5, Monday, Makara-Samkrānti.	Do. ..	Records the gift of ½ lamp each, by Venana-bōyunda and Nara-bōṇḍu, the attendants of the kings.
137	Do. .. .. .	Do.	Mahamaṇḍalēśvara Bhīmarāja .. .	Śaka 119[4], Śrāvāṇa, Śu. di. 11, Saturday.	Do. ..	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Gopāladeva by Maṇḍa-bōyunda, an attendant of the king.
138	On the stone lying in front of the same temple.	Do.	Do. do.	Śaka 1168, Pushya, Śu. di. 5, Thursday, Makara-Samkrānti.	Do. ..	Do. The chief with his younger brothers Uttam-Bhīmarāja, Dēvarāja and Gaṇapadēvarāja seems to have given some land to a Śiva temple for the merit of his parents Kommaraja and Suraladevi.



C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same stone .. .. .	..	...	Śaka 1216, Jaya, Pushya, Śu. di. 8, Sunday, Makara-Samkrānti.	Telugu ..	States that Malnēni Ketinēndu bought some land from Bhimana-Pegada Pōchirāju and granted it to the temple of Sōmanāthadēva, for the merit of his parents and of Ayyarāja and Dēvarāja.
140	On a second pillar of the madhyaraṅga of the Daṇḍēśvarasvāmin temple at Prattipadu.	Paricohohēdi.	Mahāmaṇḍalēśvara Kuśmarāja ..	Śaka 1144, Chaitra, Śu. di. daśamī, Monday.	Do. ..	Records that the king founded the temple of Gaṇḍīśvara-Mahadēva and gave two marṭas of wet land for offerings for the merit of his queen Sabbamadevi.
141	On a second pillar in the same place ..	Koṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja.	Śaka 1156, Samkrānti.	Sanskrit (verse) and Telugu.	States that the king who was the son of Manma-Gēta and Bayyamāmba gave seven vṛttis in Prattipadu and six vṛttis in [Penu]barra to Brāhmaṇas among whom was Naraśimha, an ubhayakavi.
142	On the third pillar in the same place ..	..	....	Śaka 1435, Śrī-mukha, Śrāvāṇa, ba. di. 13, Friday.	Telugu ..	States that Giñjupalli Annamanāyaningāru had the temple and the maṇḍapa of Gaṇḍīśvara-Mahadēva plastered with chunam for the merit of his parents Pōtinēndu and Chittēma.
143	On a pillar of the portico of the same temple.	..	....	Śaka 1450, Sarvadhari, Māgha, Śu. di. 5, Thursday.	Telugu (prose and verse).	States that for the merit of his parents Pōtināyudu and Chittēma, Giñjupalli Abhināyandu built the southern portico (mukhabhadra). In the lower section of the pillar is given in a verse the name Daśoju of the architect that built the portico.
144	On a second pillar of the same portico ..	..	....	Śaka 1476, Ananda, Śrāvāṇa, Śu. di. 15, Sunday.	Do.	Records that Tammapūṇḍi Chittēbhattandu made and presented the image of Parvatidevi to the temple of Gaṇḍīśvara-Mahadēva, at Prattipadu, for the merit of his parents Yallama and Nāga-bhattadu.
145	On the same pillar .. .. .	..	....		Telugu ..	The measure of the ghaḍa (pole) as shown here and determined by Furushōttamaya, the rāyasam of Rayapanayani vāru is 32 spans. The record states that 112½ kuṇṭas measured by this ghaḍa would make a kēsaripāṭi-tumu.
146	On the Nandi-pillar set up in front of the same temple.	..	....	Śaka 1596, Ananda, Māgha, Śu. di. 13, Friday.	Do. ..	States that Kākamānu Parvata-bhaktandu built the bell-platform (ghaṇṭa-vēdi) in the temple of Gaṇḍēśvara-Mahadēva for the merit of his parents Ayyama and Pēra-bhaktadu.
147	On a stone set up in the same place ..	....	....	Śaka 1079, Uttara-Samkrāmaṇa.	Sanskrit (verse) and Telugu.	Records the gift of 55 sheep for a perpetual lamp in the temple of Gaṇḍēśvara, by Nārāyaṇa, a Vaiśya of the Dhanada-(i.e., Kubēra)varṇa and the Mūlya-gōtra, who was lord of Penugōḍa.
148	On the lamp-column set up in the Vēṇugōpālasvāmin temple in the same village.	....	....	Śaka 1202, Vaiśakha, Sunday.	Do.	Records the setting up of this Garuḍa-pillar in the temple of Gōpinātha at Prattipadu by Pādmanābha, minister of king Kannāra.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
149	On the left column of the entrance into the Virēśvara temple in the same village.	....	....	Śaka 1492, Śukla, Mārgaśīra, ba. di. 11 Sunday.	Telugu ..	Records the gift of the bull (samakhapu-nandi) to the temple of Virabhadra by Peddi-Reddi son of Voddipaṭi Liṅga-Reddi, for the merit of his paternal uncle Pōti-Reddi and his mother Timmasani.
150	On a stone in the north wall of the Vēṇu-gōpalasvamin temple at Ravela.	....	....	Śaka 1352, Virōdhikrit, Mārgaśīra, ba. di. 7, Monday.	Telugu (verse and prose).	States that Śiṣṭīa Rāmanārya (also called Śiṣṭīa Rāma-Jiyyalu) of the Śrīvatsa-gōtra, son of Peddanārya and husband of Vallabhamba, constructed a tank at Pulipadu, raised a grove of trees near it and built the temple of Gōpinatha at Ravelapura.
151	On a mutilated stone lying in front of the Virabhadra temple at Rayapudi.	....	....	Jaya, Āṣāḍha, su. di. 11, Thursday.	Telugu ..	Mutilated. Registers a gift of 25 cows for a perpetual lamp to the god Gōpinatha at Rayapūḍi. Gifts of land are also recorded.
152	On the same stone .. .. .	....	....	Śaka 120*, Magha, su. di. 15, Thursday	Do. ..	Do. Records a grant of land made to the god [Gōpin]atha at Rayipūḍi by a certain Amarineṇḍu of the Mandadi family.
153	Do. .. .. .	....	....	Śaka 1211, Śrāvana, ...	Do. ..	Do. Registers gifts of land by purchase at Nirukonḍa, Rayipūḍi, etc.
154	Do. .. .. .	....	....	Śaka 1183, Magha, su. di. 5, Thursday.	Do. ..	Registers that Ravi-Reddi son of Ravi-Reddi Ganapi-Reddi the lord of Ponuḡōḍu and a worshipper of the feet of the god Kakatīśvaradēva, made a gift of 1 kha of lanka-land to the god Gōpinatha.
155	Do. .. .. .	Kakatiya ..	Mahāmaṇḍalesvara Rudradēva-Maharaja.	Śaka 1191, Kārttika, su. di. 15, Thursday.	Do. ..	Mutilated. Seems to register a gift of land by Parvata-Nayaka, the aide-de-camp and the minister of the king.
156	On a mutilated Nandi-pillar set up in front of the Sōmēśvara temple in the same village.	Do. ..	Do.	Do.	Do. ..	Seriously damaged. Records gifts of land made to the god Mūlasthanā-Sōmēśvara-Mahādēva at Rayipūḍi, by the king's aide-de-camp and minister Parvata-Nayaka.
157	On the same pillar .. .. .	....	....	Śaka 1191, Āṣvayuja, su. di. 5, Sunday.	Do. ..	Mutilated. Gift of an oil-mill to the temple of Sōmēśvaradēva by Paruvata-Nayaka, for the merit of his parents and of Māna-Preggada.
158	Do. .. .. .	....	....	Śaka 1200, Śrāvana, su. di. 11, Monday.	Do. ..	Gift of an oil-mill by a private individual.
159	Do. .. .. .	....	....	Śaka 1596, Ānanda, Magha, ba. di. 5, Thursday.	Telugu verse and prose.	States that Yarramrāju the son of Madirāju Abbarāju, and his elder brother Abbarāju the son of Liṅgarāju, who belonged to the Kāśyapa-gōtra and were the śhulakarnama of Rayipūḍi re-constructed the shrine of Mūlasthanā-Mahādēva at Rayipūḍi.
160	On a stone lying near the tank at Reddipalem.	....	....	Śaka 1726, Raktakṣhi, Phalguna, su. di. 15, Thursday.	Telugu ..	Damaged. Records the foundation of a grove and a well by a certain Buchohirāju.

C. - Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On a slab set up in front of the Venugopālasvāmin temple at Sēkuru.	Vijaya-nagara.	Virapratāpa Achyutadēva-Mahārāya ..	Śaka 1464, Nandana, Mārgaśīra, su. di. 2, Thursday.	Telugu ..	Records a gift of land in Sēkuru to the temple of Tiruveṅkaṭaśvara at Saṅgamasthāna, by Bōnamu Sūrappa-Nāyudu son of Timma-Nāyudu.
162	On a pillar lying near the same temple	Do. ..	Virapratāpa Vica-Sūta-Raṅgarayadēva-Mahārāya.	Śaka 1496, Bhāva, Māgha, su. di. 11, Thursday.	Do. ..	Records gift of lands for worship and services on the suparnōtsava-purnami festival to the god Tiruveṅkaṭeśvara at Saṅgamasthāna, made, by Krottipalli Venkaṭiya of the Bhāradvāja-gōtra, Apastamba-sūtra and Yajusākhā. These lands had been granted to him by the Mahāmaṇḍalēśvara Rāmarāja Jagarājayadēva-Yaharāja, at Sēkuru in the Kōṇḍavīḍa-sīma.
163	On a stone lying in front of the Sōmēśvaraśvāmin temple in the same village.	Do.	Virapratāpa Sadaśivadēva-Mahārāya, 'ruling at Vidyanagara.'	Śaka 1482, Kaudri, Māgha, su. di. 11	Do. ..	Registers the gift of a khandike of land at Sēkuru, in the Kōṇḍavīḍa-sīma, for the merit of the Mahāmaṇḍalēśvara Siddirāju-Timmarāju, for worship and offerings to the god Venkaṭeśvara at Saṅgamasthāna.
164	On another stone lying in the same place.	....	....	Śaka 1187, Krōdhana, Makara-Sankrānti.	Do. ..	Records gifts of land made to the temple of Sōmēśvara-Mahādēva at Chēkuru for the merit of Rudrayya (the Kakatiya queen Rudramadevi?).
165	On a stone set up in a field of the same village.	Vijaya-nagara.	Virapratāpa Sadaśivadēva-Mahārāya ..	Śaka 1482, Kaudri, Māgha, su. di. 11.	Do. ..	This is almost an exact copy of No. 163.
166	On a stone with Śiva-image set up in a field at Selapadu (hamlet of Sēkuru).	....	...	..	Telugu (in archaic characters).	Damaged. Mentions a certain Vishnuśarma, a Gō[ma]lla [Bra]hmacharin of the Bhāradvāja-gōtra and son of [Sa]lagaśarma.
167	On the left (proper) column of the inner entrance into the Chandrasekharasvāmin temple in the same village.	Kakatiya ..	Gaṇapatidēva Mahārāja .. ..	Śaka 1145, Tārāpa.	Telugu ..	Damaged. Records a gift of land by Jayapa-Nāyudu, for the merit of the king, to a Śiva temple built by Amkade Bimi-setti.
168	On the south wall of the same temple ..	....	....	Śaka 1502, Pramadi, Āśvīja, su. di. 11, Thursday.	Do. ..	States that Venkaṭappa, grandson of Alavāla Channa-Reddi and son of Siṅga-Reddi and Veṅgaḷamma, rebuilt the bhōga-maṇḍapa of the temple of Gaurisvaradēva at Salapadu.
169	On a stone lying in a field in the same village	Eastern Chalukya.	Sarvalokaśraya Vishnuvardhana-Mahārāja.	33rd year ..	Telugu (in archaic characters).	Registers a gift of land at Velaluru by a certain Kannōbu. Mentions Raṭtagoṭṭu and Mayindaraga.
170	On the top beam of the northern entrance of the Mulaśthanēśvara temple at Tadikonda.	....	....	Svabhānu, Māgha, su. di. 5, Friday.	Telugu ..	Records that Channa-Jiyya, son of Mumma-Śiva of Tanḍikōṇḍa, presented these entrance-columns.

**C.—Stone inscriptions copied in 1917—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a mutilated Nandi-pillar lying near the same temple.	[Kōṭa] ..	Prōgrāju and Bayarāju, grandsons of Vennamadēvi.	..	Telugu ..	The chiefs call themselves the lords of Dhanyakatakupura and worshippers of god Amareśvara. On a second side is mentioned a grant of land at Nirukopda by Pina-Kommarāju son of Prōgrāju and Annaladēva son of Perraāju.
172	On another Nandi-pillar set up in the same place.	....	....	Śaka 1188, Vaisākha, śu. di. 13, Thursday.	Sanskrit (verse) and Telugu.	The Sanskrit portion supplies a genealogy of some chiefs of the fourth caste, and states that Paṇḍambika, wife of Manma-Pōta, succeeded to the kingdom after the death of her husband and raised a temple of Śiva for his merit. The Telugu portion states that lands were granted to the temples of [Ka]mīśvara, Manma-Pōtīśvara-Mahādēva and Paṇḍīśvara-Mahādēva.
173	On another Nandi-stone set up in the same place.	Kakatiya ..	Mahamandaleśvara Pratapa-Rudradēva-Maharāja.	Śaka 1225, Śobhagūṇa, śu. di. 1, Monday.	Telugu ..	Records that under orders of the king [Śō]maya-Gannayan-garu remitted the taxes on the dry and wet lands in the enjoyment of the temple of Kamēśvaradēva at Tāṇḍikopda, and made them sarvamanya.
174	On a stone set up near a potter's house in the same village.	..	....	Śaka 1183, Chaitra, śu. di. 1, Thursday.	Do. ..	Registers a gift of land by Vennaladevamanna to the god Mailaradēva at Tāṇḍikopda.
175	On a stone lying near a hillock to the west of the same village.	[Kōṭa] ..	Irmadi-Ganapayarāja .. .. .	Śaka 1169, Kīlaka, .... Samkrānti.	Do. ..	Registers a gift of land made by the king to the temple of Channa-Mallēśvara, for the merit of his parents.
176	On a mutilated stone set up opposite to the choultry in the same village.	Vijayanagara.	....	..	Do. .	Much damaged and mutilated. Mentions Gutti Yagam-Tirumalarāja.
177	On the front wall of the Rajagōpalaśvāmin temple at Unnava.	..	....	Śaka 1223, Phālgūṇa, śu. di. 1, Thursday.	Do. ..	Damaged. Registers a gift of land for offerings to the temple of Gōpinatha.
178	On a boulder near a tank to the west of Vaddhamanu.	..	....	Śaka 1596, Rākshasa, Ashādha, śu. di. 9, Friday.	Do. ..	States that Oruganti Aṅgaṅka constructed a tank at Vaddhamanu and prohibited the levying of pullari for the cattle that drank its water.
179	On a slab set up in front of the Rudrēśvara temple at Vaddhesvaram.	Kakatiya ..	Rudra[madēvi] .. .. .	Śaka 1196, Vaisākha śu. di. 1, Monday, Uttarayana-Samkrā[nti].	Do. ..	Much damaged. Mentions a certain Malli-Nayāṅkulu.
180	On a stone in the east compound wall of the Vāṇugōpalaśvāmin temple at Veṇḍla.	..	..	Plavāṅga, Kartika, śu. di. 16, lunar eclipses.	Do. ..	Registers the sarvamanya gift of 6 kuohchala of land, to the temple of Gopinatha at Veṇḍella, by Jādī Machineṇḍu.
181	On a hero-stone lying to the west of Vunguturu.	Kōṭa ..	Mahamandaleśvara Batarāja .. ..	..	Do. ..	Records that Kuna-bōyundū, son of Baṇḍaruvu Chōḍa-bōyi, and a servant (baṇḍu) of the king, went with Parvadi-Rava to the open ground of Garalapadu, threatened Bomma-Reddi, killed Bhimarāju and died after fighting with great prowess.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a boundary stone lying to the west of the same village.	..	....	..	Telugu ..	(This is the boundary stone of) the aghahara of Gundavaram, belonging to Tallapaka Tiruveṅṅalanāthayavaru. Marked with sun and moon and the figure of Vāmana. Gundavaram is within two miles of Vūṅṅutūru and is now deserted.
183	On a slab set up near the Amareśvara temple at Zonnalagadda.	Velanāṇḍu ..	Mahāmandaleśvara Kulōttuṅga-Rajendra-Chōḍayarāja.	Saka 10[9]5 Dakshināyana-Samkrānti.	Do. ..	States that Valynāni wife of a certain Chūrya (or Juriya) Ammana-Preggaḍa built the temple of Vallabheśvara or Juriya-Amman-chōḍa-Vallabheśvara at Jonnalagadda, and gave 3 kha of land to Sūryābharana-Paṇḍita the priest of this temple, for the merit of the king. She also gave 1 kha to the conch-blower and 2 kha and 10 na of land for perpetual lamps and daily offerings.
184	On the same slab .. .. .	..	....	..	Sanskrit (verse) and Telugu.	Describes the valour of Ammana who was [the son] of Tikkana and Yerayamāmbika, and grand-son of Phima of the Harita-gotra, a resident of Amritapura in Velanāṇḍu-vishaya. He is said to have been a brave warrior of the Chōḍa king. This Ammana gave a jayaghanta, dhūparati (incense-waver), and a diparati (light-waver) to the temple.
185	On a pillar of the Venkateśvarasvamin temple at Chintapalli, (Sattenapalli taluk, same district).	..	....	Saka 1766, Krōdhi, Māgha, 2. śu. di. 2	Do.	Registers that Rāja Vasi-Reddi Achchammagaru built the kalyāṇa-maṭṭapa of four pillars
186	On a stone lying in front of the same temple.	..	....	Saka 1765, Śobhākrit, Mārgaśrīsha, 5. di. 5, Monday.	Telugu	Records that the same lady renewed the flagstaffs in the temples of Venkateśvarasvamin, Rāmaṅgeśvarasvamin and Viśveśvarasvamin, built the śikhara of the first of these and that on Thursday śu. di. 6 of Āśvayuja in Krōdhi, she consecrated the image of Ammavāru and presented metallic masks (sarrāṅga) for the god and the goddess.
187	On a slab set up near the Śiva temple at Madipadu (same taluk, same district).	..	....	Saka 1582, Śarvarin, Māgha, Śivarātri.	Telugu and Sanskrit	Mentions a number of Paramahansa-paṇḍitajakācharyas of whom the first was Kṛṣṇaśrāma; next came Rāmabhadraśrāma; then Raghurāmaśrāma; then Rāmāgopālaśrāma and then Pūrpābhīnava Raghurāmaśrāma-Śrīpāda. This teacher Raghurāmaśrāma-Śrīpāda consecrated the temple of Rāmeśvara on the bank of the Kṛṣṇa and one of Dakṣināmūrti under the tēl-tree there and put up this śāsana for the good of the varṇaśrāma-pilgrims. It is stated that Praudha-Dēvarāya was cured of his leprosy by a bath at this holy spot. It describes the greatness of the place quoting a story from the Skanda-purāṇa that even the holy river Ganges was purified of the heinous sin of having come into contact with a Brāhmaṇa widow that associated with a chandāla, by drinking and bathing at this holy spot where the Kṛṣṇa flows northward.
188	On a slab set up at Dargidevipadu in the same village.	..	....	Saka 114[8], Vishu (i.e., Vṛisha), Kārttika —[Monday], (i.e., Monday which falls on the 15th day of the bright half).	Telugu ..	Gift of land to the temple of Mallikarjuna of Jammipalli by Muche-Nayaka of the Musuṇḍāri family. This chief holds a long list of titles.



## APPENDIX D.—List of photographs taken during 1916-17.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
412 & 413	Anniyūr ..	Inscription of Kṛishnarāya .. .. .	Full plate.
414	Yeḍavalli ..	Copper-plates of Kēta III .. .. .	Do.
415	Do.	Seal of the above .. .. .	Do.
416	Ennāyiram ..	Stone image of Uḍaiyavar in the Viṣṇu temple ..	Half plate.
417	Tiruvīśālūr ..	Sculpture in relief of a king and queen worshipping the līṅga, in the Śivayōganāthasvāmin temple.	Quarter plate.
418	Do.	Sculpture in relief of Brahmā and Viṣṇu adoring the līṅga, in the same temple.	Do.
419	Do.	Sculpture of Ananta-Śivaṅ, the builder of the maṇḍapa, in the same temple.	Do.
420	Do.	Stone image of Viṇādhara-Dakṣiṇāmūrti, in the same temple.	Do.
421	Kōṇērājapūram.	Sculpture in relief of Chaṇḍikēśvara worshipping the god Tirunalam-Uḍaiyār, in the Śiva temple.	Do.
422	Do.	Metallic image of a female, in the same temple ..	Do.
423	Do.	Metallic image of Kalayāṇa-Sundara with Pārvati and Viṣṇu, in the same temple.	Do.
424	Tiruvi-Rāmēśvaram.	Stone image of Ardhanārī in the Śiva temple ..	Do.
425	Kuḍumiyāmalai	Stone image of Viṣṇu (Kūrmāvatāra), in the Śiva temple.	Do.
426	Do.	Stone image of Mōhinī, in the same temple .. ..	Do.
427	Tiruvāliśvaram	Stone images of Vṛishabhārūḍha and Gaṅgādhara on the south side of the central shrine of the Śiva temple.	Do.
428	Do.	Stone images of Natarāja and Dakṣiṇāmūrti on the same side.	Do.
429	Do.	Stone images of Ardhanārī and Śiva blessing Nandi (?) same side.	Do.
430	Do.	Stone images of Kālahara and Kiratārjunamūrti on the west side of the same shrine.	Do.
431	Do.	Stone images of Līṅgodbhava, Dakṣiṇāmūrti with Manmatha and Rati on either side and Kaṅkālamūrti.	Do.
432	Do.	Stone images on the north side of the same shrine ..	Do.
433	Do.	Stone image of Indra over the top of the central shrine on the east side.	Half plate
434	Do.	Back view of the top of the central shrine of the Śiva temple.	Full plate.
435	Brahmadēśam, (Ambāsamudram taluk, Tinnevely district).	Front view of gōpura of the Śiva temple .. ..	Do.
436	Brahmadēśam, (Cheyyār taluk, North Arcot district).	South-west view of the Chandramaulīśvara temple in the village.	Do.
437	Do.	Stone images of Dvārapālakas in the above temple ..	Do.
438	Gaṅgaikōṇḍa-śōlapuram.	Lions' well .. .. .	Half plate.
439	Do.	Stone image of Śiva in sitting posture in the same temple.	Do.

## APPENDIX E.—List of drawings prepared during 1916-17.

Number (continued from the last report).	Locality.	Description.
154 to 203	Dārāsūram ..	Fifty sculptural panels in relief representing the lives of the Śaiva devotees.
204	Kōṇērīrāpuram	Sculpture in relief of queen Śembiyaṇ-Mahādēvī with attendants, observing from a distance her (departed) husband Gaṇḍarāditya worshipping the Śiva-līṅga.
205	Kuṇṇāṇḍarkōil ..	Sculpture in relief of a Dvārapālaka.
206	Do. ..	Sculpture in relief of a king.
207	Kuṇṇakkūḍi ..	Sculpture in relief of Viṣṇu with attendant (a male figure standing with folded hands), in the rock-cut temple called Kīlakkōil.
208	Do. ..	Plan of the three rock-cut temples called Kīlakkōil.
209	Tirukkalakkūḍi	Sculpture in relief of sage Agastya.
210	Nāmakkal ..	Sculpture in relief of Vaiṣṇa-Nārāyaṇa with his attendant gods, in the rock-cut temple of Narasiṃhasvāmin.
211	Do. ..	Sculpture in relief of Ugra-Narasiṃha in the same temple.
212	Do. ..	Sculpture in relief of Varāha with attendants, in the same rock-cut temple.
213	Do. ..	Sculpture in relief of Bāla-Narasiṃha in the Raṅganāthasvāmin temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17, verified by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapakṣa* and *Bahupakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; '94 : '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235\*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Maghā" is the *nakṣatra*, Māgha is the month.

Year.	Number of inscrip- tion.	Astronomical details, English equivalents and remarks.
		PĀṆDYA.
		Mānavarman alias Sundara-Pāṇḍya.
1916	347	4+1+1st year, Āvaṇi, 2nd tēdi, Thursday, Uttara-Bhadrapadā (characters of about 13th century). The only occasions between A.D. 1184 and A.D. 1384 when "Uttara-Bhadrapadā" joined with Thursday on 2nd Āvaṇi were— (1) A.D. 1276, Thursday 30th July : "Utt-Bhad." began at '08 and ended next day at '19. This was 2rd Āvaṇi by Ārya-Siddhānta, but 2nd Āvaṇi by Sūrya-Siddhānta, since Āvaṇi Saṅkrānti was, by Ārya-Siddhānta, March 25.10 + 125.40 = 28th July, and by Sūrya-Siddh. March 25.16 + 125.48 = March 125.64 which would shift to 29th July the 1st day of Āvaṇi.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀṆDYA— <i>cont.</i>
		<i>Māravarman</i> alias <i>Sundara-Pāṇḍya</i> — <i>cont.</i>
1916	353	(2) A.D. 1371, Thursday 31st July when "Utt-Bhad" began at '01, ending at '00 next day. This was 2nd Āvaṇi by both Ārya and Sūrya Siddhanta. According as either of these identifications is correct the commencement of the reign of Māravarman Sundara-Pāṇḍya, which I had assigned to A.D. 1294 (vide my articles in <i>Ind. Antiq.</i> 1913, June and August) would have to be placed either in A.D. 1271-72 or in 1366-67 A.D.
"	401	5th year, Makara, 4 tēdi, śu. di. 2nd (pakṣam?), Monday, Dhanishṭhā. = Monday, 28th December A.D. 1229, which was 4th Makara, and śukla 2; "Dhanishṭhā" commenced at '40, ending at '44 next day.
"	462	20th year, Dhanus, 7 tēdi, ba. di. Saptamī, Monday, Uttara-Phalguni (Uttiram). = Monday, 3rd December A.D. 1235 = 7th Dhanus; ba. '7 ended at '80 and Nak. "Uttiram" (i.e., Uttara-Phalguni) commenced at '44, ending next day at '53.
"	489	12th year, Mīna, 30 tēdi, ba. di. Chittati (chaturthī?), Tuesday, Anurādhā. There is no date that answers the details between A.D. 1216 and A.D. 1315. But in A.D. 1315, on Tuesday 25th March (= 30th Mīna) ba. 4 ended at '70 and Nakshatra "Anurādhā" at '63. This would no doubt have been the 12th year of Jaṭavarman Sundara-Pāṇḍya whose reign began between 31st May and 13th May A.D. 1203 (vide last year's notes), but the surname in the present case is reported as Māravarman not as Jaṭavarman.
"	572	17 + 1 + 1st year, Vṛiśchika, 10 tēdi, Monday, Kārttigai. = A.D. 1234, Monday, 6th November (= 10th Vṛiśchika), Nakshatra "Kṛitika" commenced at '33, ending next day at '40. This was the 19th year of Māra Sundara-Pāṇḍya whose reign began in A.D. 1216.
"		11 + 1 + 1st year, Sīṃha, 15 tēdi, . . . di. chaturdaśī, Friday, Dhanishṭhā. = Friday, 12th August, A.D. 1250 = 15 Sīṃha, su. '14 ended at '79 while Nak. "Dhanishṭhā" commenced at '08, ending next day at '13. This was the 13th year of Māravarman Sundara-Pāṇḍya whose reign began in A.D. 1238.
		<i>Māravarman</i> alias <i>Vīra-Pāṇḍya</i> .
"	481	[2]2nd year, Ka[rkata]ka, [2]2nd tēdi, śu. di. chaturdaśī, Saturday, [Uttirattina] = Uttara-Phalguni. Reading doubtful at many points. Śu. 14 can combine in Karkāṭaka month with Uttarāṣādhā (Uttarāshādhā) not with Uttirattina (Uttara-Phalguni). Even with this correction, it has not been possible to find a suitable date. The nearest is July A.D. 1354 in which (1) Saturday 5 July was śukla chaturdaśī and Uttara-āshādhā (f.d.n. 34) but it was 8 Karkāṭaka not 22 Karkāṭaka and (2) Sat. 19 July A.D. 1354 was indeed 22 Karkāṭaka, but it was <i>bahula</i> not śukla chaturdaśī and a day of nakshatra "Punarvasu" (ended '35), or Pūshya (f.d.n. '29). A.D. 1354 could have been only the 21st, not the 22nd, year of a reign beginning in A.D. 1334. N.B.— For reasons stated by the Epigraphist at page 126 of report for 1915-16, the reign of Māravarman Vīra-Pāṇḍya, who was contemporary with Kampana-Udaiyār, has to be dated from A.D. 1334-35, which is 8 years later than A.D. 1326-27 then assumed by the Epigraphist.
		<i>Jaṭavarman</i> alias <i>Vīra-Pāṇḍya</i> .
"	439	11th year, Kāṇṇi, ba. di. 4 tēdi, and pañchamī, Sunday, Uttara-Phalguni (characters of the 13th century). There is a mistake apparently in the solar month as well as the paksha; because ba. 5 cannot combine with "Uttara-Phalguni" solarly in the year as Kāṇṇi month; but śu. 5 and "Uttara-Phalguni" may combine in Karkāṭaka month. There was such a combination on Sunday, 1st July, A.D. 1291 which however, was not the 11th year of any known Jaṭavarman Vīra-Pāṇḍya.
"	639	21st year, Vṛiśchika, [3], śu. di. ēkādaśī, Monday, Hasta, (characters of 14th century).

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PĀNDYA—cont.</i>		
<i>Jaṭāvarman alias Vīra-Pāṇḍya—cont.</i>		
1916	657	<p>Śukla must be an error for bahula, since the <i>ekādaśī</i> that can combine with "Hasta" Nakshatra in <i>Vṛiśchika</i> month must be bahula, not śukla. There is no suitable date in the reign of Jaṭāvarman Vīra-Pāṇḍya whose reign began in A.D. 1254, but during the reign of his namesake who ascended the throne in A.D. 1296 there is a date on Monday, 31st October 1317, which, however, was in the 22nd, not in the 21st year of the reign. This was 4th <i>Vṛiśchika</i> by <i>Ārya Siddhānta</i> but 3 <i>Vṛiśchika</i> by <i>Sūrya-Siddhānta</i>; on this day bahula <i>ekādaśī</i> ended at 60 and "Hasta" began at 19 ending next day at 25. It may be inferred from this that <i>Sūrya-Siddhānta</i>, not <i>Ārya-Siddhānta</i> was followed in this reign for determining days of solar months.</p> <p>6th year, Mina, 9 tēdi, ba. di. <i>tritiyā</i>, Tuesday, . . . . . we have the following possible dates by <i>Ārya-Siddhānta</i> :—</p> <p>(1) A.D. 1260, 8 Mina = Tuesday, 2 Mar.; ba. 3 ended at 14.</p> <p>(2) A.D. 1287, 9 Mina = Tuesday, 4 Mar.; ba. 3 ended at 47.</p> <p>(3) A.D. 1314, 10 Mina = Tuesday, 5 Mar.; ba. 3 ended at 77.</p> <p>In A.D. 1314, Tuesday 5 Mar. was 9 Mina by <i>Sūrya-Siddhānta</i>, which would agree with the presumption raised by No. 639 of 1916. But A.D. 1314 was not the 6th year of the reign of any known Jaṭāvarman Vīra-Pāṇḍya.</p> <p>In A.D. 1260, Tuesday 2 Mar. was 8 Mina by <i>Sūrya</i> as well as <i>Ārya-Siddhānta</i> and it is possible that this was the intended day, with an error in the day of solar month, since A.D. 1260 was the 6th year of a known Jaṭ. Vīra-Pāṇḍya the one who conquered Īlam and Koṅgu.</p>
<i>Jaṭāvarman alias Kulāśekhara-dēva.</i>		
"	337	<p>3 + 4th year, Karkāṭaka, 13 tēdi, śu. di. <i>dvādaśī</i>, Monday, <i>Jyēshthā</i>. = A.D. 1196 (which was the 7th year of the reign of Jaṭ. Kulāśekhara who ascended the throne in 1190), Monday 8 July (= 13 Karkāṭaka) on which day śu. 12 ended at 89 and Nak. "<i>Jyēshthā</i>" at 44 of the day.</p>
"	370	<p>3 + 7th year, Mārgaṣīrṣa, 20 tēdi, Sunday, <i>saptamī</i>, Uttara-Bhadrapadā, and days 2690 (for + 7th year). = Sunday, 16th December A.D. 1246 (= 20 Mārgaṣīrṣa); 83; 98.</p> <p>The Epigraphist says that the introduction is that of Jaṭāvarman Kulāśekhara I but the day of solar month which is a characteristic indication points only to the later reign, that of Jaṭāvarman Kulāśekhara II of A.D. 1237.</p>
"	485	<p>3 + 1st year, Mēsha, 14 tēdi, ba. di. <i>trayōdaśī</i>, Thursday, <i>Svāti</i>. No suitable date in the reign beginning with A.D. 1237. On Thursday 7th April A.D. 1194 (= 14 Mēsha), "<i>Svāti</i>" ended at 95 of the day; but the <i>tithi</i> was śukla <i>pañchadaśī</i> or full-moon ending at 36 of the day not bahula <i>trayōdaśī</i> which indeed is not possible.</p>
"	551	<p>9 + 3rd year, Mēsha, śu. di. <i>dvādaśī</i>, Monday, <i>Rōhiṇī</i>. Śu. 12 and "<i>Rōhiṇī</i>" cannot combine in Mēsha but may combine in Makara. It is not possible to say whether the error is in <i>tithi</i>, nakshatra or solar month.</p>
"	571	<p>9 + 3rd year, Makara, 5 tēdi, śu. di. <i>tritiyā</i>, Monday, Uttirattādī (characters of 13th century). Makara is apparently an error for Kumbha in which month alone we should look for a combination of śu. 3 with "<i>Uttirattādī</i>" (Uttara-Bhadrapadā): and in this case we would not look in vain, for on Monday 28th January A.D. 1202 (which fell in the 12th year of Jaṭ. Kulāśekhara whose reign began in A.D. 1190), and which was the 5th day of Kumbha or Māsi (not Makara or Tai), śu. 3 ended at 43, and "Utt. Bhad." at 83. The Epigraphist thinks that the characters are later than those of A.D. 1200. Notwithstanding the error in solar month, which, it may be remarked, is a common error, I think the identification leaves little room for doubt so long as we have the characteristic day of month,—an indication of the highest value in such dates.</p>
"	633	<p>13 + 3rd year, Kānni, 23rd tēdi, śu. di. <i>pañchamī</i>, Monday, <i>Jyēshthā</i>. = Monday, 19th September A.D. 1205; 39; f.d.n. 01. Nak. <i>Jyēshthā</i> began on Monday at 02 and was current practically the whole of that day.</p>



APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks																									
PĀNDYA—cont.																											
Jaṭavarman alias Kulasekhara—cont.																											
1916	720	2nd year, Mīna, 22 tēdi, śu. di. daśamī, Wednesday, Pushya. On Wednesday 16th March A.D. 1239 (= 22 Mēsha) śu. daśamī ended at '53 and "Pushya" at 19 of day. This was the 2nd year of the same Jaṭ-Kulasekhara as the above																									
Māzavarman alias Kulasekhara.																											
"	416	32nd year, Rishabha, 13 tēdi, ba. di. tṛitīyā, Saturday, Mūlā. = Saturday 7th May A.D. 1300 (= 13th Vṛishabha) ba. 3 ended at '90 and Nakshatra "Mūlā" at '53.																									
"	417	32nd year, Mīna, 23rd tēdi, ba. di. ēkādaśī, Thursday, Dhanishṭhā. = Thursday 17th March A.D. 1300 (= 23rd Mīna) ba. 11 ended at '96 and Nakshatra "Dhanishṭhā" at '09.																									
"	460	20th year, Mithuna, śu. di. aṣṭamī, Friday, Hasta. = Friday 20th June A.D. 1287 (= 25th Mithuna) śu. 8 ended at '66 and Nakshatra "Hasta" at '25.																									
"	552	23rd year, Vṛiṣchika, 2[7], śu. di. ēkādaśī, Wednesday Āśvati. = Wednesday 23rd November A.D. 1300 (= 27 Vṛiṣchika) śu. 11 ended at '66 and "Āśvati" ended at '96.																									
Māzavarman alias Śrīvallabha.																											
"	426	37th year, Kumbha, 10 tēdi, śu. di. prathamā, Saturday, Pūrattādi, (i.e., Pūrva-Bhādrapadā). With reference to the Epigraphist's remarks at page 107, below, paragraph 7, I would identify this with Sunday, 1 Feb. A.D. 1169, which was 10 kumbha; on this day Nakshatra Pūrva Bhādrapadā ended about 9½ ghatikas after sunrise, but the tithi was śu. 2 not śu. 1 which had ended at 4 ghatikas after sunrise on Friday. N.B. at page 99 of Report for 1915-1916, in the last two lines of the entry against No. 55 of 1916, for "1311 September 11, etc." read "A.D. 1311 Monday February 1=8 Kumbha; '54; '66."																									
Māzavarman alias Vikrama-Pāndya.																											
"	648	7 + 1st year, Karkāṭaka, śu. di. chatuṛthī, Wednesday, Makhā. Little is known at present of the reign of Māzavarman Vikrama-Pāndya, beyond the palæographic evidence that it must have been about the middle of the 13th century A.D. The details of the present inscription are not <i>per se</i> very informing, but coupled with those of No. 287 of 1902 (Kōnerinmaikondān Vikrama-Pāndya—Karkāṭaka śu. 5, Friday, "Hasta") they seem to furnish a clue to the date of accession of Māz. Vikrama-Pāndya. The two dates are presumably from the same year, of the same reign, and refer in the one case to Wednesday as śu. 4, Wednesday, "Maghā" and in the other case to Friday, the next day but one, as śu. 5, "Hasta." Such a collocation of the given tithi and the given nakshatra happened in A.D. 1188, 1215, 1242, 1276, 1320, 1347, 1391 and A.D. 1418. The alternatives to A.D. 1276 being, palæographically, 1242 and 1320, we may with probability fix on A.D. 1276 in which the collocation was as follows:—																									
		<table><tr><th></th><th>Tithi.</th><th>Ending mont.</th><th>Nak.</th><th>Ending mont.</th></tr><tr><td>A.D. 1276—Wednesday 15th July</td><td>.. 3</td><td>'74</td><td>Maghā.</td><td>'04 }</td></tr><tr><td></td><td></td><td></td><td>Pūr. Phalg.</td><td>'97 }</td></tr><tr><td>Thursday 16th "</td><td>.. 4</td><td>'64</td><td>Utt. Phalg.</td><td>'91</td></tr><tr><td>Friday 17th "</td><td>.. 5</td><td>'54</td><td>Hasta</td><td>'84</td></tr></table>		Tithi.	Ending mont.	Nak.	Ending mont.	A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04 }				Pūr. Phalg.	'97 }	Thursday 16th "	.. 4	'64	Utt. Phalg.	'91	Friday 17th "	.. 5	'54	Hasta	'84
	Tithi.	Ending mont.	Nak.	Ending mont.																							
A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04 }																							
			Pūr. Phalg.	'97 }																							
Thursday 16th "	.. 4	'64	Utt. Phalg.	'91																							
Friday 17th "	.. 5	'54	Hasta	'84																							
"	704	If the 8th year was A.D. 1276, the first year must have been A.D. 1269-70. 12 + 1st year, Karkāṭaka, 3rd tēdi, śu. di. pañchadaśī, Thursday (characters of 13th century). We have the following possible alternatives by Ārya-Siddhānta:—A.D. 1257, Thursday, 28 June, was śu. 15, but 2 Karkāṭaka. A.D. 1284, Thursday, 29th June was śu. 15 (ending at '35) and 3 Karkāṭaka. A.D. 1311, Thursday, 1st July was śu. 15 but 4 Karkāṭaka.																									



APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<b>PANDYA—cont.</b>		
<i>Māṇavarman</i> alias <i>Vikrama-Pāṇḍya</i> —cont.		
The solar month days by Sūrya-Siddhanta were the same. The only date that suits exactly is Thursday, 29th June A.D. 1284 but this would be the 16th year, not the 13th, of a reign beginning in 1269-70 (vide notes on last date). It is not unlikely that the regnal year in this inscription is capable of a different reading [Not possible, since <i>செழைமான்</i> is expressed in words—Ep.] No. 410 of 1909 (6th year of Māṇ. Vikrama-Pāṇḍya, Kaṇṇi, śu. 1, Sunday, Hasta) is on the 1269-70 hypothesis, Sunday, 2nd September A.D. 1274, f.d.t. '03; f.d.n. '53; and No. 251 of 1901, 5th year, Mīna, ba. 11 Monday "Śravana" = Monday 5th March A.D. 1274; f.d.t. '04; f.d.n. '03. For these two inscriptions, as well as for No. 287 of 1902 (vide last entry) I had suggested, in the <i>Ind. Ant.</i> , June-August 1913, a different initial year, viz., A.D. 1283: but the present identifications now seem more probable.		
<b>VIJAYANAGARA DYNASTY I.</b>		
<i>Vīra Bukkaṇa-Voḍeya</i> "ruling at Hosapaṭṭana."		
1917	27	Śaka 1287, Viśvāvasu, Kārttika, śu. 10 Friday. = Friday 24th October A.D. 1365; śu. 10 began at '00 and ended on Saturday at '05.
<i>Dēvarāya I.</i>		
"	125	Śaka 1344, Śarvarin, Phālguna, śu. 15, Thursday. Ś. — 1344 is Śubhakṛit and not Śarvarin which is = Ś. — 1342 = A.D. 1420. In A.D. 1420, on Thursday, February 29, śu. 15 ended at '50. Even this was not Śarvarin, since 29th February A.D. 1420 fell in the year A.D. 1419-1420, and not in A.D. 1420-21 = Śarvarin.
<b>VIJAYANAGARA DYNASTY II.</b>		
<i>Achyutarāya.</i>		
1916	494	Śaka [1484], Durmati, Vaigāśi, 5 tēdi. ba. di. chaturdaśi, Friday, Mūla. In A.D. 1561 (= Durmati), on Friday 2nd May (= 5 Vaigāśi) śu. 4 was current, beginning at '23 and ending next day at '14. Śu. 14 in the text seems to be an error for śu. 4.
1917	49	Śaka 1463, Plava, Kārttika, ba. 2, Saturday. = A.D. 1541, Saturday, November 5; '73.
"	161	Śaka 1454, Nandana, Mārgaśira, śu. 2, Thursday. = A.D. 1532, Thursday, November 28; '89.
<i>Sadāśivarāya.</i>		
1916	373	Śaka 1472, Sādhāraṇa, Kaṇṇi, 6 tēdi. ba. di. navamī, Friday, Puṇarta (Punar pūsa), Variyāna-yōga, Gaja-karaṇa. = A.D. 1550 (= Sādhāraṇa) Friday, September 5 (= Kanyā 6); ba. 9 ended at '33, while "Punarvasu" began at '15 on Friday and ended on Saturday at '11.
"	599	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. dvādaśi, Monday, Śatabhishaj. = A.D. 1550 (= Sādhāraṇa), Monday, September 22 (= Kanyā '23); śu. 12 ended at '61 and "Śatabhishaj" ended at '97.
"	609	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. daśamī, Friday, Uttarāśadhā. In A.D. 1550 (= Sādhāraṇa), on Friday, September 19 (= Kanyā 20); śu. 9 (not 10) ended at '41 and Uttarāśadhā ended at '69.
1917	38	Śaka 1466, Krōdhin, Kārttika, śu. 1, Monday. In 1544 (= Krōdhin); Kārttika śu. 1 fell on Friday, not on Monday, and the tithi ended at '50.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II— <i>cont.</i>		
<i>Sadāśivārāya</i> — <i>cont.</i>		
1917	59	Śaka 1482, Piṅgala, Pushya, ba. 10, Thursday. Piṅgala = Ś. 1479 = A.D. 1557. In A.D. 1557, on Thursday December 30, śu. 10 began at '08, ending next day at '02.
"	64	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu. 14], lunar eclipse. = A.D. 1554, Friday, June 15; śu. 15 ended at '51 and there was a lunar eclipse.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgadēva-Mahārāya</i> ( <i>Raṅga II</i> ).		
1916	663	Śaka 1500, Kollam 75[3], Bahudhānya, Uttarāyaṇa, Vasantaritu, Vaigāśi, 19, śu. di. daśamī. Friday, Siddha-yōga, Gaja-karaṇa, Uttiram. = A.D. 1578 (= Bahudhānya = Kollam 753), Friday, May 16 (= 19 Vai-gāśi); śu. 10 ended at '64; "Uttara-Phalgunī" ended at '09.
"	732	Śaka 1510[5], Svabhānu, Mārgaśīra, ba. di. 30, Wednesday, solar eclipse. = A.D. 1583, Wednesday, December 4; ba. 15 or the 30th tithi ended at '15 and there was a solar eclipse.
1917	89	Śaka 1498, Dhātu, Āśvija, śu. 15, Monday, lunar eclipse. In A.D. 1576, Āśvija śu. 15 ended at '88 on Sunday (not Monday), October 7, and there was a lunar eclipse. The week day Monday seems to be an error for Sunday. There are other cases on record in which the day following that of Amāvāsyā is cited as eclipse day.
"	113	Śaka 1499], Īśvara, Chaitra, śu. 15, Tuesday, lunar eclipse. = A.D. 1577, Tuesday April 2; '80, and there was a lunar eclipse.
"	162	Śaka 1496, Bhāva, Māgha, śu. 11, Thursday. In A.D. 1574-75 (= Bhāva) Māgha śu. 11 fell on Saturday (not Thursday) 2nd January A.D. 1575. The week day seems to be wrong. [It is <i>gu.</i> ( <i>i.e.</i> Guravāra = Thursday) in the original.—Ep.]
<i>Raṅga IV.</i>		
1916	699	Śaka 1541, Kollam 774, Tai, 10 tēdi, ba. di. daśamī, Thursday, Vṛiddhi-yōga, Anūrādhā. The only date that suits the details of month, day, tithi, vāra and nakshatra is Thursday 7 January A.D. 1602 (= Ś. 1523, Kollam 777). This was 10 Makara: on this day ba. 10 ended at '88, while "Anūrādhā" began at '33 ending next day at '41.
<i>Veṅkaṭapatirāya.</i>		
"	452	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādīcha, Uttarāyaṇa, Pushya, . . . 13, Wednesday, Mūla. = A.D. 1613 (= Pramādīcha) Wednesday, December 29 (= Tai. 1); ba. 13 ended at '33 and the nakshatra "Mūla" at '82.
GÖLKONDA.		
<i>Rājādhirāja-Mahārāja-Yibhurām-Śaha-Voḍaluṅgāru.</i>		
1917	93	Śaka 1499, Dhātri, Kārttika, śu. 5, Friday. = A.D. 1576 (= Dhātri), Friday, October 26; śu. 5 ended at '94.
<i>Saidu Abdullā Saidu Muhammadu Sāhibu.</i>		
"	128	Śaka 1585, Krōdhin, Āshāḍha, śu. 2, Wednesday. In this the Śaka year quoted must be 1586 = Krōdhin = A.D. 1664; on Wednesday, June 15, A.D. 1664, śu. 2 ended at '55.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<b>NOḶAMBA (PALLAVA).</b>		
<i>Annayyadēva, son of Bīra-Noḷamba.</i>		
1916	759	Śaka 858, Durmukha, Āshādha, [ba]. di. 5. Vaddavāra (Saturday). In A.D. 936 (= Durmukha), Āshādha ba. 5 fell on Monday (not Saturday), July 11, and the tithi ended on the same day at '87; but śu. 5 began at '78 on Saturday, June 25, ending next day at '84.
<i>Iṛiva-Noḷamba Noḷlipoyya.</i>		
1917	55	Śaka 885, Rudhirōdgāri, Āshādha, śu. pañchamī, Sunday. A.D. 963 (Rudhirōdgāri), Sunday, June 28; śu. 5 ended at '95.
<b>GAJAPATI.</b>		
<i>Gāṇadēva-Rautarāya-Mahāpātra.</i>		
„	70	Śaka 1376, [Bhāva], Vaiśākha, śu. 15, Thursday. In A.D. 1454 (= Bhāva), Vaiśākha, śu. 15 fell on Friday (not Thursday), April 12, and ended at '94.
<b>KŌṬA.</b>		
<i>Mahāmaṇḍalēśvara Kētirāja.</i>		
„	79	Śaka 1135, Vaiśākha, śu. 10, Monday. In A.D. 1213, Vaiśākha śu. 10, fell on Wednesday (not Monday) May 1, ending at '57 on that day.
<i>Mahāmaṇḍalēśvara Gaṇapatidēvarāja.</i>		
„	103	Śaka 1184, Dundubhi, Śrāvaṇa, ba. 13, Sunday. = A.D. 1262 (= Dundubhi) Sunday Aug. 13; ba. 13 began at '27 and ended on Monday at '34.
<b>KĀKATĪYA.</b>		
<i>Gaṇapatidēva-Mahārāja.</i>		
1917	88	Śaka 1133, Pushya, ba. 5, Sunday. = A.D. 1211, Sunday December 25; ba. 5 began at '24 and ended on Monday at '23.
<i>Rudramadēvi or Rudradēva-Mahārāja.</i>		
„	94	Śaka 1183, Durmati, Chaitra, ba. 8, Friday. = A.D. 1261 (= Durmati) Friday, March 25; ba. 8 ended at '39.
„	130	Śaka 1210, Sarvadhāri, Kārttika, śu. 1, Thursday. In A.D. 1288 (= Sarvadhāri) Kārttika śu. 1 ended at '73 on Wednesday 27th October.
„	155 & 156	Śaka 1191, Kārttika, śu. 15, Thursday. In A.D. 1269, Kārttika śu. 15 fell on Sunday. But śu. 5 fell on Thursday, October 31st A.D. 1269 ending at '46 on that day. Śu. 15 seems to be an error for śu. 5.
„	179	In A.D. 1287 (Sarvajit) Kārttika śu. 1, ended at '70 on Thursday 9th October. Śaka 1196, Vaiśākha, śu. 1, Monday, Uttarāyaṇa-Sankranti. = A.D. 1274, Monday April 9; śu. 1, ended at '37.
<i>Pratāpa-Rudradēva.</i>		
„	131	Śaka 1236, Ānanda, Āshādha, śu. 6, Thursday. In A.D. 1314 (= Ānanda), Āshādha śu. 6 fell on Wednesday, June 19, ending at '98, but in local time the end of the tithi may have been brought up to Thursday.
„	173	Śaka 1225, Śōbhakrit, Phalguṇa, śu. 1, Monday. = A.D. 1303, Monday, February 18; śu. 1, ended at '55. A.D. 1302-03 = Śōbhakrit.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA.
		<i>Tribhuvanachakravartin Rājārājadēva.</i>
1917	132	Śaka 1087, * * * * * lunar eclipse. Details not enough for verification. There was a lunar eclipse on Friday, November 19, A.D. 1165.
		PARICHCHĒDINS.
		<i>Mahāmaṇḍalēśvara Bhīmarāja.</i>
1917	134	Śaka 1152, * Vaiśākha, śu. 3, Thursday. In A.D. 1229 (= Ś. 1152 current), Vaiśākha śu. 3 ended at '52 on Thursday, March 29.
"	137	Śaka 1194, Śrāvaṇa, ba. 11, Saturday. In A.D. 1272 (= Ś. 1194 current), Śrāvaṇa ba. 11 ended at '84 on Saturday, August 20.
"	138	Śaka 1163, Pausya, śu. 5, Thursday, Makara-Saṅkrānti. Neither in A.D. 1245 nor in A.D. 1246 Pausya śu. 5 was a Thursday. In the former year Pausya śu. 5 fell on Monday, December 25, which was Makara Saṅkrānti. In the latter year Makara-Saṅkrānti took place on Tuesday 25th December on which the tithi was ba. 1.
		<i>Mahāmaṇḍalēśvara Bhīmarāja and Uttama-Bhīmarāja.</i>
"	136	Śaka 1199, Pushya, śu. 5, Monday, Makara-Saṅkrānti. In Śaka 1199 proper = A.D. 1277-78 the month Pausya was <i>kshaya</i> or suppressed, and Makara-Saṅkrānti in that year fell on Sunday 26, December 1277 A.D. which was Mārgaśīra ba. 15, corresponding to ordinary Pausya ba. 15. But in Ś. 1199 current = A.D. 1276-77, Makara-Saṅkrānti fell on Friday 25th December, A.D. 1276; the 1st Makara was Saturday 26 December on which day Pausya bahula 5 (not śukla 5) commenced at '47; it ended next day at '38. [The inscription has śudha (i.e. śukla) 5 — Ep.]
		<i>Mahāmaṇḍalēśvara Kuśmarāja.</i>
1917	140	Śaka 1144, Chaitra, śu. 10, Monday. = Monday, 13 March, A.D. 1223 (= 19 Mīna); śu. 10 ended at '92. This date illustrates the triple meaning of a citation of Chaitra, referred to in <i>Indian Chronology</i> , section 111. (1) Chaitra śu. 10 at the beginning of Ś. 1144 current = Friday, 5 Mar. A.D. 1221. (2) Chaitra śu. 10 at the beginning of Ś. 1144 expired = Thursday; 24 Mar. A.D. 1222. (3) Chaitra śu. 10 at the end of Ś. 1144 expired = Monday, 13 Mar. A.D. 1223. The last is the Chaitra śu. 10 referred to in the inscription.
		MISCELLANEOUS.
		<i>Iruṅṅona-Chōla-Mahārāja 'ruling at Nidugallu.'</i>
1917	40	Śaka * 1200, Īśvara, Āśādhya, śu. pañchamī, Monday. = A.D. 1277 (= Īśvara = Ś. 1199 expired) Monday June 7; śu. 5 ended at '94.
		Anonymous.
1916	285	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi, 3 tēdi, Thursday, Rōhiṇī, Dāsami, Amṛita-yōga. = A.D. 1648 (= Kollam 824 = Ś. 1570 = Sarvadhārin), Thursday, Aug. 3 (= Āvaṇi. 3) ba. 10 ended at '98 and Nak. "Rōhiṇī" at '22.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	289	Kollam 716, Āṇi, [19] tēdi, [Wednesday], śu. di. 11, Svāti. In A.D. 1540 (= Kollam 716) Wednesday June 16, (= Āṇi 12); Śu. 12 (not śu. 11) ended at '16 and the Nakshatra was "Anūrādhā" (not "Svāti") which ended at '59.
"	297	Śubbakrit, [Kollam] 858, Purattādi, 13 tēdi, Uttaram, Saturday. Kollam 858 was not Śubbakrit. Kollam 838 was Śubbakrit = A.D. 1662. In A.D. 1662 on Saturday, Sep. 13; (= Purattāsi 13) the Nak. was "Śravaṇa" (Tiruvōṇam).
"	306	Kollam 721, Tai, 1 tēdi, ba. di. daśamī, Monday, Viśākhā. = A.D. 1545 (= K. 721) Monday, Dec. 28 (= Tai 1); ba. 10 ended at '81 while the Nakshatra "Viśākhā" began on Monday at '01 and ended on the next day at '05.
"	307	Kollam 6[92], Paṅguṇi, 27 tēdi. śu. di. dvitīyā, Monday, Āsvini. = A.D. 1517, Monday, March 23 (= Paṅguṇi 27). Śu. 2 began at '28 and ended at '34 on the following day, while "Āsvini" ended at '74 on Monday.
"	309	Śaka 1545, Kollam 799, Rudhirōdgārin, Summer-solstice (Dakṣiṇāyana) Vasan-taritu, Kārttigai [1]6, śu. di. pañchamī, Sunday, Vṛiddhi-yōga, Simha-karaṇa, Uttarāśādhā. = A.D. 1623, Sunday, Nov. 16 (= Kārttigai 16). Śu. 5 ended at '83 and the Nak. "Uttarāśādhā" ended at '38.
"	310	Śaka 1598, Kollam 852, Nāḷa, Mārgaḷi, 10 tēdi, śu. di. chaturdaśi, Friday, Rōhiṇī, Śubha-yōga, Gaja-karaṇa. = A.D. 1676, Friday, Dec. 8 (Mārgaḷi 10); śu. 14 was current the whole day ending next day at '04 and Rōhiṇī ended at '70 on Friday.
"	312	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptamī, Thursday, Mṛigaśira. Ś. 1429 = A.D. 1507 = Kollam 683. = A.D. 1508, Thursday, March 9 (= Paṅguṇi 13) śu. 7 ended at '24 and "Mṛigaśira" ended at '28.
"	316	Kollam 698, Purattādi, 3 tēdi, śu. di. dvādaśi, Tuesday, Śravaṇa. = A.D. 1522, Tuesday, September 2 (= Purattādi 3); śu. 12 ended at '82 and "Śravaṇa" at '55.
"	318	Kollam 773, Mārgaḷi, 13 tēdi, śu. di. dvitīyā, Saturday, Uttara-Phalguṇi. In A.D. 1596, on Saturday, December 11 (= Mārgaḷi 13); śu. 2 ended at '23 and the Nakshatra was "Uttarāśādhā" not "Uttara-Phalguṇi". [The impression shows உத்தரத்திரை—Ep.]
"	321	Kollam 70[7], Vaigāsi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta. = A.D. 1531, Friday April 28 (= Vaigāsi 1); śu. 12 ended at '26 and "Hasta" at '20. Kollam year quoted must be 706 not 707.
"	322	Śaka 1453, Kollam 706, Vaigāsi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta. Same as 321 of 1916.
"	374	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśi, Sunday, Saubhāgya-yōga, Svāti. = A.D. 1515 Sunday, November 4; (= Kārttigai 5); ba. 13 ended at '16 and "Svāti" ended at '83.
"	378	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāsi, 15 tēdi, ba. di. Uttirattādi (Uttara-Bhādrapadā) and daśamī, Tuesday, Śōbhana-yōga Śiṅga-Karaṇa. Rudhirōdgārin = Kollam 799 = Ś. 1545. In A.D. 1623 (= Rudhirōdgārin) on Tuesday May 13 (= Vaigāsi 15); ba. 10 ended at '85 and Nak. Uttara-Bhādrapadā began at '01; it ended at '05 on the following day.
"	383	Kollam 764, Sarvadhārin, Mārgaḷi, 3 tēdi, ba. di. aṣṭamī, Sunday, Śubha-yōga, Uttara-Phalguṇi. = A.D. 1588, Sunday, December 1 (= Mārgaḷi 3); ba. 8 ended at '61 and "Uttara-Phalguṇi" ended at '64.



APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1916	385	Śaka 1480, Kollam 734, Kālayukti, Mārgaḷi, 5 tēdi, ba. di. aṣṭamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī. = A.D. 1558, Saturday, December 3, (= Mārgaḷi 5); ba. 8 ended at '02 and "Uttara-Phalgunī" at '05.
"	389	Kollam 698, Māsi, 10 tēdi, ba. di. pañcamī, Thursday, Svāti. = A.D. 1523, Thursday, February 5, (Māsi 10); ba. 5 ended at '03 and "Svāti" at '84.
"	395	Śaka 1510, Kollam 763, Aipāsī, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishthā. = A.D. 1587, Sunday, October 1 (= Aipāsī 1); śu. 10 ended at '34 and "Dhanishthā" at '86.
"	409	Śaka 1526, Kollam 781, Viśvā[vasu], Tai, 25 tēdi, Anūrādhā. Details not enough for verification. In A.D. 1606 (= Kollam 781, Ś. 1527 expired, not Ś. 1526) on Wednesday, January 22 (Tai 25); the Nak. "Anūrādhā" began at '13; it ended on the next day at '06.
"	410	Kollam 696, Aipāsī, 26 tēdi, śu. di. chaturdaśī, Sunday, Siddha-yōga, Āsvini. In A.D. 1520 on Thursday, October 25 (= Aipāsī 26); śu. 14 ended at '37 and "Āsvini" ended at '39. The week-day Sunday seems to be an error for Thursday.
"	412	Śaka 1481, Kollam 735, Kāñṇi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśī, Thursday. = A.D. 1559, Thursday, September 14 (= Kāñṇi 14); śu. 13 ended at '48 and "Śatabhishaj" ended at '53.
"	413	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañcamī, Monday, Uttara-Phalgunī. = A.D. 1556, Monday, December 21 (= Mārgaḷi 23); ba. 5 ended at '22 the Nak. "Uttara-Phalgunī" began at '51 and ended at 55 on the following day.
"	414	Kollam 662, Purattādi, 20 tēdi, ba. di. sapṭamī, Tuesday, Mṛigaśīrsha. = A.D. 1486, Tuesday, September 19, (= Purattādi 20); ba. 7 began at '34 and ended at '25 on the following day, while the Nak. "Mṛigaśīrsha" ended at '76.
"	415	Śaka 1617, Kollam 871, Ādi, 11 tēdi, śu. di. daśamī, Thursday, Anūrādhā. = A.D. 1695, Thursday, July 11 (= Ādi 11) śu. 10 ended at '47 and "Anūrādhā" ended at '99.
"	419	Śaka 1485, Kollam 740, Māsi, 14 tēdi, śu. di. navamī, Friday, Varāha-karāṇa, Viśkambha-yōga, Mṛigaśīrsha. = A.D. 1565, (= 740 Kollam = Ś. 1486), Friday, February, 9 (= Māsi 14) śu. 9 ended at '23 and "Mṛigaśīrsha" at '59.
"	421	Śaka 1477, Kollam 731, Rakshasa, Purattādi, [21] tēdi, śu. di. pañcamī, Saturday, Apasmāra-yōga, .... Jyēshthā. = A.D. 1555, Saturday, September 21 (= Purattādi 21); śu. 5 ended at '07 and "Jyēshthā" ended at '88.
"	427	Kollam [8]20, Ādi, * tēdi, ba. di. chaturdaśī, Wednesday, Svāti. The combination of ba. 14 and "Svāti" in Ādi is not possible.
"	428	Kollam 727, Paridhavin, Ādi, 31 tēdi, śu. di. aṣṭamī, Friday, Anūrādhā. = A.D. 1552, Friday, July 28 (= Ādi, 31) śu. 8 ended at '08 and "Anūrādhā" at '96.
"	445	Śaka 1447, Kollam 701, Māsi, 7 tēdi, ba. di. chaturdaśī, Śūla-yōga, Thursday, Hastā. In A.D. 1526, on Thursday, February 1 [= Māsi 6 (not 7)] ba. chaturthī (not chaturdaśī) ended at '39 and "Hastā" ended at '35. Māsi 7 and chaturdaśī seem to be errors for Māsi 6 and chaturthī respectively. [The solar day and the tithi are correctly quoted—Ep.]

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	477	Kollam 704, Śittirai, 29 tēdi, śu. di. shashthī, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu. = A.D. 1528, Friday, April 24, (Chittirai 29) śu. 6 ended at '86 and "Punarvasu" at '36.
"	478	Śaka 1492, Kollam 745, Āṇi, 30 tēdi, ba. di. Tuesday, Svāti, daśamī. In A.D. 1570 on Tuesday, June 27 (= Āṇi 30); ba. 10 ended at '91 but the Nakshatra was "Bharani" and not "Svāti."
"	480	Kollam 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśī, Pushya. = A.D. 1663, Thursday, August 30 (= Āvaṇi 19); ba. 13 ended at '85 and "Pushya" ended at '31.
"	495	Kollam 739, [Raktākshī], Mārgaṇi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarāśādhā. Raktākshī = A.D. 1564. In A.D. 1563, on Friday, December 6; śu. 2 ended at '34 and Uttarāśādhā ended at '19. Sunday seems to be an error for Friday.
"	516	Śaka 1562, Kollam 816, Āvaṇi, 31 tēdi, ba. di. ekādaśī. Wednesday, Punarvasu. In A.D. 1640, on Monday, August 31 (= 31 Āvaṇi) ba. 11 and "Punarvasu" began at '90 and '10 respectively and ended on Tuesday at '91 and '16 respectively.
"	517	Śaka 1562, Kollam 815, Vikrama, Āḍi, 23 tēdi, śu. di. Purnai, Wednesday, Śravaṇa. = A.D. 1640, Wednesday, July 22 (= Āḍi 23) śu. 15 ended at '81 and "Śravaṇa" ended at '95.
"	519	Śaka 1560, Kollam 813, Bahudhānya, Vaigāsi, 15 tēdi, śu. di. daśamī, Friday Hasta Bahudhānya = K. 813-814 = Ś. 1560 = A.D. 1638. In A.D. 1638, on Sunday, May 13 (= Vaigāsi 15) śu. 11 ended at '81 and Nak. "Hasta" ended at '59.
"	520	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2[6] tēdi, ba. di. trayōdaśī [Monday], Gaja-karaṇa, Pushya. = In A.D. 1587 (= K. 763 = Sarvajit) on Monday, August 21 (= Āvaṇi 21 not 26) ba. 13 ended at '83 and "Pushya" at '12.
"	531	Śaka 1463, Kollam 717, Purattādi, 25 tēdi, śu. di. pañchamī, Saturday, Saubhāgya-yōga, Kēttai (Jyēsthā). = A.D. 1541, Saturday, September 24 (Purattāsi 25) śu. 5 ended at '50 and "Kēttai" ended at '97.
"	569	Kollam 593, Tai, 3 tēdi, ba. di. shashthī, Wednesday, Hasta. = A.D. 1467, Wednesday, December 29 (= Tai 3); ba. 6 ended at '46 and "Hasta" began at '16, ending next day at '09.
"	573	(Vij. III) ? Śaka 1407, Viśvāvasu, Āśādhā, bahula 10, Friday. In A.D. 1545 (= Viśvāvasu) ba. 10 was Friday, July 3; '72.
"	576	Kollam 588, Makara, 10 tēdi, śu. di. tritīyā, Thursday, Śatabhishaj. = A.D. 1413, Thursday, Jan. 5 (Makara 10) śu. 3 ended at '44 and "Śatabhishaj" ended at '74.
"	577	Kollam 720, Śittirai, 21 tēdi, ba. di. saptamī, Friday, Śūla-yōga. Gaja-karaṇa, Pushya. In A.D. 1545 on Friday April 17 (= 21 Chittirai); ba. 7 and "Pushya" began at '43 and '56 respectively and ended on Saturday at '51 and '66 respectively.
"	579	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra]yōdaśī, Sunday, Rōhiṇī. In A.D. 1509 on Sunday, November 25 (= Kārttigai 27) śu. 14 (not 13) ended at '47 and Nak. Rōhiṇī commenced at '09; ending next day at '14.
"	580	Kollam 574, Mīna, 21, śu. di. daśamī, [Monday], Pushya. = A.D. 1399, Monday, March 17 (= Mīna 21); śu. 10, ended at '74 and "Pushya" at '43.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	581	Kollam 747, Āṇi, 1[9]tēdi, ba. di. dvitīyā, . . . day, Śubha-yōga, Simha-karṇa, Pūrvāśādhā. In A.D. 1572 on Thursday, May 29 [= Āṇi 1 (not Āṇi 19)] ba 2 ended at '34 and "Pūrvāśādhā" ended at '51.
"	582	Kollam [6]59, Māsi, su. di. daśamī, Friday, Mrigaśīrsha. In A.D. 1484 (K. 659) Friday, February 6, (= Māsi 11) su. 10 ended at '45 and "Mrigaśīrsha" at '14.
"	583	Śaka 1375, Kollam 629, Vriśchika, 9 tēdi, su. di. Wednesday, Śravana. = A.D. 1453, Wednesday November 7 (= Vriśchika 9); su. 7 ended at '91 and Nak. "Śravana" ended at '10.
"	584	Śaka 1468, Kollam 722, Parābhava, Mārgaṣi, 8 tēdi, Purnai (Full-moon), Monday, Śōbhana-yōga, Rōhini. = A.D. 1546, Monday, December 6 (= Mārgaṣi 8) su. 15 began at '53 and ended on the next day at '47, while the Nak. "Rōhini" ended at '39 on Monday.
"	585	Kollam [609], Āvani, 18 tēdi, su. di. Pañchamī, Monday, Pushya. The combination of su. 5 and "Pushya" in Āvani month is not possible.
"	595	Kollam 615, Raudri, Chaitra, su. 15, Svāti, Sunday, Rishabha.  On A.D. 1440 in the month of Chittirai (not Chaitra) su. 15 and "Svāti" fell on a Sunday, April 17 (= Chittirai 22) ending at '50 and '41 respectively. In the inscription solar Rishabha is wrongly cited for lunar Vaisākha and <i>per contra</i> , lunar Chaitra for solar Chittirai or Mēsha.
"	602	Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdasi, Monday, Pūrvāśādhā and Kollam 691, Purattādi, 2. = A.D. 1507, Monday, January 11 (= Tai 15) ba. 15 ended at '26 and "Pūrvāśādhā" ended at '74.
"	603	Śaka 14[28], Kollam 682, Tai, 15 tēdi, ba. di. trayōdasi, Monday, Pūrvāśādhā. Same as 602 of 1916.
"	604 and 605	Śaka 1432, Kollam 686, Māsi, 20 tēdi, ba. di. tṛitīyā, Saturday, Hasta. = A.D. 1511, Saturday, Feb. 15 (= Māsi 20); ba. 3 began at '00 and ended on the following day at '08; while "Hasta" ended on Saturday at '83.
"	606	Kollam 690, Māsi, 20 tēdi, su. di. tṛitīyā, Thursday, Siddha-yōga, Uttara-Bhadrpadā. In A.D. 1515, on Thursday, February 15 (= Māsi 20); su. 3 began at '90, ending at '97 the next day, while Nak. Utt. Bhadrpadā began at '01 on Thursday and ended at '11 the next day.
"	608	Kollam 754, Āṇi, 27, Bright-half, Thursday, Pushya. = A.D. 1579, Thursday, June 25 (= Āṇi 27); su. 1 ended at '18 and "Pushya" ended at '98.
"	638	Kollam 6[2]4, Āvani, ba. di. daśamī, [Saturday], Punarvasu. A.D. 1448, Saturday, August 24 (= Āvani 26); ba 10 ended at '04 and "Punarvasu" ended at '78.
"	696	Kaliyuga 4991, Kollam 1065, Virōdhi, Kārttigai, 25, Sunday, Mrigaśīrsha, Dhanu (= A.D. 1893) = A.D. 1889, Sunday, December 8 (= Kārttigai 25); '45. Citation A.D. 1893 and Dhanu is wrong—vide author's Indian Ephemeris under year 1889.
"	717	Śaka 1522, Kollam 77[4], Vikārin, Vaigāsi, [2]6 tēdi, su. di. daśamī, Wednesday Uttara-Phalgunī. In A.D. 1599 on Wednesday, May 23 [Vaigāsi 25 (not 26)]. Su. 10, began at '50, ending next day at '58, while nak. "Utt. Phalgunī" ended at '38 on Wednesday.
"	718	Śaka 1466, Plava, Mārgaśira, ba. 30, Monday. The date is irregular.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	727	Śaka 907, Tāraṇa, Phālguna, śu. di. 5, Tuesday. A.D. 986 = Vyaya, while Tāraṇa = A.D. 984. The date is irregular.
"	737	Śaka 15[1]0, Sarvajit, Kārttika, śu. di. 15, Monday. A.D. 1587 = Sarvajit. In A.D. 1588, Kārttika, śu. 5 (not 15) fell on Monday at 75.
"	740	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse. A.D. 1547 = Plavaṅga. In A.D. 1547 on Friday, October 28 (= Aippasi 28); śu. 15 ended at 61 and it was a day of lunar eclipse.
"	751	Śaka 15[7]2, Vikṛiti, Phālguna, śu. di. 10, Monday. In A.D. 1650, Phālguna, śu. 11 (not 10) fell on Monday, March 4; the tithi ended at 04, while śu. 10, had ended on Saturday, 2nd March.
1917	11	Śaka 1592, Śādhāraṇa, Kārttika, śu. 15, Monday. In A.D. 1670 on Monday, October 17 (= Aippasi 16); śu. 15 began at 53 and ended at 43 the next day.
"	33	Śaka [13]69, Kshaya, Phālguna, śu. 10, Sunday. = A.D. 1446, Sunday, February 6 (= Māsi 12); śu. 10 ended at 74.
"	34	Śaka 114[8], [Pārthiva], Jyēshtha, śu. 10, Friday. In A.D. 1226 (= Vyaya), Jyēshtha, śu. 10 fell on Friday, May 8; 69. Pārthiva is an error for Vyaya.
"	60	Śaka 1153, Māgha, śu. 5, Thursday. In A.D. 1231, Māgha, śu. 5 fell on Friday, 10th January (= Tai 16). In A.D. 1232, Māgha, śu. 5 fell on Thursday, 29th January (= 5 Māsi).
"	61	Śaka 1537, Rākshasa, Vaiśākha, śu. 3, Thursday. = A.D. 1615, Thursday, April 20 (= Chittirai 20); śu. 3 ended at 95.
"	62	Śaka 1734, Āṅgīrasa, Chaitra, śu. 7, Sunday. In A.D. 1812-13 (= Ś. 1734 = Āṅgīrasa; Chaitra śu. 7 at the beginning of the solar year fell on Thursday, March 1812; while Chaitra śu. 7 at the end of the same Solar year fell on Wednesday, 7th April A.D. 1813. Date is irregular.
"	63	Śaka 1160, Chaitra śu. 8, Thursday, Mēsha-Saṅkrānti. = A.D. 1238, Thursday, March 25 (= Mēsha 1); śu. 8 ended at 05. It was a day of Mēsha-Saṅkrānti.
"	67	Śaka 1436, Krōdhin, Phālguna, śu. 11, Pushya. The date is irregular.
"	68	Śaka 1246, Raktākshī, Māgha, śu. 1[5], Thursday. = A.D. 1324, Thursday, January 12 (= Tai 17); śu. 15 ended at 14.
"	69	Śaka 1477, Rākshasa, Kārttika, śu. Purnamī, Thursday, Rōhiṇī. In A.D. 1555 on Thursday, November 28 (= Kārttigai 29) śu. 15 ended at 39 and Rōhiṇī at 01. The month Kārttika seems to be an error for Mārgaśīra.
"	71	Śaka 1724, Dundubhi, Phālguna, śu. 3, Thursday. = A.D. 1803, Thursday, February 24; śu. 3 ended at 56.
"	72	Śaka 1651, Kilaka, Mārgaśīra, śu. 14, Wednesday. = A.D. 1728 (= Kilaka), Wednesday, December 4 (= Dhanu 5); śu. 14, ended at 48.
"	74	Śaka 132[7], Pārthiva, Śrāvaṇa, śu. 10, Thursday. In A.D. 1405 (Pārthiva) Śrāvaṇa, śu. 10 fell on Wednesday (not Thursday) August 5 (= 7 Āvaṇi) and ended at 75 on that day.
"	75	Śaka 1310, Vibhava, Māgha, śu. 5, Thursday, Makara-māsa. In A.D. 1388, Māgha, śu. 5 fell on Tuesday, January 14 (= Makara 19) and ended at 69.
"	77	Śaka 1153, Kārttika, ba. 5 Thursday. In A.D. 1231 Kārttika ba. 5 fell on Sunday (not Thursday) 16th November (= Vṛiśchika 20) and ended at 21.
"	80	Śaka 1142, Phālguna, Prathama-pādyā, Thursday. = A.D. 1220 Thursday February 6 (= Kumbha 14); śu. 1 ended at 95.



APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1917	81	Śaka 17[8]3, Chitrabhānu (?) Vaisākha, ba. 7, Sunday. Reference is apparently to A.D. 1822 (which was Chitrabhānu) but Ś. 1744, not Ś. 1737; In A.D. 1822 Vaisākha ba. 7 commenced on Sunday May 12 at '50 and ended next day at '51.
"	82	Śaka 1172, Āsvayuja, ba. 8, Thursday. = In A.D. 1250, on Thursday October 20 (= Aippasi 23); ba. 8 ended at '45.
"	84 & 85	Śaka 1326, Tārana, Māgha, śu. 10 Saturday In A.D. 1405 Māgha, śu. 10 fell on Saturday, January 10th (= Tai 15) and ended at '52.
"	97	Śaka 12[0*]4, Chitrabhānu, Śrāvaṇa, Wednesday, solar eclipse. = A.D. 1282, Wednesday, August 5 (Simha 8); ba. 15 ended at '07. There was a solar eclipse on that day.
"	99	Śaka 1204, Chitrabhānu, Pausya, ba. 11, Saturday, Makara-Saṅkrānti. = A.D. 1282, Saturday, December 26 (= Makara 1); ba. 11 begun at '22 and ended on the next day at '29. Makara-Saṅkrānti fell on Saturday 26th December.
"	100	Śaka 16[48*], Viśvāvasu, Āsvija, śu. 14, Thursday. In A.D. 1726, Āsvina śu. 14 fell on Thursday 29th September (= Kanyā 28); and the tithi ended at '12. This probably is the date intended.
"	101	Śaka 1201, Pramādin, Chaitra, śu. 13, Vishuvu-saṅkrānti, Sunday. In A.D. 1279, on Sunday, March 26 (= Mēsha 1); śu. 13 began at '70, ending on the next day at '72; Mēsha-Saṅkrānti fell on Sunday.
"	102	Śaka 1181, Sidhārtin, Chaitra, śu. pādyami, Wednesday. = A.D. 1259, Wednesday, March 26 (= Mēsha 1); śu. 1; ended at '60. (The month was Nija-Chaitra).
"	112	Śaka 1468 Parābhava, Bhādrapada, śu. 11, Monday. = A.D. 1546 Monday September 5 (= Kanyā 7); śu. 11 ended at '51.
"	120	Śaka 1094, Kārttika, punnama, Thursday. = A.D. 1172, Thursday, November 2 (= Vṛśchika 7); śu. 15 ended at '48.
"	135	Śaka 1199, Śrāvaṇa, śu. 15, Friday. = A.D. 1277, Friday, July 16 (= Karkāṭaka 20); śu. 15 ended at '45.
"	139	Śaka 1216 Jaya, Pushya, śu. 8, Sunday, Makara-Saṅkrānti. = A.D. 1294, Sunday, December 26 (= Makara 1); śu. 8 ended at '75. It was a day of Makara-Saṅkrānti.
"	140	Śaka 1435, Śrīmukha, Śrāvaṇa, ba. 13, Friday. In A.D. 1513 (Śrīmukha), Friday, July 29 (Karkāṭaka 31), ba. 13 began at '40 and ended on the next day at '30.
"	143	Śaka 1450 Sarvadhāri, Māgha, śu. 5, Thursday. In A.D. 1528-29, Māgha, śu. 5 fell on Thursday, January 14. A.D. 1529 (= Makara 18); and the tithi ended at '88.
"	144	Śaka 1476, Ānanda, Śrāvaṇa, śu. 15, Sunday. In A.D. 1554 (= Ānanda), Sunday, August 12 (= Simha 13); śu. 15 began at '20 and ended at '10 on Monday.
"	146	Śaka 1596, Ānanda, Māgha, śu. 13, Friday. A.D. 1674-75 = Ānanda. In A.D. 1675 Māgha, śu. 13 fell on Friday, January 29 A.D. 1675 and the tithi ended at '40.
"	149	Śaka 1492, Śukla, Māgha, ba. 11, Sunday. In A.D. 1569-70 (= Śukla) ba. 11 fell on Wednesday, February 1 and not on Sunday.
"	150	Śaka 1352, Virōdhikrit, Mārgasira, ba. 7, Monday. Virōdhikrit = Ś. 1353 = A.D. 1431. In A.D. 1431 (= Virōdhikrit) on Monday November 26 (Vṛśchika 28); ba. 7 ended at '47.
"	152	Śaka 120*, Māgha, śu. 15, Thursday. In A.D. 1279-80 (= Ś. 1202 current) Māgha śu. 15 fell on Thursday, January 18 A.D. 1280, and the tithi ended at '49. The Śaka year intended probably was 1202 current.



APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1917	154	Śaka 1183,* Māgha, śu. 5, Thursday. In A.D. 1260-61 (= Ś. 1183 current) on Thursday January 6 A.D. 1261 (= Makara 12); śu. 5 began at '58, ending at '57 on the next day.
"	157	Śaka 1191, Āśvayuja, śu. 5, Sunday. In A.D. 1269, on Sunday September 1 (= 4 Simha); śu. 5 began at '70 ending at '60 on the following day.
"	158	Śaka 1200, Śrāvaṇa, śu. 11, Monday. In A.D. 1277 on Monday July 12 (= Karkāṭaka 16); śu. 11 ended at '67.
"	159	Śaka 1596, Ānanda, Māgha, ba. 5 Thursday. In A.D. 1675 on Thursday, February 4 (= Kumbha 8); ba. 5 ended at '79.
"	160	Śaka 1726, Paktakshi, Phālguna, śu. 15, Thursday. = A.D. 1805, Thursday, March 14; śu. 15 began on Thursday at '38, and ended next day at '36.
"	168	Śaka 1502, Pramādi, Āśvija, śu. 11 Thursday. In A.D. 1579 (= Pramāthi) Āśvija śu. 11 fell on Wednesday (not Thursday) September 30 ending at '84.
"	172	Śaka 1188, Vaiśākha, śu. 13, Thursday. In A.D. 1165 śu. 13 fell on Wednesday, April 29; ba. 13 fell on Thursday May 1914.
"	174	Śaka 1183, Chaitra, śu. 1, Thursday. = A.D. 1261, Thursday, March 3 (= Mīna 9); śu. 1 ended at '78.
"	177	Śaka 1223, Phālguna, śu. 1, Thursday. In A.D. 1300-01 (= Ś. 1223 current) on Thursday, February 9, A.D. 1301 (= Kumbha 17); śu. 1 began at '57 ending at '68 on the following day.
"	178	Śaka 1596, Rakshasa, Āśhādha, śu. 9, Friday. In A.D. 1674 (= Ānanda) Āśhādha śu. 9 fell on Wednesday while ba. 9 fell on Friday. In A.D. 1675 (= Rakshasa) Āśhādha śu. 9 fell on Monday
"	186	Śaka 1765, Śōbhakrit, Mārgasīrsha, ba. 5, Monday. = A.D. 1843, Monday, November 11; ba. 5 began on Monday at '03 and ended on Tuesday at '00.
"	188	Śaka 114 [4], Vishu (Vriṣha), Kārttika-Monday (i.e., 15th day of Bright-half). = A.D. 1221, Monday, November 1 (= Vriśchika 5); śu. 15 ended at '60.

## PART II.

## NOLAMBA-PALLAVAS.

Eight old Nolamba-Pallava records were copied in the two firkas of the Madakasira taluk (Anantapur district) which were completely surveyed for inscriptions during the current year. These are dated in the reigns of kings Nolambādhirāja, Mayindamma (Mahēndravarman), Annayya, Iriva-Nolamba Dilīparasa and Iriva-Nolamba Nollipayya. Of the dated records the earliest is that of Annayya son of Bīra-Nolamba (No. 759 of Appendix B). The date Śaka 858 given to this king shows that he must be identical with Anniga son of Ayyapadēva-Nanniga whose only available date known so far is Śaka 841 (*Epigraphia Indica* Vol. X page 62).

Annayya or Anniga.

This identification further suggests that Bīra-Nolamba must have been a probable surname of Ayyapa. The Bīra-Nolamba with whom Chindayya of the Nolambas is said to have fought a battle at Ballare (i.e. Bellary?) as stated in No. 727 of Appendix B, must be different from Bīra-Nolamba Ayyapa, since the date of this record is more than fifty years later than the date available for Ayyapa. The Dharmapuri record of Śaka 853 which mentions prince Irula son of Anniga (*Annual Report* for 1911, page 65) is also one of Anniga's reign.

Nos. 728 and 726 of Appendix B belong to the time of Iriva-Nolamba Dilīparasa and are dated in Śaka 870 and 872 respectively. The former records the interesting fact that a certain Ponnayya younger brother of Śivaya "the foremost archer in the 32,000 country (i.e., Nolambavādi)" and of Bikiyana and son of Chikkayya, died in a battle with Gajāṅkuśa-Chōla after joining, under orders from king Ballaha, the army of Dilīpa-Nolamba, in the battle at Ipili. Ballaha or Vallabha is a general surname of the Western Chālukya and Rāshtrakūta kings and at this period of

Dilīparasa or Dilīpa-Nolamba.

Rāshtrakūta supremacy it is not possible that any Western Chālukya king could have been meant. The Rāshtrakūta king that was ruling about this time was the famous Krishna III whose occupation of the Tondai-maṇḍalam of the Chōla country, is well known. By Gajāṅkuśa-Chōla we have perhaps to understand Rājāditya the son of Parāntaka I who was killed by a feudatory of Krishna III. Another date for Dilīparasa already known from a Hēmavati record is Śaka 864.

Iriva-Nolambādhirāja or Iriva-Nolamba Nollipayya of Nos. 17 and 55 of Appendix C was a later member and perhaps a son of Dilīparasa since his dates Śaka 885 and 888 follow those of Dilīparasa. On page 62 of *Epigraphia Indica* Vol. X, I have referred to a different Nollipayya, a son of Nolambādhirāja and a step brother of Mahēndra. The later Nollipayya must have been as stated already a son of Iriva-Nolamba Dilīparasa. No. 17 mentions

Iriva-Nolamba Nollipayya.

his queen Pariyabarasi and her son prince Ayyapadēva. Thus, from the Nolamba records of this year we obtain two generations of the Nolamba-Pallavas, later than those given on page 58 of *Epigraphia Indica* Vol. X. It might be noted that the Karshanapalle record referred to on page 91, Part II of my *Annual Report* for 1912-13, also gives three generations after Iriva-Nolamba Dilīparasa, but with different names. Evidently the two sets of names have to be looked upon as connected with each other, being direct issues of Iriva-Nolamba Dilīparasa.

## CHOLAS.

2. Very few Chōla inscriptions were copied during the year as prospecting for lithic records was mainly confined to the Tinnevely district which lay in the Pāṇḍya kingdom. Of these 6 belong to Rājārāja I who held the titles Nigarili-Chōla and Chōlēndrasimha and range in date between the 23rd and 27th years of his reign; three belong to his son Rājēndra-Chōla I and are dated in his 3rd and 4th years; one is of Rājēndradēva of his 3rd year and another belongs to the 30th year of Kulōttuṅga I. The existence of these records in the Pāṇḍya country, all dating from the time of Rājārāja I, go to prove that the suzerainty of the Chōla sovereigns in this part of the country must have been actually established only from the time of Rājārāja I,

though before him many Chōla kings such as Parāntaka I, Sundara-Chōla Parāntaka II and Uttama-Chōla may have had successful contests with the Pāndyas and even invaded their country. This is also made evident from the surname Rājarāja-maṇḍala applied to the Pāndya country in these inscriptions. No mention is made in the historical introductions of Rājendra-Chōla I, to the conquest of the Pāndya dominions. The kingdom must have devolved on him as heir-apparent of Rājarāja I under whose iron rod the Pāndyas were thoroughly cowed down. This is apparent from the political step adopted by Rājendra-Chōla I to rule over the Pāndya country through viceroys, soon after the demise of his father Rājarāja. Rājendra-Chōla I appears to have taken possession of that country not later than the 3rd year of his reign and in the 5th and 6th years to have turned his attention to the conquest of the Kēraḷas. It is worthy of note that in No. 400 of Appendix B we have a document of the 9th year of Rājendra-Chōla, in which minute details of the land survey of a village conducted under royal writ and the direct supervision of four important officers of the king with the standard measure called Rājarājakkōl are registered. The annexation also of the Kanarese provinces of Nolambavādi and Gaṅgavādi by Rājarāja is quite well known from his Tamil inscriptions. No. 7 of Appendix C from Pailabaṇḍa in the Anantapur district, is a Tamil fragment containing the historical introduction of Rājendra-Chōla I. Nos. 23 to 25 of the same Appendix from Kotta-Sivaram the first of which is written in the Kanarese alphabet and the Tamil language and is dated in the 10th year of Rājendra-Chōla I, refers to a maṇḍapa which was built on the 200th day of that year, by the general Araiyaṇ Rājarājaṇ alias Vikrama-Chōla Chōliyaṇaraiyaṇ chief of Sāttamaṅgalam in Tiraimūr-nāḍu, who appears to have held also the other epithets Nālmādi-Bhīma, Chōlana-chakra, Sāmantābharaṇaṇ, Edirtavarkālaṇ, Ahitarottalivaṇ—Vairinārāyaṇaṇ and Vira-Bhīmaṇ and according to Nos. 30 and 31 the titles Jayasiṅghakulakāla, Sāmantatalaprahāri and Katakapravahana (?). The title Jayasiṅghakulakāla 'death to the race of Jayasiṃha' indicates the strong enmity which the Chōlas entertained against the Western Chalukyas. Jayasiṃha was the great enemy of Rājendra-Chōla and called himself 'the lion to the elephant Rājendra-Chōla'. There are two villages of name Sāttamaṅgalam mentioned in the Tanjore inscriptions. These were in Paṭṭina-kūrṅam of Kshatriyaśikhāmani-vaṇaṇḍu and Puṇṇir-kūrṅam of Pāṇḍi kulāśani-vaṇaṇḍu. Tiraimūr-nāḍu or Tenkaraṇ Tiraimūr-nāḍu was a subdivision of Uyyakkonḍāṇ-vaṇaṇḍu (see *South-Indian Insers.* Vol. II. Introduction pages 22 to 26). The general Araiyaṇ Rājarājaṇ alias Vikrama-Chōla Chōliyaṇaraiyaṇ the chief of Sāttamaṅgalam is not known from the Tamil records of Rājendra-Chōla I. It may be noted that Vikrama-Chōla was a surname of Rājendra-Chōla I, as stated in the Tiruvālaṅgāḍu plates (*Annual Report* for 1906, page 67, paragraph 17).

3. Chōla princes serving as viceroys in the Pāndya country are largely represented by about 25 inscriptions.

Chōla-Pāndyas.

They are already known to us from previous reports (*Annual Report* for 1905, Part II, p. 56). At Tiruvāliśvaram in the Ambāsamudram taluk was copied in the year 1905 only one record of Jātavarman Sundara-Chōla-Pāndyaḍēva a son of Rājendra-Chōla I, dated in his 13th year (No. 115 of 1905). In the year under report ten other records of this same king have been copied. That he was the son of Rājendra-Chōla I has been mentioned by Rai Bahadur V. Venkayya in his *Annual Report* for 1905, Part II, paragraph 25, and by Mr. K. V. Subramanya Ayyar in his contribution on Jātavarman Sundara-Chōla-

Jātavarman Sundara-Chōla-Pāndya surnamed  
Mānavira-Parāntaka.

Pāndyaḍēva in *Epigraphia Indica* Vol. XI. No. 30. No. 617 of Appendix B begins with the historical introduction of

his father Rājendra-Chōlaḍēva commencing with the words திருமன்னி, etc. A probable surname of the prince was Mānavira Parāntaka as could be inferred from No. 630. Seven inscriptions of another prince Māṇavarman Vikrama-Chōla Pāndya have also been secured. No. 623 of Appendix B which is probably also to be attributed to this prince, mentions the queen Ulaguḍaiyāl . . . of Rājendra-Chōla

Māṇavarman Vikrama-Chōla-Pāndya.

I the conqueror of Gaṅgai, Kidāram and the eastern country. Another (No. 640

of Appendix B) refers to the inner circuit of a temple named Rājādhiraṇa-śūṇṇālai. Can it be inferred that Māṇavarman Vikrama-Chōla-Pāndyaḍēva was another son of Rājendra-Chōla I or a son of Rājādhiraṇa I? It might be noted that in the historical



introductions of Rājēndradēva a younger brother of Rājādhirāja I the former is stated to have conferred on one of his royal younger brothers the victorious Mummadi-Śōlaṇ the title, Śōla-Pāṇḍiyan. It is not unlikely also that our Māṇavarman Vikrama-Chōla-Pāṇḍya is identical with this Mummadi-Śōlaṇ the younger brother of Rājēndradēva and of Rājādhirāja I. The next

Sundara-Chōla-Pāṇḍya.

prince that ruled the Pāṇḍya country must

have been a Sundara-Chōla-Pāṇḍya without any distinguishing epithet. Four records of his reign have been copied. He appears to have been ruling at Rājēndraśōlapuram (No. 327 of Appendix B). This record refers to a gift of land by him after purchasing it from the *sakkā* of Rājārāja-chaturvēdimangalam, i.e., Ambāsamudram. The income from the land included paddy given by the cultivator (*vellāṇ*) as owner's share and money called *uruvukōl-nīlaṇ-kāṣu* and *kākshi-erudu-kāṣu*. No. 619 of Appendix B of the 17th year of the same king's reign refers to similar items of income under the heads *alagerudu-kāṭchi-kāṣu*, *kāṭchi-erudu-kāṣu* and *ūrkkalaṇju*. The order sanctioning the transfer of the land from the *brahmadēva*-register to the *dēvadāna*-register, in No. 327, was communicated to the Viceroy, the document being signed by not less than 22 officers of the emperor. The uncle (*ammāṇ*) whose sanction is invariably mentioned in the records of Sundara-Chōla-Pāṇḍyadēva must have been the Chōla emperor whose identity however cannot be definitely settled in the absence of the exact year which corresponded to the 17th year of Sundara-Chōla-Pāṇḍya. That the latter must have been different from Jaṭavarman Sundara-Chōla-Pāṇḍyadēva, the son of Rājēndra-Chōla I, is evident because, while the one was a son of Rājēndra-Chōla I, the other was the nephew of the ruling king. Perhaps he was a prince who succeeded Māṇavarman Vikrama-Chōla-Pāṇḍya mentioned above and was a nephew of Rājādhirāja I. No. 642 of 1916 from Shērmādēvi in the Tinnevely district describes a certain Jaṭavarman Śōla-Pāṇḍyadēva as the son of Virarājēndra-Chōla I and mentions his palace at Rājēndraśōlapuram. He must be identical with prince

Jaṭavarman Śōla-Pāṇḍya

Gāṅgaikondaśōlaṇ on whom Virarājēndra is stated to have conferred the title Śōla-

Pāṇḍiyan (*Epigraphia Indica*, Volume XI, page 293). It is not unlikely also that two other inscriptions of Jaṭavarman alias Udaiyār Śōla-Pāṇḍyadēva copied at Suchindram and referred to in the same journal, have to be identified with Jaṭavarman Śōla-Pāṇḍya of No. 642. Still another Chōla-Pāṇḍya prince mentioned in the year's

Māṇavarman Parākrama-Chōla-Pāṇḍya.

collection is Māṇavarman Parākrama-Chōla-Pāṇḍya (Nos. 329 and 613 of

Appendix B) of whom nothing definite is recorded to indicate his relationship to the other princes that preceded him or to the Chōla emperors.

4. The sway of these princes also over the Kēraḷa country which was annexed by Rājēndra-Chōla I (page 294 of *Epigraphia Indica*, Volume XI) is indirectly established by Nos. 392 and 620 of Appendix B. The former, dated in the 14th

Their sway over the Kēraḷa country.

year of the third prince Sundara-Chōla-Pāṇḍya, mentions a gift by Ādiehchi,

queen of the Chēra king Rāsiṅgadēvar, to the temple of Rājēndraśōla-Viṇṇagar (i.e., the present Gōpālasvāmin) at Maṇṇārkōyil, which according to another record copied in 1905 (No. 112), was constructed by Rāsiṅga (i.e., Rājasimha) himself. No. 620 of the 22nd year of Māṇavarman Vikrama-Chōla-Pāṇḍya mentions the quarter called Śēramāṇār-vēlam.

#### PANDYAS.

5. Early Pāṇḍya inscriptions (in the Vatteluttu character), of kings Kō-Māraṇ-jadaiyan and Śadaiyamāraṇ (called Śadaiyavarman in No. 299 of Appendix B), have been secured at Śiṅgampatti and Ambāsamudram in the Tinnevely district. The ancient name of Ambāsamudram in the Pāṇḍyan times was Ilaṅgōykkudi and that of the modern temple of Eriehchā-Udaiyar was Pōttudaiya-Bhaṭāra (Nos. 299 and 301 of Appendix B). The Ambāsamudram record of Varaguṇa-Pāṇḍya published by Mr. V. Venkayya in *Epigraphia Indica*, Volume IX, pages 84 ff, gives the same two names for the town and the temple.

6. Jaṭavarman Śrīvallabha who with the title "chakravartin," was referred to in my last year's report, page 121, paragraph 24, appears in the collection under review, as Jaṭavarman Tribhuvanachakravartin Śrīvallabha or as Jaṭavarman Udaiyār Śrīvallabha. The historical introductions of his inscriptions begin as usual with the

words திருமடந்தையும், etc. (*Annual Report* for 1909, part II, paragraph 23) and

Jatavarman Śrīvallabha.

state in poetical language that his kingdom extended "from Ganges (Gaṅgai)

in the north to Kumari (Cape Comorin) in the south extending right up to the oceans (on either side)." It was inferred by circumstantial evidence (*ibid.*) that he must have been a contemporary of the Chōla king Kulōttunga-Chōla I. No. 331 of 1916 from Tiruvāliśvaram in the Ambāsamudram taluk which may have to be attributed to Jatavarman Śrīvallabha seems also to confirm this same period for him by making reference in the body of the inscription to an earlier grant by a certain Umai-ammai. It is not known who this Umai-ammai is. A certain Umai-ammai of about the end of the 10th century A.D. was a contemporary of the Travancore king Śrīvallavan (Śrīvallabha) (*Epigraphia Indica*, Volume IX, pages 234 ff). If this identification is correct, it may not be wrong to suggest that the 11th century would approximately be the period of Jatavarman Śrīvallabha. It is interesting to learn from No. 331 that a general (sēnāpati) of Śrīvallabha was Rājarāja-Vellappanādālvān.

7. Nos. 469, 645 and 649 of Appendix B which are dated in the reign of a certain Māṇavarman Tribhuvanachakravartin Śrīvallabha, begin with the historical introduction ஐயமகள் ஐயமகள், etc., as already noted at page 122 of the *Annual Report* for 1916). In one of these (No. 645) the king is stated to have been seated on his throne Muṇaiyadaraiyaṇ in his palace at Tinnevely. No. 426, begins with the introduction ஐயமடந்தையும் etc., and is dated in the 37th year of the same king. The introduction it might be remarked is almost similar to that noted against Nos. 474 and 523 of Jatavarman Śrīvallabha of the previous paragraph without however the

Māṇavarman Śrīvallabha.

mention of queen Ulagamuludumudaiyāl. The coincidence in the historical

introductions of the two Śrīvallabhas—Jatavarman and Māṇavarman, indicates that at least these two must have been very near to each other in point of time if not contemporaneous. We have seen that Māṇavarman Śrīvallabha was a predecessor of Jatavarman Kulaśekhara I. ruling in A.D. 1160—61 (*Annual Report* for 1909, page 79 and 1916, page 122). No. 426 quoted above gives Pūrattādi as the birth-day asterism of the king and supplies details of date for Māṇavarman Śrīvallabha which calculated by Diwan Bahadur L. D. Swamikannu Pillai yield 1st February 1169 A.D., for the 37th year of the king and thus help us to fix his initial date at 1132 A.D. This takes us back a few decades behind the time of Jatavarman Kulāśekhara I. whose initial date was fixed by Professor Kielhorn at 1190. If this gap of about 60 years could be filled up by further discoveries and if Jatavarman Śrīvallabha's date could also be fixed, the Pāṇḍyan chronology of the medieval period would be materially advanced. A slight hint in this direction is derived from No. 326 of Appendix B of Jatavarman Śrīvallabha commencing probably with the historical introduction திருமடந்தையும், etc., which makes reference to a royal order (tirumugam) of Sundara-Pāṇḍya.

8. The major portion of the Pāṇḍya inscriptions copied during the year belongs to the reigns of Jatavarman Kulaśekhara I. and Māṇavarman Sundara-Pāṇḍya I, 'who distributed (or took) the Chōla country' and begin with the historical introductions

Jatavarman Kulaśekhara I.

பூவின் கிழத்தி, etc., பூதலவனிதை, etc., and பூதலமடந்தை, etc., in the case of the

former and பூமருவிய திருமடந்தையும் etc., and பூமலர் திருவும் etc., in the case of the latter (see *Annual Report* for 1909, page 81, paragraphs 24 and 25). These include a number of documents repeating one and the same transaction thrice or sometimes even four times, but with a different purpose each time. The king in his royal camp at some place is approached either by a minister or by a private person or body of persons and requested to make gift of a particular land to a temple or oftener to make a land which had been already granted, tax-free. The submission of the request (vijñapti) was perhaps a customary procedure and was done while the king was comfortably seated in his palace. There appears to have been in the South-Indian courts a regular officer called *Vijñapati* whose business it was to communicate such requests. The king promises to do so right solemnly and orders that the necessary ōlai and the ulvari from the Revenue department may be duly issued. This forms the first document of the triple series and was called evidently śrīmukha or tirumugam being is signed by one or two of the king's officers. The executive order (ōlai or



kēlvi) which is issue sometime after,—often some years (e.g., see No. 682 of

Revenue administration—some aspects.

Appendix B)—is addressed to the authorities at the spot where the land-gift is made, with instructions to make the land tax-free in favour of the specified temple, and generally begins with the title *Kōnerinmaikondān* of the king and not with his proper name. A demi-official note called *kaittaḍi*, *ōlai* or *kaḍaiyidu* is sometimes also sent direct to the temple committee or the village assembly, one or more ministers intimating to them the issue of the order. The officers of the Revenue department (*variylār* or *puravariyār*) now issue the document called *ulvari*, enter the same in the Revenue registers thereby effecting a decrease in the total revenue to Govern-

Tiruvāykēlvi, tirumugam, ulvari and kaittaḍi documents.

ment but an increase to the temple emoluments. The items of taxation under different heads\* are mentioned

evidently for being collected and transferred to the temple. The document is signed by a very large numbers of revenue officers and ministers (see e.g. Nos. 502 to 505). The village assembly, as in No. 511 of Appendix B, meets together, receives the tirumugam and other documents and proclaims the particular land to be tax-free by an executive order (*ōlai*) and sometimes fixes the boundaries. A typical instance of this series of triple documents is supplied by Nos. 664, 665 and 666 of Appendix B, where the gift was made by king *Jatavarman Kulaśekhara* I. to a temple, in the name of his brother-in-law (*machchunār*) *Kōdai Ravivarman*. This name sounds very much like that of the Travancore kings (*tiruvadi*) but it is difficult to understand how one of these could be meant here. In an inscription of *Māṇavarman Śrīvallabha* copied in previous years (No. 53 of 1896), the Travancore king *Vīra-Ravivarman* appears as the donor and in No. 370 of Appendix B of the time of *Jatavarman Kulaśekhara* I. (but supposed by Mr. *Swamikannu Pillai*—see his remarks in Appendix F—to be a second king of that name whose initial date is 1237 though the historical introduction clearly indicates him to be the first) the *Tiruvadigaḷ* of *Jētunga-nādu* without reference to his proper name is mentioned. From these it may become clear that the *Tiruvadi* kings were subordinate to the *Pāndyas* but their connection with the royal family which is hinted by No. 665 has yet to be established by further discoveries. This will be the earliest epigraphical reference to the chiefs of *Jeyatun-ga-nādu*, referred to under the *Vijayanagara* section below. The Royal camps of *Jatavarman Kulaśekhara* mentioned in his inscriptions were generally *Tirunelvēli* in *Kiḷ-Vēmba-nādu*, *Erikkittūr* alias *Śrīvallabhapaṭṭinam* in *Kiḷ-Sembil-nādu*, *Madura* in *Madurōdaya-valanādu*, *Sōlakulāntaka-chaturvēdimangalam* in *Pāṇanūr-kūrām* and *Kūpakarāyanallūr* in *Teṅkarai-nādu*. *Sōlakulāntaka-chaturvēdimangalam* is identical with *Kuruvitturai* in the *Madura* district (*Annual Report* for 1909, p. 80). No. 555 of Appendix B mentions the king's maternal uncle (*ammān*) *Valluvanādālvān*.

9. Nos. 338 and 340 of Appendix B are similar documents similar to the series described in the previous paragraph and relate to the time of *Māṇavarman Sundara-Pāndya* I. They state that a subordinate of the king instituted a festival in the

*Māṇavarman Sundara-Pāndya* I.

temple of *Tiruvāliśvaram* on the day of *Dhanishthā* which was the star under

which the king was born. No. 662 of Appendix B seems to furnish the title *Atiśaya-Pāndyadēva* for king *Māṇavarman Sundara-Pāndya*. No. 572 which gives the necessary astronomical details for calculation has been found to be correct only for *Māṇavarman Sundara-Pāndya* II. (see Appendix F). No. 363 which is dated during the reign of *Tribhuvanachakravartin Sundara-Pāndya* and which on paleographical grounds might be referred to *Māṇavarman Sundara-Pāndya* I. mentions a *nāttukalaham*—a communal dispute in the district by which the worship in the local temple had to be suspended. The record refers to a predecessor of *Sundara-Pāndya* called *Periyanāyanār Kulaśekhara* I. by which evidently *Jatavarman Kulaśekhara* I. was meant. The same person is referred to again in No. 562. It is not however impossible that this latter *Sundara-Pāndya* is a much later king of that name whose accession has been fixed at A.D. 1294. Nos. 399, 405 and 406 refer to a gift of water which overflowed from the tank of a certain village, for the benefit of the

\* The following are mentioned e.g. in No. 507 of Appendix B :—(money income) *kaḍamai*, *antarāyam*; *kārya-varāṭchi*; *veṭṭippaṭṭam*, *paṭṭupṭi*, *sandhivigrahappēru*, *uludānkuḍi*, *ariṣittuṇḍam*, *danappēru*, *ponṇar*, *maṇai-irai*, *tari-irai*, *śakk-irai*, *taṭṭolippaṭṭam* and others.

temple. No. 401 registers the sale of land by two Brāhmaṇa widows with a written permission obtained from their co-parceners (jñātis). From Nos. 559 to 561 of Appendix B we learn that Uttiram (Uttara-Phalgunī) was the asterism under which the chief Viraśiṅgaṇ Vikramaṇ alias Vira-Rājendra-Valluvanādālvāṇ was born. A festival on this account was instituted in the Śiva temple at Pattamadai by the chief Viraśiṅgaṇ Vikramaṇ alias Vira-Rājendra-Valluvanādālvāṇ. No. 556 of Appendix B also refers to the same festival. Kaliyugarāmēśvara mentioned as the name of a shrine in No. 524 of Appendix B suggests that the title Kaliyugarāmaṇ must have been held either by Māravarman Sundara-Pāṇḍya himself or by one of his predecessors. No. 42 of 1893 gives the title Kaliyugarāmaṇ to a Pāṇḍya king who is there referred to by the general epithet Kōṇēriṇmaikondāṇ (*Annual Report* for 1893, page 6). In later times the same title was adopted by Māravarman Vira-Pāṇḍya a contemporary of Arikēsari Parākrama-Pāṇḍya of the 15th century (*Annual Report* for 1912, page 75).

10. Māravarman Vikrama-Pāṇḍya with the historical introduction கிருமகன் ஐயமகன், etc., is represented by four records (Nos. 472, 486, 539 and 704 of Appendix B). No. 472 refers to the king and his throne Muṇayadaraiyaṇ at Madura and Nos. 648 and 704 supply the details of date from which Mr. Swamikannu Pillai derives (see Appendix F) A.D. 1269-70 as the probable initial year of Māravarman Vikrama-Pāṇḍya. From No. 539 we learn that the assembly of Śēravanmahādēvi-chaturvēdi-

mangalam had to give in exchange a new land for what they had already granted during the consecration ceremony of the Viṣṇu temple of Kariyamānikka-Perumāḷ at Pattamadai,—it being proved by earlier documents that the land in question was originally the property of the Viṣṇu temple of Śrīvallabha-Viṇṇagar at that village.

No. 522 which comes from Kaḍayam is dated in the third year of Māravarman Vikrama-Pāṇḍya who bears the attribute Iravinarapāḷaṇ. The record quotes [Kollam] 592 = A.D. 1416-17 and must therefore belong to a later king. We may not be far wrong in identifying this king with Māravarman Vikrama-Pāṇḍya who was joint ruler in about A.D. 1433-34 with Arikēsari the founder of the Tenkāśi temple (page 74f of my *Annual Report* for 1911-12).

11. Jaṭavarman Vira-Pāṇḍya is represented by a dozen inscriptions in the collection. Three of these, viz., Nos. 439, 639 and 657 supply details of date which have been discussed by Mr. L. D. Swamikannu Pillai in Appendix F. But as the citations are technically wrong in certain respects the records do not help us to identify the king. No. 588 of 1916 is dated in the tenth year of Jaṭavarman

Vira-Pāṇḍya, "who was pleased to take the Chōla country, Ceylon, and the crown and the crowned head of the Śāvaka." To identify this king with Vira-Pāṇḍya the conqueror of Koṅgu whose initial date has been fixed as 1254 A.D. we find that the record under review omits "Koṅgu" among the conquests of Vira-Pāṇḍya. If however he is to be identified with the conqueror of Koṅgu as the paleographical evidence tends to prove, it is interesting to note that the epithet "who took the crown and the crowned head of the Śāvaka" is found for the first time among his records. It is doubtful whether the word Śāvaka has to be taken to refer to the Śrāvakas, i.e., Jinas. In this case the epithet must indicate that he successfully carried on a crusade against that community. But the phrase as it stands means "one who cut off the crown and the crowned head of the Śāvaka (king)." Probably the land of Śāvaka (i.e., Java?) or a king of name Śāvaka might have been intended. The villagers (ūr) of Kalijayamaṅgalam, the modern Kariśūḷndamaṅgalam, having met together, decided to make a communal gift of produce, from each cultivated field of pura-pparṇu, vēṭṭaikkāra-pparṇu, Brāhmaṇa-pparṇu and paḍai-pparṇu. In this transaction it is worth noting that in communal gifts the lands owned by the Brāhmaṇas did not claim any exemption.

The fact recorded in No. 557 is of more than ordinary interest inasmuch as it registers a grant to a dancing girl for enacting a drama—not specified—on certain festival days. The village god Śāstā, now largely worshipped in Malabar, is mentioned in No. 532 and reference is also made here and in several other records



from the Tinnevely district, to a community of people whom I have tentatively understood to mean the military classes (padaikkāṇavar). In some cases the big community of military classes (perumbadaiyōm) with their ten commands, are mentioned (No. 433 of App. B) and are stated to have belonged to the tantra or mahā-tantra. No. 455 refers to Tirunelvēli Bhagavati Aḷagapperumāl alias Kulaśēkhara Kaṇḍiyadēvar, the younger brother of Vira-Pāṇḍya, as the donor of a lamp. The grant was made at the request of Kāliṅgarāyaṇ and hence the king may be identified with Jaṭavarman Vira-Pāṇḍya II who ascended the throne in 1254 A.D.

12. Of Māṇavarman Kulaśēkhara I who appears in inscriptions with the title "who took all countries" we have many records of which No. 692 of App. B refers to the monastery called Muḍivalaṅgum-perumāl-maḍam. It was suggested that

Māṇavarman Kulaśēkhara I. Muḍivalaṅgumperumāl was a probable surname of Māṇavarman Sundara-Pāṇḍya I (*Annual Report* for 1916, page 122, paragraph 26). It may however be noted that the name Muḍivalaṅgumpāṇḍya-chaturvēdimāṅgalam already occurs in an inscription of Jaṭavarman Kulaśēkhara I who preceded Māṇavarman Sundara. The same maṭha and the tridaṇḍi (i.e., the Śrīvaiṣṇava) saṇnyāsin Aḷagiyaṁaṇavāḷajīyar who was in charge of that maṭha and was supervising the temple, are mentioned in No. 675 of App. B. In No. 698 of the same Appendix the king receives the title "who was pleased to take Malai-nāḍu, Śō-nāḍu (the Chōḷa country), the two Koṅṅus, Īlam (Ceylon) and the Tondai-maṇḍalam" which perhaps explains his usual title "who took all countries."

#### THE WESTERN CHALUKYAS AND THEIR CHOLA FEUDATORIES.

13. Feudatory chiefs who traced their descent to the Chōḷa ancestor Karikāla and held the title "lords of Uṟaiyūr (the ancient capital of the Chōḷas)" are known to have had a settled dominion in the Telugu country under the name Telugu-Chōḷas. Earlier Chōḷas of the Cuddappa district with similar ancestry and the title Chōḷa-mahārāja, have been noticed in *Epigraphia Indica*, Vol. XI, pages 339 ff. Members

Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja. of a collateral branch of these Chōḷas appear to have served as Western Chāḷukya feudatories, ruling under the Chāḷukyan suzerainty the country round Niḍugal and Hēmāvatī. The relation of these to the Tamil Chōḷas of the south has not hitherto been satisfactorily made out. Nor is it possible even to state whether these chiefs were at all of southern extraction. But No. 15 of App. C of the time of the Chāḷukyan emperor (Chāḷukyachakravarti) Vikramadēva mentions the Chōḷa feudatory Tribhuvanamalla Mallidēva-Chōḷamahārāja who was ruling from the capital town of Heṇṇeru, and registers the improvements made by him to a well and the foundation of a temple near it with the consent of all the dēśi-merchants of that place. It is interesting to learn that the well thus improved was originally dug at Heṇṇeru as an act of water-gift by a certain Periyāluvaṣeṭṭi son of Aḷabiyamaṇavāḷa and Aṇḍamme of the village Śiḍuke, who belonged to the Kuṇḍinagōtra, and was a resident of Ākūr a brahmadēva in Rājarāja-vaṇaṇāḍu a district situated to the south of the river Kāvērī in the Chōḷa country. Tenkaṟai Rājarāja-vaṇaṇāḍu is not known from Tamil inscriptions. It may possibly be identical with the division Uyyakkondāṇ-vaṇaṇāḍu situated between the rivers Araṣil and the Kāvērī. The latter included in it the subdivision Ākkūr-nāḍu (*South-Indian Insers.* Vol. II. Introduction, p. 25) evidently so called after the village Ākkūr identical with the modern Ākkūr Pandāravāḍai in the Mayavaram taluk of the Tanjore district. Śiḍuke might likewise be the Śidakkamaṅgalam of the Nannilam taluk. The

Foundation of the Dēśīśvara temple at Heṇṇeru and gifts to it by the Dēśi-merchants of the Kubēra lineage.

advent of the southerners into the Mysore country during the time of the great Rājarāja on his conquest of the Gaṅga-pāḍi country must have been quite natural and the well dug by a merchant of the Tamil country in the heart of the town of Heṇṇeru could not therefore be a matter for surprise. To the temple of Dēśīśvara of the mercantile community constructed by Tribhuvanamalla Mallidēva-Chōḷamahārāja, the merchants (dēśi) of the four dialects (Tamil, Telugu, Kanarese and Malayalam) and of the Kubēra lineage "who enjoyed the pleasures of the three objects of mankind, viz., dharma, artha and kāma by the sale and purchase of articles, who never feared nor were avaricious, whose sole delight was distribution of food to the needy, the orphans and the suppliant beggars,

who looked upon other's wives as their mothers, whose (wide spread) fame threw brilliant lustre on all the worlds as if it were on a mansion, who were like bees at the lotus feet of Īśvara, were great Māhēśvaras, loved gods and the twice-born, and were possessed of innumerable good qualities such as honesty, personal purity, good manners, career and conduct," (No. 16 of App. C) together with the nakaras of Heñjeru, made a communal gift of a fixed fee on all the articles with which they traded, such as musk, saffron, yak-tail, cus-cus, cotton and cotton-thread, beads, sealing wax, areca, rock-salt, wax, resin, hemp, wool, camphor, sandal, silk-thread, tiger-skin, women's cloths, lead and tin. This long list of articles put into the market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity. The merchants of the lineage of Kubēra (i.e., god of wealth) appear to have well deserved that name on account of their wealth. The Śettis of the Kubēra-vaṃśa and their charities have already been noted in my last year's report (p. 151, paragraph 82).

14. To go back to Tribhuvanamalla-Mallidēva-Chōlamahārāja, two inscriptions of this chief from Hēmāvati were copied in previous years (Nos. 117 and 121 of 1899). The latter is dated in Śaka 1090, and refers to a Chālukya-chakravartin, evidently the king Vikramadēva mentioned in No. 15 of App. C. The former which is dated in the 2nd year Vyaya of a certain Tribhuvanachakravartin Kulōttuṅga-

His overlord Chālukyachakravartin Vikramadēva identical with Taila III. Chōla appears to mention this same chief as "lord of Uṛaiyūr" and is written in the Tamil alphabet and language.

The over-lord of Mallidēva viz., the Chālukya-chakravartin Vikramadēva with date Śaka 1084 (= A.D. 1162) must be identical with the Chālukyachakravartin Taila III (Dr. Fleet's *Kanarese Dynasties* p. 459f). The date corresponds to the last year of Taila's reign and to the first of Kaḷachurya Bijjala's usurpation. Evidently the chief Tribhuvanamalla Mallidēva-Chōlamahārāja threw off the yoke of the Chālukya sovereign immediately after the Kaḷachurya usurpation and accordingly we find No. 121 of 1899, dated in Saka-Saṃvat 1090, Sarvajit (= A.D. 1168), making only an incidental mention of the Chālukyachakravartin. The name Vikramadēva given to Taila III occurs in inscriptions for the first time. Both the title and the surname may have been adopted by him after the names of his famous grandfather Vikramāditya VI. The king Tribhuvanachakravartin Kulōttuṅga-Chōla in the 2nd year (Vyaya) of whose reign Tribhuvanamalla Mallidēva-Chōla is mentioned, could not be identified. If he is the same as the Chōla king Kulōttuṅga-Chōla III, the initial date as derived from No. 117 of 1899, viz., A.D. 1165, would be 13 years earlier than the initial date, viz., A.D. 1178, derived from Tamil inscriptions.

15. After a short usurpation by the Kaḷachuryas, the Chālukya throne was regained and occupied by Tribhuvanamalla-Vīra-Sōmēśvara IV, called in No. 28 of Appendix C "the uprooter of the Kaḷachurya race." His feudatory was Tribhuvana-

Tribhuvanamalla Vīra-Sōmēśvara IV.

malla Bhōgadēva-Chōla-Mahārāja ruling at the city of Heñjeru. Although this chief does not receive the characteristic titles—"the lord of Uṛaiyūr", "born in the race of Karikāla," etc., still there could be no doubt that he was a member of the very same family as that to which Tribhuvanamalla Mallidēva-Chōla belonged. Sōmēśvara's rule and with that the dynasty of the Western Chālukyas came to an end in or about Saka 1111. Accordingly we see a certain Iruṅgōladēva-Chōla-mahārāja son of Bammidēva-Chōla-mahārāja ruling at Nidugalla-pattana, independently

(No. 34 of App. C). The same chief Iruṅgōladēva or Iruṅgonadēva-Chōla-Mahārāja. Iruṅgonadēva-Chōla with the epithets "born of the solar race," "lord of

Uṛaiyūr," protector of the Rodda country" and Niśsaṅka-Pratāpachakravartin was according to No. 40 of App. C ruling from his permanent residence at Nidugallu, in Śaka 1200. The record is of some interest as it refers to the grant of 2,000 areca palms by a Jaina merchant to the temple of Brahma-jinālaya, into the hands of two Jainas one of whom was a Jina-Brahmaṇa of Yajurveda, Aitarēya-Śākhā, Vasishṭha-gōtra and the pravara Kaundinya-Maitrāvaruṇa-Vasishṭha. The Brahmanical gōtra and the Vēdic śākhā adopted by the Jaina Brāhmaṇa deserves special attention. The income from the grant was to be used for reconstructing with stone from the "foundation to the pinnacle" the temple of Brahma-jinālaya with the mahāmaṇḍapa, Bhadra-maṇḍapa, Lakshmi-maṇḍapa, gōpura, parisūtra, vandanam lā, mānastambha



and makara-tōraṇa. This list of buildings gives us a definite idea of the details of architecture observed in a Jaina temple. It is further interesting to learn from the record that the donee mentioned above was a resident of the village Bhuvālōkanātha in Bhuvālōkanātha-vishaya, a district of Ponnamarāvati-sīma to the north of "the Southern Madhurā" in the southern Pāṇḍya country. This gift made to a Jina-Brāhmaṇa of the south shows the affinity which the Chōla chiefs of Nidugallu had to the country of their origin as already observed in the case of Mallideva-Chōla-mahārāja. The chief Irūṅḷadēva appears also to have been a Jaina by faith and No. 20 of App. C from Kotta-Śivaram refers to Ālpadēvi the queen of king Irūṅḷa who was a lay-disciple belonging to the Kāṇur-gaṇa and the Koṇḍakundānvaya

16. Still another chief of the same family who was, however, ruling Gōvinda-vādi, was Bammadēva-Chōla-mahārāja a subordinate of the Western Chālukya king Jagadēkamalla (No. 8 of App. C). The record is not dated; yet Jagadēkamalla the Chālukya overlord herein mentioned, could be no other than Perma-Jagadēkamalla Bammadēva-Chōla-Mahārāja and his overlord Jagadēkamalla II.

II; for, it is not likely that these Chōla chiefs could have settled in the Anantapur district as early as the time of Jagadēkamalla I. (A.D. 1018 to 1042). If this identification of Jagadēkamalla is granted, it follows that Bammadēva-Chōla is very probably the same as Bammidēva-Chōla-Mahārāja, the father of Irūṅḷadēva-Chōla-mahārāja. This record also supplies the interesting information that the whole community (kottali) being assembled together, declared the gift of one daḷa—vīsa on each kammata within the house and one hāga per month on each kammata in the street. Kammata is the small moveable furnace used by goldsmiths for melting gold and silver. On page 117, paragraph 49 of my *Annual Report* for 1913 are given some names of the ancestors of Irūṅḷa-Chōla-mahārāja one of whom Irūṅḷa I. was a subordinate of the Western Chālukya Jagadēkamalla II.

17. Pāta-Śivara, Kotta-Śivara and Amarapura in the Madaksira taluk of the Anantapur district, appear to have once been strong settlements of the Jains with Jaina basatis in them. No. 40 of rom Amarapura just quoted refers to the teacher Jaina temples and Jaina tomb-stones in the Madaksira taluk. Padmaprabha-Maladhāridēva. The dilapidated mandapa at Kotta-Śivara was originally a Jaina basti built by Dāvanandi pupil of Pushpanandi-Maladhāridēva and repaired by Ālpadēvi mentioned above (Nos. 20 and 21 of App. C.). No. 42 of App C refers to the basadi mentioned in No. 40 and says it was built by a lay disciple of Bālēndu Maladhāridēva, pupil of Tribhuvanakīrti-Rāvula. Nos. 41 and 43 to 48 are tomb-stones (niśidhi or nishidhi) of Jaina teachers and their lay disciples.

18. Cattle-raids, hāvlis, fights, sieges and the incidental deaths of heroes commemorated on vīragals, are frequently mentioned in the inscriptions from the Madaksira taluk. These range over a long period from the early 9th century down to the 17th and show the high sense of honour which the people uniformly entertained for the village patriots and their heroic sacrifices on behalf of the village. Some of these records are quite interesting in their details. The Harati chief Nañja-rāyapparāja gave an ummali-grant of a field to a certain Keñchanāgamaya of Jambulabanda for having successfully protected the village from enemies during 2 or 3 destructive raids (avānta) (No. 749 of App. B.) An early record (No. 75<sup>2</sup> of App. B) states that Vīra-Kailāsa, son of Nolamba-Kailāsa attacked Prabhurāma in the battle of Polalu and died; and the father Nolamba-Kailāsa himself died on attacking Jagapa in a battle near Kaliyakallu. About A.D. 966. Erega or Ereyamma a servant of Ayyapadēva, son of Iriva-Nolambādhirāja seems to have fought with the Chōda (Chōla) successfully, so that all the people of Peñjeru (Heñjeru-Hēmāvatī) praised him (No. 17 of App. C). A heroic fight is described in No 33 of App. C, dated in Śaka 1369 (= A.D. 1447). Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikere with one lakh of infantry and a thousand horse appear to have attacked Eṇa-Pāpeya-Nāyaka of Halukūru. The latter dispersed the attacking army and killed 500 men and 100 horse. On this occasion Pāpi-Nāyaka's son-in-law Bīmasāniya Gude-Nāyaka and Sulaya, scored a victory over Mosage Māde-Nāyaka and Gaṅgavati-Nila, by breaking their bow. A rent-free grant, *nēsara-kodagi* or *udirappatti* as it occurs in a Tamil inscription No. 635 of App. B connected with the spilling of blood in the cause probably of protecting a community or a village, is mentioned in Nos. 19 and 58 of App.



C. The apparent reason for such a gift is stated in No. 58 to be "the giving up of life in kapātu (?)"—a word whose meaning is not intelligible to me. In this connection it may also be worth noting that the modern town of Ambāsamudram which under the name of Rājārāja-chaturvēdimāṅgalam comprised a number of hamlets was entitled an erivira-pattana whose significance has been explained by me on page 100 of my *Annual Report* for 1913.

#### THE EASTERN CHALUKYAS.

19. An early grant of the Eastern Chālukyas is No. 7 of App. A which was sent for examination by Mr. Ramakrishnakavi, M. A. The record is written on three copper-plates of which the last is slightly injured at its proper left margin. They measure 7" × 2" and are strung on a circular ring on which is fixed a round seal as in the case of the other Eastern Chālukya copper-plates. The latter bears in relief on its surface, the legend "śrī-Sarvasiddhi" in the middle, with the crescent above and an expanded lotus-flower below. The characters are old enough to be referred to the time of Jayasimha I. (A. D. 633-663) who was entitled Sarvasiddhi and correspond

Jayasimha I.

regularly with those of No. 5 of App. A in my *Annual Report* for 1913-14.

Dr. Fleet refers to only one inscription of his time from Pedda-Maddāli in the Kistna district but questions its authenticity on account of the many inaccuracies in the language of that record. Consequently the present inscription which is above suspicion would be the second of Jayasimha's records hitherto brought to light. It is issued from Asanapura and mentions in order the kings, Kirtivarman, Vishnuvardhana-Mahārāja surnamed Makaradhvaja and Jayasimhavallabha-Mahārāja. Makaradhvaja, the surname of Vishnuvardhana (I) will be seen from the sequel to have also been a surname of Vishnuvardhana (IV), the father of Narēndra-Mrigarāja Vijayāditya. The surname "Sarvasiddhi" of Jayasimha I. which is found on our seal is also found on the seal of the Pedda-Maddāli plates. The grant registered is that of the village "Nidubaru or Niduparu" two gavyūtis to the east of Gandēru-rājadhāni on the bank of the river Mannēru and to the north of the river Vyāghranadi, in the Gandēruvāti (province). The grandfather of the donee Kāṭisarman was a resident of Asanapura, a member of the ghaṭikā (college) of that place who had studied the two vēdas with pada, krama, and anukrama and was well versed in kalpa, upanishads, purāṇas, itihāsas, and many dharmaśāstras. Kāṭisarman himself was equally learned in the Yajña-ritual, upanishads, mantras, itihāsas, purāṇas and the dharmaśāstras, belonged to the Hārīta-gōtra and was a student of the Taittiriya-śākhā.

Asanapura or Asanapura-sthāne the place from which the grant was issued and to which the donee's grandfather belonged is also mentioned in No. 5 of App. A of the *Annual Report* for 1913-14, as the place of the donee therein mentioned. Gandēruvāti and Gandēru-rājadhāni must be connected with the later Kandēruvāti-vishaya which again seems to have derived its name from the modern village Kantēru in the Guntur taluk of the Guntur district. It may be noted that one of the stone inscriptions copied in this taluk (No. 94 of App. C) states that this province was a part of Velinādu-vishaya and was situated to the south of the river Kṛishnā. Niduparu or Nidubaru the village granted can be identified with the modern Nidamaru in the Guntur taluk which is actually about 2·gavyūtis (i.e., 8 miles) to the east of Kantēru.

20. Nos. 14 and 15 of App. A were discovered by Mr. Rangaswami Sarasvati,

Vishnuvardhana II.

B.A., at Pamidimukkala (Nuzvid estate, Kistna district), where they are reported

to have been dug up by a private person. Both the records, consist of three plates each and are strung on a ring bearing a seal with legend "śrī-Vishamasiddhi." Those of No. 14 roughly measure  $6\frac{1}{2}" \times 2\frac{1}{2}"$  and the seal is partly broken. Those of No. 15 are roughly  $7" \times 2\frac{1}{4}"$  and show below the legend on the seal an expanded lotus flower and above the same the crescent and the sun, also partly broken. The rings were uncut when the plates reached me.

The records are written in very corrupt Sanskrit and refer themselves to the reign of Vishnuvardhana (II), the son of Indra-Bhaṭṭāraka according to No. 15 and the son of Jayasimha-Vallabha according to No. 14. Evidently we have to understand that he was treated as an adopted son by Jayasimha-Vallabha. Vishnuvardhana bore the surname Vishamasiddhi as stated by Dr. Fleet in his account of the Eastern Chālukyas and also as confirmed by the legend on the present seals. Another probable surname of his as suggested by both these records was Pralayāditya. One

of the grants viz., No. 15 is dated in the 3rd year of the king and both register grants of land at Paṇṭimuku (i.e. Pamidimukkala) in Vara-nāṇḍu-vishaya (Vela-nāṇḍu ?) to two Brāhmaṇas.

21. Another Eastern Chālukya record examined during the year is a set of five plates (No. 9 of appendix A) with raised rims strung on a ring fixed into the ornamental bottom of a circular seal which bears the legend 'śrī-Vishamasiddhi' in the centre, with an ankuśa laid flat immediately below it, a lotus flower further below, and the running boar with sun and crescent at the top of the legend. The inscription records a grant of the village Musinikuṇḍa in Tōṅka-Nātavāḍi-vishaya, to the Jaina temple Naḍumbi-vasati at Bījavāḍa (i.e. Bezvāḍa) [built by ?] Ayyaṇa-

Mahādēvī queen of Kubja-Vishnuvardhana-Mahārāja, through the Jaina teacher Kālibhadrāchārya of the Kavurūri-gaṇa and the Saṅgh-ānvaya. The Ājñāpti of the grant was the queen Ayyaṇa-Mahādēvī and the seal was marked with the legend of Kubja-Vishnuvardhana-Mahārāja. The king however who issued the order was Vishnuvardhana-Mahārāja son of Maṅgi-Yuvarāja and grandson of Vishnuvardhana II. It is difficult to reconcile how Ayyaṇa-Mahādēvī could be mentioned as the ājñāpti unless it be by supposing that the queen lived to a very old age or that the present charter was the renewal of an old grant of Kubja-Vishnuvardhana. The latter supposition is perhaps the more probable since it explains the statement at the end of the grant that Ayyaṇa-Mahādēvī was the ājñāpti of the original grant and that the charter was marked with the seal of Kubja-Vishnuvardhana I.

The language of the inscription is very corrupt and the date which appears to be expressed by the chronogram svadita (?) would correspond to Śaka 684 and would fall into the reign of Vishnuvardhana's son Vijayaditya (I). The characters are identical with those employed in No. 9 of appendix A of the *Annual Report* for 1913-14 which was also a grant of the time of Vishnuvardhana (III). The ājñāpti of the latter was the chief queen Vijaya-Mahādēvī. The reference to the Jaina teacher Kālibhadrāchārya and the Naḍumbi-vasati at Bījavāḍa is, so far, the earliest mention of Jainas and Jaina temples in Eastern Chālukya records.

Very few stone records of the Eastern Chālukyas are known. At Selapāḍu, in the Guntur taluk (No. 169 of appendix C) a stone record of either Vishnuvardhana III or Vishnuvardhana IV. has been discovered a record of the thirty-third year of Sarvalōkāśraya śrī-Vishnuvardhana-Mahārāja. From the established genealogy of the dynasty we know that only Vishnuvardhana III and Vishnuvardhana IV had long reigns of thirty years and above. The inscription in question may therefore be safely assigned to either of the two kings and paleography does not militate against this assignment.

22. No. 22 of Appendix A is a record of the next king Vijayāditya I. The plates were secured for my Telugu Assistant while the latter was touring in the Guntūr taluk, Guntūr district, by M.R.Ry. M. Kalidasu Garu, B.A., B.L., High Court Vakil, Guntur. It consists of three plates measuring  $6\frac{1}{2}$ " by  $2\frac{2}{3}$ ". The plates are strung on a ring whose ends are fixed into the bottom of a circular seal which is split in the middle. On the surface of the seal are the crescent at the top, the legend 'śrī-Tribhuvanāṁkuśa' in the middle and what looks like an elephant goad (ankuśa) on the side and an expanded lotus flower at the bottom. The ring was not cut when the plates reached my office. The first king mentioned is Maṅgi-Yuvarāja with the title Vijayasiddhi. His son was Sarvalōkāśraya Vishnuvardhana-Mahārāja and his son was Vijayāditya-Mahārāja who granted the village Śakharambu in Viḷānāṇḍu (i.e., Velanāṇḍu), to the Brāhmaṇa (Bhāṭṭāraka) Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārāṁchēḍu.

This is the first of the grants of Vijayāditya I brought to light. The biruda Tribhuvanāṁkuśa found on the seal has hitherto been seen only on the seals of his grand-son Vijayāditya (II) Narēndra-Mṛigarāja. Other titles of Vijayāditya I are Vijayasiddhi and Vikrama-Rāma mentioned by Dr. Fleet. The date of the grant though it is briefly stated allows of verification since the Uttarāyana-samkramana generally occurs in the month of Pushya. Mr. Sewell's List of the Eclipses of the moon in India mentions one on December 25 Sunday of A.D. 763 which falls into the reign of Vijayāditya I. It is not impossible that this is the actual date of the grant intended.



23. The next Chālukyan plate represented in the collection is No. 5 of Appendix A. It consists of three plates with high rims measuring  $8\frac{3}{4}" \times 3\frac{1}{2}"$ . The plates are strung on a ring the ends of which had originally been secured in the bottom of a seal but have now got loose. The plates could consequently be taken out for purposes of decipherment and printing without actually cutting the ring. The seal

Vijayāditya II.

too which must have been completely round has been altogether damaged and become hollow evidently on account of the lead that filled the hollow space, having run out. It bears the legend 'śrī-Tribhuvanāṁkuśa' followed by a floral design (?) or an āṅkuśa with the crescent and star above it and an expanded lotus flower below.

The plates belong to the reign of Vijayāditya, son of Viṣṇuvardhana-Mahārāja entitled Makaradhvaja and grandson of Vijayāditya. They record the grant of the village Tāṇdivāda in Kōnūru-nāṇḍu-vishaya to two Brāhmaṇas, Vṛiddha-Māṇḍa and Dōṇa on the occasion of a solar eclipse. The executor (ājñapti) of the grant was Niravadyēśa-Vatsala and the writer Aksharalikhita-chārya. The title Niravadyēśa-Vatsala borne by the ājñapti indicates that his master, king Vijayāditya may have held the title Niravadya which was a well known surname of the Western Chālukya king Vijayāditya (II). From the genealogy of the Eastern Chālukya kings given at page 283 of *Indian Antiquary* Vol. XX, it will be seen that Vijayāditya of our record must be identical with Narēndra-Mṛigarāja Vijayāditya II, whose seal bears the legend 'śrī-Tribhuvanāṁkuśa'. It may be noted that this king as stated by Dr. Fleet called himself Vijayāditya in his own grants.

24. A set of copper-plates (No. 1 of Appendix A) received from the Sub-Collector of Bezvada, supplies some interesting information about the kings of the Eastern Chālukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this officer as treasure trove. They are 5 plates with high rims, measuring  $9\frac{1}{2}" \times 4\frac{1}{4}"$  and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus-creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goad (āṅkuśa), and above these symbols is the legend śrī-Tribhuvanāṁkuśa in Chālukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chauris.

The record is throughout in Sanskrit except in the few lines where the description of the boundaries is given in Telugu. The engraving is done pretty carefully, but the language is very corrupt. The usual genealogy from Satyāśraya-Vallabhēndra's younger brother Kubja-Viṣṇuvardhana down to Vikramāditya II has been given with the few following changes: (1) that Narēndra i.e., Narēndra-Mṛigarāja-Vijayāditya (II) ruled for 48 years (see remarks by Dr. Fleet in *Indian Antiquary*, Vol. XX, page 100 f); (2) that Guṇakenalla occurs as a variant of

Vijayāditya (VI) Amma II.

Guṇaga or Guṇaka in the name Guṇaga-Vijayāditya III; (3) that Vikramāditya

II the son of Chālukya-Bhīma I ruled for one year instead of 11 months as adopted by Dr. Fleet; and (4) that Vijayāditya V (Bēta-Vijayāditya), by an erroneous spelling, appears as Bēka-Vijayāditya. After the short reign of Vikramāditya (II), Dr. Fleet's table mentions Bhīma III. who reigned for 8 months being succeeded by Yuddhamalla II, son of Tādapa, who killed him, Yuddhamalla, also sometimes called Malla, is actually omitted in some inscriptions though he had a rule of seven years, while in others he is placed immediately after his father Tāda. Dr. Hultsch suggested that the omission might be due to his conqueror and successor Chālukya-Bhīma II. probably ignoring his name. This suggestion seems to receive some support from what is stated in ll. 19-21 of the inscription under review. We are told that the feudatory Śābara chiefs, the commanders of the Vallabha (i.e., the Rāshtrakūṭa) forces and others apportioned among themselves the (Chālukyan) territory for seven years; and king Bhīma, i.e., Chālukya-Bhīma (II) the son of Vijayāditya, treating with insult Mallaparāja who had put on the crown at this juncture, ousted the usurpers and reigned for 12 years. The next king Amma II, the son of Chālukya-Bhīma II, is stated to have reigned for 11 years after succeeding to the throne and to have then proceeded to the Kalinga country 'in wrath against Kṛishna? (Kṛishna-kōpāt). At this time the inscription states, the kingdom was ruled to the great joy of the people by Dānārṇava the son of Bhīma (i.e., Chālukya-Bhīma II) and Āṅkidēvī,

with the consent of his step-brother (Amma II). It was perhaps during the reign of this Dānārṇava that the grant recorded in the inscription was made, the order however, being issued in the name of the Mahārājādhirāja Paramēśvara Parama-Bhaṭṭāraka Vijayāditya (i.e., Amma II) and addressed to the residents of the Nātavādi-vishaya. The chiefs of a subordinate family called Sāmantavoddi are here mentioned. The first of these was Guṇḍiya-Rāshtrakūṭa. His son was Eṇiya-Rāshtrakūṭa and his son by Vandyanāmbā was Guṇḍyanārya also called Kākātya-Guṇḍyana. At the instance of this chief was granted to the Brāhmaṇa Dommana, the village Māngallu on the occasion of the summer solstice. The particular reason for making

Karpaṭivrata.

the grant was that this Dommana observed the Karpaṭivrata in order to please the chief Kākātya (i.e., Kākātya) Guṇḍyana. This religious observance of avowed poverty according to the inscription, consisted in bathing early every day, observing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness. Māngallu the village granted must be identical with one or the other of the two villages Mangollu and Māgallu, in the Nandigama taluk of the Kistna district. The ājñapti (executor) of the grant was Kaṭakarāja and the composer Pōtana-Bhaṭṭa.

25. The Chellūr plates of Kulōttuṅga-Chōḍa II dated in Śaka 1056 (= A.D.

Kulōttuṅga-Chōḍa II.

1134) but corrected by Professor Kielhorn to Śaka 1065 for purposes of calculation (*Epigraphia Indica*, Volume VII, Appendix No. 574), have been published in *Indian Antiquary*, Volume XIV. From a number of Tamil and Telugu inscriptions Messrs. Sewell and Swamikannu Pillai have clearly shown that the initial date of this king must be Śaka 1055 or A.D. 1133. No. 116 of Appendix C, confirms the result of their calculations by combining Śaka 1059 with the fourth year of the king. The later Eastern Chālukya copper-plates excepting those of Chellūr, mention the fact that the Vēṅgī country became devoid of a ruler subsequent to Vikrama-Chōḍa's departure to the South and Dr. Hultzsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanāṇḍu chiefs and the ambitious invasion of the Western Chālukya king Vikramāditya VI. The political troubles could not, however, have been of a very serious nature for we find that the Chālukya-Chōḍa kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reign mention the Velanāṇḍu subordinates Goṅka and his son Rājendra-Chōḍa.

26. The continuation of the Eastern Chālukya suzerainty in the Vēṅgī kingdom

Rājarāja II and the Velanāṇḍu chiefs.

after Vikrama-Chōḍa and its rule by the local Velanāṇḍu chiefs, is supplied by the set of copper-plates (No. 23 of Appendix A), which was kindly lent for examination by the Tahsildar of Bapatla. The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'śrī-Tribhuvanāṁkuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōḍa-Tiger, aṅkuśa, lotus and the svastika (?) above, and the Chālukyan boar, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below. The ring was not cut when the plates reached me. It is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side of the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecations, etc. Evidently the plates had been examined sometime before this and the now-missing plates were lost on that occasion. Nevertheless the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chālukya sovereigns who held sway over the Vēṅgī country down to the time of Rājarāja (II) and of their subordinates the Velanāṇḍu chiefs down to Rājendra-Chōḍa.

The historical genealogy of the Eastern Chālukyas mainly agrees with that given by Dr. Fleet. Some serious differences may, however, be noted. The reign of Vishnuvardhana IV is altogether omitted and a new Vishnuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Vishnuvardhana. Kollabhiḡaṇḍa Vijayāditya who ruled for 6 months after Chālukya-Bhīma (I) is stated to have died in a battle at Virajāpuri. Dānārṇava is stated to have ruled for 30 years and the interregnum that followed his rule,

to have extended over 27 years. Vikrama-Chōḍa ruled for 17 years and his son Kulōttuṅga (II) for 15. He was succeeded by his son Rājarāja (II). The three last items of information are new and deserve to be noted inasmuch as the Chellūr plates of Kulōttuṅga-Chōḍa II, the latest of the Eastern Chālukya plates published so far, give only 15 years for Vikrama-Chōḍa. According to the Tamil inscriptions the reign of Vikrama-Chōḍa does actually go up to 17 years. The approximate correctness of this statement will be clear when it is found that the accession of

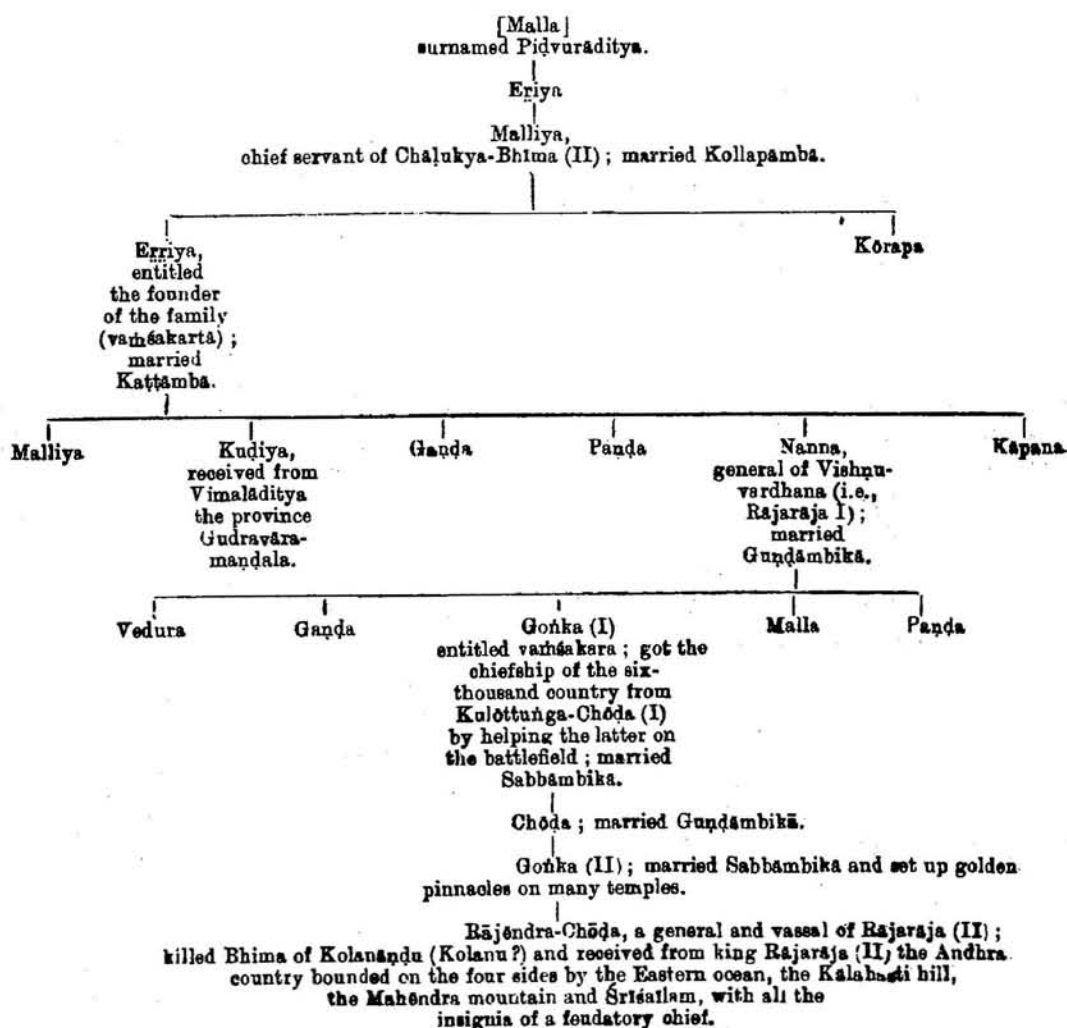
Length of reign of Vikrama-Chōḍa, Kulōttuṅga-Chōḍa II and Rājarāja II.

his son Rājarāja (II) as fixed by Professor Kielhorn from other inscriptions is A.D. 1146, i.e. two years earlier than the last year of his father Kulōttuṅga

(II) during which Rājarāja might have ruled as crown prince. The reign of Rājarāja over the Vēṅgī country was not an established fact hitherto but was only inferred from a number of Telugu inscriptions which yielded for him the initial date A.D. 1146 (see also No. 114 of Appendix C). Tamil inscriptions of the reign of Rājarāja II are generally dated not beyond his 19th year, only one record of a doubtful date referring to his 27th. The date of the copper plates under review which give the Śaka year 1091 combining with it the 23rd regnal year of the king, not only proves the correctness of Prof. Kielhorn's calculation of the date of accession of Rājarāja, but also shows that his rule must have extended beyond 19 years and perhaps right up to his 27th (see *Annual Report* for 1913, p. 107). Another doubtful point cleared up by this record is the relation that existed between Kulōttuṅga (II) and Rājarāja (II) which had been hitherto nowhere definitely mentioned (*ibid.*).

27. The account of the Velanāṇḍu chiefs which follows, has not been found possible to make out completely on account of the bad preservation of the

plates here. The following genealogical table, however, gives the information about them so far as it could be made out :—





This last chief Rājendra-Chōḍa while he was staying at Dhanadapuri (i.e., the modern Tsandavōlu in the Repalle taluk of the Guntūr district) made a gift of the village Inuṅgaru to a Brāhmaṇa, on an auspicious day in the Śaka year 1091 which was the 23rd year of Rājārāja's reign.

This account of the feudatory chiefs of Velanāṇḍu differs in some respects from that given by the Pithāpuram inscription of Prithviśvara (*Epigraphia Indica*, volume IV, page 32f.) as may be seen by comparing the table given above with the one printed at *ibid.* page 35. From Nannarāja or Nanna both the tables agree, the plates under review supplying the fresh information that Nanna was the general of the Chālukya king Vishnuvardhana (i.e., Rājārāja I) and that he married Guṇḍāmbikā. The Pithāpuram plates also differ in stating that Nannarāja was not a brother (as our plates state), but a grandson of Kuḍiya or Kuḍiyavarman, the vassal of Vimalāditya. It might also be noted that the grandfather of Kuḍiya was a certain Malliya, a vassal of Chālukya-Bhīma (II); and Malliya's grandfather was [Malla] alias Piḍvurāditya — a surname applied in the Pithāpuram plates to a certain Malla the father of Kuḍiya.

Further, according to the tabular list of inscriptions given by Dr. Hultzsch at page 39 of *Epigraphia Indica* volume IV, the date of our record, viz., Śaka 1091, would fall into the reign of Rājendra-Chōḍa Prithviśvara who is also stated to have been a subordinate of Rājārāja II. This Prithviśvara as described in the Pithāpuram pillar inscription was the son of Kulōttuṅga Manma-Goṅka III and Jāyāmbikā. The donor of our grant was, on the other hand, the son of Goṅka II and Sabbāmbikā and a subordinate of Rājārāja II. It suggests to me therefore that most of the dates given for the chiefs Goṅka III and Rājendra-Chōḍa by Dr. Hultzsch from stone records where parentage is not generally specified may have to be assigned to Goṅka II and his son Rājendra-Chōḍa, in the light of the present record.

28. Seven stone inscriptions in the collection also refer to the Velanāṇḍu chief Rājendra-Chōḍa. These range in date between Śaka 1089 and Śaka 1095. No. 108

Their subordinates—the members of the Mandadi family.

which is not dated registers gifts by certain members of the Mandadi family among whom were Nāmi-Nāyaka and his younger

brother Prōli-Nāyaka. On page 89 of the Annual Report for 1908, are mentioned three chiefs of this family, viz., Nāva, his younger brother Prōla or Mandadi-Prōla and his younger brother Maṭṭa a subordinate of the Velanāṇḍu chief Goṅka (II). In an inscription of Śaka 1060 (No. 11 of 1908) Pedda-Kondapa-Nāyaka is stated to be the son of a certain Nāvi-Nāyaka. This latter chief might be identical with Nāva, the elder brother of Prōla referred to above and with Nāmi-Nāyaka of No. 108 of Appendix C. Mandadi Prōli-Nāyaka and Nārāyaṇa are two other members of the same family appearing in No. 107 of Appendix C, as sons of Pedda-Prōli-Nāyaka. In No. 105 of Appendix C, are mentioned Mandadi Prōli-Nāyaka and his younger brother Malli-Nāyaka as sons of Nāmi-Nāyaka and subordinates of Kulōttuṅga-Rājendra-Chōḍeyarāja. Prōla or Peda-Prōla of the Mandadi line calls himself 'the lord of the Giripaśchima (i.e., Kondapadumati) district' in No. 7 of 1908. He was a subordinate of the Kondapadumati chief Maṇḍa (II), a contemporary of Velanāṇṭi Rājendra-chōḍa, son of Goṅka (II) (*Epigraphia Indica* Vol. VI, page 269f). The family title of the Mandadi chiefs was 'lord of Sirivrōlu' in the case of some and 'lord of Tanarumbariti' in the case of others. Another member of this same family, named Kōṭa is described as a favourite servant and an ornament among the councillors of Goṅka (No. 104 of Appendix C). The chiefs of this family thus appear to have been the hereditary servants of the Velanāṇḍu kings.

Speaking of the Velanāṇḍu chiefs it may not be out of place to note that the work Kēyūrabāhucharitramu of the Telugu poet Mañchana was dedicated to Nandūri Guṇḍanna-mantri, the grandson of Kētana-mantri a minister of Prithviśvara, the greatgrandson of Kommana-Preggāḍa a minister of Velanāṇṭi-Chōḍa or Kulōt-

The Telugu work Kēyūrabāhucharitramu and the ministers of the Velanāṇḍu chiefs therein mentioned.

tunga Rājendra-Chōḍa son of Goṅka and the great-great-grandson of Gōvinda-Preggāḍa of the Kauśika-gōtra, a minister of Velanāṇṭi-Goṅka (Lives of Telugu

poets by Mr. Viresalingam Pantulu, page 95f).

29. A set of seven copper-plates of which the fifth and the sixth are broken were received from the Superintendent, Government Museum, Madras, for examination. They measure  $8\frac{1}{2}$ "  $\times$  5" each and have raised rims. The last plate which ends with the description of the boundaries of the village granted, shows that the inscription was not completely written. The usual ring-hole found near the right margin of each plate proves the existence of a ring which is now lost.

Later Eastern-Chālukya Vishnuvardhana Mallapa.

The plates register a long inscription of the later Eastern Chālukya king Vishnuvardhana-Mallapa who according to the Pithāpuram pillar inscription was crowned at Pithāpuram on the 16th June A.D. 1202 (*Epigraphia Indica*, Volume IV, page 229). A few points in the genealogy which differ from that given in the Pithāpuram inscriptions are : (1) Vishnuvardhana IV is stated to have ruled 33 years instead of the usual 36 years ; (2) we are informed that Narēndra-Mṛigarāja ruled for 48 years, fought 300 battles and built as many Śiva temples, tanks and villages—other inscriptions mentioning only 108 such battles and temples ; and (3) Kollabhi-gaṇḍa-Vijayāditya ruled for 6 years while correctly it must have been 6 months as noted by Dr. Fleet from other inscriptions. It has been observed already that Dānārṇava ruled the kingdom while Amma (II) had gone to the Kalinga country. Dānārṇava's rule is here stated to have lasted only for 3 years. "After him the earth seemed as if it were running about penitent for 27 years, not being able to obtain a suitable lord." This period of interregnum agrees with what has been stated of the same in the Raṇastipūṇḍi plates of Vimalāditya (*Epigraphia Indica*, Volume VI, page 349). Then came to the throne Śaktivarman who ruled for 12 years ; his brother Vimalāditya who married the daughter of the Chōla emperor ruled for 7 years ; and then came Rājarāja who ruled for 40 years. His son Rājēndra-Chōḍa (Kulōttuṅga I) ruled for 50 years, which is correctly so, as derived from his stone inscriptions (*Annual Report* for 1913, page 106). The inscription next states that Kulōttuṅga's son Vikrama-Chōḍa went to rule the Chōla country. By this, we have to infer that the Vēṅgi country was till now, under the direct suzerainty of the Chōla emperors, Kulōttuṅga I, and Vikrama-Chōḍa but that afterwards either the deputies appointed by the Chōla kings or those who usurped that position for themselves, ruled that country.

The inscription then mentions a collateral branch of the Eastern Chālukya chiefs who were descended from Bēta-Vijayāditya V, down to Malla-Vishnuvardhana, in the very same terms as the Pithāpuram inscription, the only difference being that the mother of Vishnuvardhana is here called Lakshmī, while in the other she is named Gaṅgā. It also adds that Vishnuvardhana bore the surname Karavāla-Bhairava. A subordinate, of this king, who belonged to the solar race was Mahādēva whose father was another Vishnuvardhana and grandfather, Bhīma. These latter are stated to have ruled over a province watered by the Gautamī, (i.e., the Gōḍāvarī) and called Malayāvāni. Their eulogy makes them the lords of Maddūripura, descendents of the solar race, supporters of the Chālukya dominion, (whose flags were) decorated by a row of Garuḍa birds and who patronised the Brāhmanas of Vēṅgipura. The chief Mahādēva, is stated to have granted in the Śaka year 1127, Phālguna, a village sur-named Chandrāvuri in Chēṅgūru-nāṇṭi-vishaya to 130 Brāhmanas, whose names are given in detail. The titles borne by these Brāhmanas are rather peculiar and occur again in a stone inscription from Nūtakki, in the Guntūr district (No. 117 of Appendix C). They were the special devotees of (an image of) Hanumān given to them by Rāma himself and established in the agrahāra of Māshāpurī on the western bank of the Gōḍāvarī.

#### KAKATIYAS.

30. Of king Gaṇapati of this dynasty who is known to have ruled for no less than 62 years (*Annual Report* for 1906, pge 79, paragraph 3) we have inscriptions ranging in date from Śaka 1133 to 1172. His earliest known record was copied in

Gaṇapati—his subordinates Kōṭa-Mummaḍi-dēvarāja son of Gaṇḍabhūpati and Jāyapa-Nāyaka.

1905 and was dated in Śaka 1131 (No. 204 of 1905). No. 88 of Appendix C comes next in order. It mentions the kings subordinate, the Mahāmaṇḍalēśvara

Kōṭa-Mummaḍidēva, son of Gaṇḍabhūpati. The genealogy of the Kōṭa family

obtained from known records and given on page 138 of the Annual Report for 1916, does not mention either of these two chiefs. In a record of Śaka 1145 (No. 167 of Appendix C) Jāyapa-Nāyaka the famous general of Ganapati appears as a donor of land to a Śiva temple raised by a private individual. From the Chēbrolu and the Ganapēśvaram records (*Epigraphia Indica* Vol. VI, pages 38ff. and Vol. III, pages 82ff.) we already know that Jāya was not only a general of Ganapati but also his brother-in-law. No. 82 of App. C refers to the temple of Ayyakulatilaka-Chōdīśvara at Chembrōlu which must be the same as the temple of Chōdēśvara built by this general in the name of his father, and which was also known as Ayyavamśa-tilaka (*Epigraphia Indica*, Volume VI, page 39).

The first Kākatiya grant on copper-plates (No. 4 of App. A) hitherto discovered, which belongs to the time of Ganapati, Kākatiya copper-plate grant of Ganapati. was kindly placed in my hands by M.R.Ry. Ramakrishnakavi, M.A., of the Oriental Manuscripts Library, Madras. No information regarding their discovery has been received. The plates are three in number and measure 9" by 5". They are strung on a circular ring which was cut before the plates reached me. The ends of the ring are fixed into the bottom of a circular seal. On the latter on a countersunk surface are seen the figures of a boar and a cow facing the proper left. In front of these is a dagger and above them are the crescent and the sun. The plates supply the genealogy of the Kākatiyas and state that in the solar race was born king Manu who "prescribed the duties for the several castes." In that family was born king Karikāla-Chōla who, wandering about on a hunting expedition reached the southern country (Dakṣhināpātha) and there pitched his camp at a place called Kākati-pura. This mention of Kākati-pura supplies us with a new derivation of the dynastic name Kākatiya, different from those hitherto put forward. Durjaya who was next born in this family was so powerful that from his time the Kākati kings who came after him were called Durjayas. This story of Karikāla is rather difficult to believe in face of the well-known fact that Karikāla-Chōla is the famous Tamil king of the South, who is also claimed as ancestor by the Telugu-Chōḍa chiefs. After Prōla, Rudra and Mahādēva in succession, came Ganapati whose minister was Dēvarāja. This Minister had four sons Rāma, Tikka, Mañchaya and Bēta. The second of these, Tikka or Tikka-Chamūpati, made a grant of the village Garavapāḍu to 50 Brāhmaṇas, in the Śaka year 1182, Raudra.

31. Of the time of Rudramadēvī, the daughter and successor of Ganapati, we have seven records which range in date from the second year of her accession, viz., Rudramadēvī. Saka 1183 to Śāka 1210. A very influential officer of hers was one Paruvata-Nāyaka who is described as the queen's āṅgarakṣa (aid-de-camp) and stated to have been governing in her name (Nos. 130, 155 and 156 of App. C).

32. The huge pillar inscription at Malkāpuram in the Guntur taluk of the Guntur district, also belongs to the reign of Rudramadēvī. It was brought to the notice of the Archaeological Superintendent by Mr. J. Ramayya Pantulu in 1915 and a short note on its contents by the same scholar appears in the report of the

The Malkāpuram inscription of her time. Archaeological Superintendent for 1915-16, page 44f. The ruined temple before which the pillar is set up is now known as Pichchigullu to the people, and it will be seen from the sequel that it was once a flourishing big temple dedicated to god Viśvēśvara (Śiva) in which were also instituted a maṭha and a feeding-house. The inscription is of very great interest both for the historical information it supplies regarding the Kākatiya kings and for the detailed account which it gives of the famous Pāsupata teachers who preceded Viśvēśvara-Śivāchārya of the Gauda country who was himself the royal preceptor and a highly learned scholar.

Svayambhu, the god Śiva at Warangal, who was the tutelary deity of the Kākatiya kings, as stated in the Sanskrit work Pratāparudriya, is invoked at the beginning of the inscription. In the family of the Durjaya-Kṣatriyas, i.e., the unconquerable (Kākati) kings, was born the powerful Prōla whose son was Rudra. His younger brother was Mahādēva who ruled after him. The son of the latter was the famous



**Ganapati.** His daughter was Rudradēvī in whose time the record under review is dated. The succession of Rudrāmbā to the Kākatiya throne under the male name

Kākatiya genealogy. Rudradēva-Mahārāja has been frequently referred to in earlier epigraphical reports. In praising the greatness of Rudradēvī the inscription makes the statement: "What greater prosperity of the illustrious Rudradēvī could be described than that her son was the glorious Rudradēva, a pearl of the Kākati dynasty (vaṁśa) whose birth announced the destruction of the enemies, who devastated the empires of the three sovereigns and the strength of whose arm was blessed by the holy hand (Śiva-basta) of the illustrious teacher Viśvēśvara." This statement that Rudradēva (i.e., Pratāpa-Rudra) was the direct son of Rudrāmbā is not consistent with what the Pratāparudriya has to say on this point. Pratāpa-Rudra according to the latter was the daughter's son of Rudrāmbā and was adopted by his grand-mother as her own son, being appointed to succeed her on the Kākatiya throne. It must be noted that the reference to the birth of Pratāpa-Rudra in this inscription of his mother of date Śaka 1183, shows that he was already born in that year. Thus the genealogical portion of the inscription supplies the interesting fact of the relationship of Pratāpa-Rudra to Rudrāmbā which plainly interpreted would be that of a direct son and not one adopted as the Pratāparudriya puts it.

33. Of greater interest is what follows of the history of the Śaiva teachers and of their influence on the royal families of that period. There was the country known as the Dahala-maṇḍala situated between the rivers Bhāgīrathī (i.e., Ganges) and Narmadā and in it was a line of Śaiva teachers whose founder was Durvāsas. In this line appeared Sadbhāva-Śambhu who received from the Kalachuri king Yuvarājadēva as a maintenance gift (bhikṣhā) the Three-Lakh province (i.e., one in which there were three lakhs of villages). This teacher founded a monastery (maṭha) called Gōlaki-maṭha and transferred the province for the maintenance of the teachers of that maṭha. In the same line was born Śaiva teachers of the Gōlaki-maṭha in the Dahala country. Sōma-Śambhu who composed in his own name the work called Sōmaśambhupad-

dhati. Then came Vāma-Śambhu whose feet were also worshipped by the Kalachuri kings. He had thousands of disciples who by their mere sight were capable of blessing or cursing the lords of the earth. In due course appeared Śakti-Sambhu and his pupil was Kīrti-Śambhu. Then came the revered Vimala-Śiva born in the Kēraḷa (country) who was highly respected by the Kalachuri kings. His pupil was Dharma-Śiva or Dharma-Śambhu. The pupil of this Dharma-Śambhu was Viśvēśvara-Śambhu who administered the dikṣhā (i.e., initiation) to king Ganapati and was himself a vedic scholar and a resident of the village Pūrvagrāma in the province Rāḍhā of the Gauda country. His other royal disciples were the Chōḷa and the Mālava kings as also the kings of Kalachuri. Ganapati actually styled himself the son of this teacher, evidently after receiving the Śaiva initiation. Viśvēśvara-Śiva's influence with king Ganapati appears to have been very great. Numerous teachers of the Śaiva faith from the Gauda country and numberless poets were rewarded by the king at the teacher's instance, while the teacher himself initiated a number of kings into the Śaiva faith by cutting asunder their pāśa (attachment to the world). 'With hanging ear-ornaments and a high tuft of gold-coloured matted hair, a brilliant face and necklaces, the teacher Viśvēśvara-Śambhu seated in the hall of instruction (vidyā-maṇḍapa) of Ganapati's palace was indeed an object worthy of sight.'

In the Śaka year 1183, which corresponded to Durmati, on Friday the 8th of the dark half of Chaitra and the first day of Mēsha (corresponding to 25th March A.D. 1261), queen Rudradēvī gave to the teacher Viśvēśvara-Śambhu, the village Mandara together with the laṅka-lands of the river, situated in Kaṇḍravātī a district of Velanāṇḍu-vishaya on the southern bank of the river Kṛṣṇavēṇī, in accordance with the desire of her father who had already orally made a gift of it to the teacher. She also gave on this occasion, as a subsidiary gift the village of Velāṅgapūṇḍi (Velagapūṇḍi) to the same teacher. Among the boundaries of the village are mentioned Penumbāka, Uppalapāḍu, Rāvīpūṇḍi, Penumbadi, Perakamma and Inuṅgālu, the first four of which correspond to the modern Penumāka, Vupalapāḍu, Rāyapūṇḍi, and Penumūli (?).



34. At Mandaram (the present Mandadam) the teacher established a temple for the god Viśvēśvara, built a monastery and a feeding-house, settled many Brāhmaṇas, and gave the village the name Viśvēśvara-Gōlaki. In this village Mandaram coupled

The donee Viśvēśvara-Śivāchārya and his charities. with Velāṅgapūṇḍi he gave to 60 families of Drāviḍa-Brāhmaṇas, 2 puttis of land each, measured by the well-known

rod of Penumbāka, with full power to sell, exchange or mortgage. The remaining land he divided into three parts and gave one for the maintenance of the Śiva temple, another for the maintenance of the students and the maṭha of the Śaiva Puritans (Suddha-Śaiva) and the third for the maintenance of a maternity, a hospital and a Brāhmaṇa feeding-house. There were three teachers appointed for teaching the Vēdas, Rīg, Yajus, and Sāman and five teachers for teaching logic, literature, and the āgamas; one capable doctor and one accountant (kāyastha). Each of these ten received two puttis of land. In the temple were ten dancing-women and eight drummers including two pipers (mukharī) who received 1 putti of land each. One Kāśmirian (songster), 14 songstresses, 6 dancing-women and karaḍā-drummers, 2 Brāhmaṇa cooks and 4 servants, and likewise 6 Brāhmaṇa servants for the maṭha and feeding-house together, 10 village-guards called Virabhadras, who, coming from the Chōla country wore matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village, 20 other Śaiva devotees who were also servants of the village and were known as Vīramuṣṭi-servants and had to do the duties of goldsmith, copper-smith, mason, bamboo-worker, black-smith, potter, architect, carpenter, barber and artisan. Thus were given to 73 servants, 1 putti of land each. For the garden all round (the temple), Viśvēśvara-Śivāchārya gave one-sixteenth of a nivartana of land. The preceptor moreover, gave to 30 Brāhmaṇas of the Śrīvatsa-gōtra and the Sāma-vēda, the natives of Pūrvagrāma in the province of Dakṣiṇa-Rāḍhā of the Gauda country, 1 putti each and appointed

Their regulation.

them to supervise the income and expenditure of the village and keep accounts of

these in writing. Thus the total of 150 puttikas was given for the maintenance of the several services so as to last as long as the sun and the moon exist. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their āchāra and arranged through their agents for the proper discharge of the services for which the grants were made. Other lands of the village were allotted for the enjoyments of the gods and for feeding and clothing the itinerant Śaiva mendicants of the Kālānana (i.e., Kālāmukha) school who were Pāsupatas and had devoted themselves to study. Arrangements were also made for feeding at all times without any obstruction, *all (poor) people from the Brāhmaṇa down to the Chandāla* who came and asked for food. In the presence of hundreds of Śaivāchāryas, Viśvēśvara-Śivāchārya ordered that the chief of the temple, the feeding-house, the monastery and the whole village was to be the one who was installed by a preceptor of the Gōlaki-line and was an adept in the mysteries of the Śaiva faith, well-versed in the Śaiva doctrine, the protector of the Śaiva-Sāntāna, pure, resigned, merciful, learned, the foremost among virtuous Brāhmaṇas and a great naiṣṭhika teacher. For this work of supervision of the above-mentioned charities the presiding teacher was given 100 nishkas as his fee. If the teacher happened to be negligent of his duties or otherwise misbehaved the whole Śaiva community (Sāntānika) was empowered to appoint another in his place. On the occasion of the solar eclipse (on 1st April A.D. 1261) which evidently followed the above date, Viśvēśvara-Śivāchārya bathed in the Kṛṣṇavēṇī river along with numerous Brāhmaṇas and after sipping water according to rule, pronounced a curse upon those who obstructed his charities, or destroyed them.

The inscription before closing mentions a few other charities of Viśvēśvara-Śivāchārya which were made in various other places. At Kālīśvara he founded a

Other charities.

monastery called Upala-maṭha (cf. Kalmaṭha quite popular in the Bellary district), and gave it the Brāhmaṇa village Ponnagāma founded by himself. At

Mandrakūṭa he set up a līṅga named after himself and gave for the maintenance of the temple and the feeding-house the villages Mānēpalli and Ūṭṭupalli; in the town of Chandravalli he set up a līṅga after his name, extended the bund of the Kam-bhampalli tank and gave half of it for the worship of that līṅga. Having founded in

Ānandapada a town called Viśvēśvaranagara after himself, he set up a liṅga and gave to it the villages Ānandapura and Munikūtapura. In Kommu-grāma he established a liṅga called by his own name and gave for its enjoyment 30 khāri of (high-level) land and 5 khāri of low land. At Eliśvarapura, north-east of Śrīśaila he founded a maṭha to which his disciple Gaṇapati granted for the feeding-house (there) the village Avāri (?) and as āchārya-dakṣiṇā 'the fee of the teacher' the village Kandrakōṭa in the Palli-nādu-vishaya. Having set up a liṅga at Nivṛitti he gave it the village Pūnūru which was included in Vellāla and formed part of the forest of Dudyāla. Having set up at Uttara-Sōmaśilā the liṅga called Viśvēśvara, he gave to it the village Aitaprōlu.

35. The charities of Viśvēśvara-Śiva were so varied that they deserve some attention. In the first place it is curious to note that the 60 families settled in the village were Drāviḍa-Brāhmaṇas while Āndhra-Brāhmaṇas of whom there must have been many, are not mentioned. Śaivism in the Āndhra and in the Drāviḍa countries. Evidently the Pāsupata creed at this period was not quite so popular with the

Āndhra Brāhmaṇas as with the Drāviḍas though, however, it is known that the Pāsupata religion of the Kālāmukhas was in existence in the Telugu country even as early as the time of the Eastern Chālukya king Amma II (A.D. 945-970). But it does not appear to have exercised much influence over laymen as did the advent of the famous Śaiva saints of about the 8th and 9th centuries, in the south. Also at the beginning of the 13th century at Tiruvārūr in the Tanjore district, there was a Śaiva monastery called the Kṛṣṇa-Gōlaki-maṭha (*Annual Report* for 1910, page 97) which was evidently connected with that founded by Sadbhāva-Sambhu in the Dāhala country. A similar maṭha is mentioned in Nos. 359 and 361 of Appendix B which provided for the reading of the Tirujñāna in the temple and the maintenance of a flower garden respectively. No. 364 also mentions Gōlaki-maṭha and a certain Aghorādēva of that maṭha. The Chōla kings Rājārāja and Rājendra-Chōla and the later Kulōttunga-Chōla III are well known to have taken active interest in the propagation of this creed.

36. The provision for a maternity, a hospital and a college, add further epigraphical evidence for the intimate connection of these establishments with

The nature of Viśvēśvara-Śiva's charities. a well-organized temple. Music and dancing also received due patronage and some special songsters and songstresses from Kāśmir were maintained. In my report for 1916, page 93, paragraph 15, reference was made to a class of Śaiva extremists called Kōṅga-Vīras who used to cut off their heads and tongues in a mandapa specially erected for that purpose, in the Śrīśaila temple. The purpose for their doing so was not, however, then quite clear. The Malkāpuram inscription states that for the protection of the village Viśvēśvara-Śivāchārya appointed ten village-guards called Vīrabhadras who either cut off their own head, stomach or scrotum in performance of this duty. As in the case of the Brāhmaṇa settlers, these also came from the Chōla country. Another class of village servants who were called Vīramushtis were the professionals of the village and performed the duties of the smith, artizan, carpenter, potter, and barber. Vīramushti is a Śaiva term and occurs in inscriptions frequently in connection with a fee raised from the followers of the Śaiva faith. Kōṅga-vālas (Kōṅga-Vīras?) are mentioned along with Eri-Vīras, Muṇai-Vīras and Ilañjīṅga-Vīras as the followers of various Śaiva religious denominations (*Annual Report* for 1913 p. 100). The accountants and managers of the temple as well as of the village were imported from Pūrvagrāma in Rādha, as already referred to. A feeding-house, in which the hungry of all classes from the Brāhmaṇa down to the Chāḍāla were fed, was a special feature of the charities instituted by Viśvēśvara-Śivāchārya; and this catholicity of the teacher is quite in conformity with the Śaiva creed of which he was a great exponent. A verse in this connection taken from the Skandakālōttara says—

पाषाणश्शिवसंस्कारात् मुक्तिमुक्तिप्रदो भवेत् ।

पाषाणश्शिवतां याति शूद्रस्तु न कथं भवेत् ॥



"The stone by purificatory ceremonies enjoined by the Śiva (-śāstra) grants worldly happiness and salvation and the stone (thus) becomes Śiva. Why then could not a Sūdra become one?" The last item mentioned in the inscription is the qualifications and the remuneration of the presiding teacher who, if he misbehaved was to be replaced by another man appointed by the community of Saivas. This same strict behaviour has been enjoined in other inscriptions also where Śaiva teachers were appointed as heads of maṭhas (*Epigraphia Indica*, Vol. XII, page 290 f.).

37. A few remarks on some of the Śaiva teachers mentioned in the above abstract of contents may not be out of place. The founder of the line who is stated

Durvāsas.

to be Durvāsas, frequently occurs in many Tantra works as a preceptor presiding over the Āmardaka-maṭha (see Dr. Hultsch's report on Sanskrit manuscripts, No. 2 introduction, page XVI f.). A commentary on Aghōraśivāchārya's Kriyākramadyōtikā, called Laghuprabhā, written by Nirmalamaniguru, a Śaiva brāhmaṇa of Tiruvālūr in the Tanjore district, says that the Tantra literature came into the world from Durvāsas. Parāśaktimahiman is a small work in praise of the goddess Parāśakti also supposed to have been composed by Durvāsas. Dr. Aufrecht mentions in his *Catalogues Catalogorum* other similar works of the same author.

Sadbhāva-Śāmbhu or Bhāva-Śāmbhu one of the teachers of this line was a contemporary of the Kalachuri king Yuvarāja and received from him a part of the Dahala country which consisted of three lakhs of villages. Among the Kalachuri-Chēdi kings there are two with the name Yuvarāja I.

The one here referred to must evidently be Yuvarāja I, whose wife Nōhalā and son Lakshmanarāja are stated to have made some gifts to the Śaiva teachers of the Kadambaguha family (*Epigraphia Indica*, Vol. I, page 267 f.). Yuvarāja I, has been assigned to the end of the 10th century A.D., or more correctly to the beginning of the 11th. Dahala the country in which these Śaiva teachers flourished is identified with the Chēdi country in Central India of which Tewar (Tripurī of the inscriptions) was the capital. It was a nine Lakh country of which three lakhs must have been given to the teacher Bhāva-Śāmbhu by Yuvarājadēva as a maintenance gift (bhikshā). Some of the Tripurāntakam inscriptions, of the time of Gaṇapati, refer to the Dahala country, its capital Tripurī, and the three lakhs of villages given to the Śaiva teachers of the Gōlāgi-maṭha founded by Bhāva-Śāmbhu whom the Kalachuri king patronised.

The next teacher Sōma-Śāmbhu and his work Sōmaśāmbhupaddhati appear to be quite well-known among the writers of Śaiva works. Dr. Aufrecht, makes him the pupil of Sa-Śiva and states that he flourished about A.D. 1073. It is not unlikely that this Sa-Śiva of Dr. Aufrecht is a mislection for Sadbhāva Śiva. The Sarvadarśanasangraha of Vidyāranya quotes his work and the Laghuprabhā already referred to, frequently mentions the Sōmaśāmbhupaddhati. The last three teachers referred to in the inscription are Vimala-

Vimala-Śiva, Dharma-Śiva and Viśvēśvara Śiva of Kēraḷa, Dharma-Śiva and Viśvēśvara-Dēśika. These three are also mentioned in the Tripurāntakam inscriptions; the first in a record of Śaka 1169 (= A.D. 1247) as Bimala-Śivāchārya of Gōlagiri in Tripurī which was situated in the nine-lakh country of Dāhala and the third in very high terms of respect as the teacher of Gaṇapatidēva-Maharāja established on the episcopal seat of Gōlāgi-maṭha of three lakhs of villages, famous in the three worlds, and as the disciple of Dharma-Śivāchārya the family preceptor of the kings of Tripurī (i.e., the Kalachuris). It might be noted that the intervening teachers between Vimala-Śiva and Sōma-Śāmbhu who wrote about A.D. 1073 as already stated, must have been at least seven, of whom the Malkāpuram record mentions only three. In the Tripurāntakam record of A.D. 1247, which falls into the reign of Gaṇapati, Bimala-Śiva (i.e., Vimala-Śiva) does not appear as the royal preceptor, evidently because Gaṇapati, as the next verse of the Malkāpuram inscription informs us, was initiated into the Śaiva creed by Viśvēśvara-Śivāchārya, the pupil's pupil of Bimala-Śiva in or a little before A.D. 1252.

38. The province Rādhā which formed a portion of the Gauda country, to which Viśvēśvara belonged, has been identified with a part of Bengal by Mr. R. D. Banerji, M.A. The village Pūrvagrāma has to be looked for somewhere in southern Rādhā. Further, among the donees of Mandada and Velaṅgapūndi, are mentioned 30 Brāhmaṇas of the village Pūrvagrāma in the Dakshina-Rādhā province who were evidently of the same community as that to which Viśvēśvara-Dēśika belonged. Dakshina-Rādhā is the southern Rādhā and corresponds to the Tamil Takkana-Lādam of the inscriptions of Rājendra-Chōla I, as pointed out by Mr. Banerji (*Journal of Royal Asiatic Society of Bengal*, Vol. V, page 71 f.). The epithet royal preceptor (rājaguru) given to Viśvēśvara is more than justified by the statement that the Chōla, Mālava and the Kalachuri kings were also his lay disciples. As the date expressly indicates, the teacher Viśvēśvara whose advent into the Kākatiya court was in the time of Gaṇapati, must have continued to exercise his influence and position as a great Śaiva teacher and scholar also in the court of Rudrāmbā. It may further indicate that Viśvēśvara may have also initiated Pratāpa-Rudra into the Śaiva creed. Five other inscriptions engraved on the same huge pillar (Nos. 95 to 99 of Appendix C) record other gifts made to the temple of Viśvanātha at Malkāpuram and supply the name of Kāśiśvara-Śivāchārya a direct pupil of Viśvēśvara and evidently also his successor on the pontifical seat of the Gōlakī-matha. Viśvēśvara's officer who was in charge of the grain stored for various charities, was Koṭṭaruvu Mallaya-Preggeda son of Kommana-Preggeda of the Bhāradvāja-gōtra. No. 95 mentions as donees of land-grants the Śilpāchārya-Guddōju, the smith (akkasāla) Prōlōju and three other masons who were evidently connected with the building of the Viśvanātha temple at Mandaram.

39. Of Pratāpa-Rudra we have only two records (Nos. 131 and 173 of Appendix C) in the collection which are dated respectively in Śaka 1225 and Śaka 1236. The former of these mentions a hitherto unknown officer of the king named Sōmaya-Gannaya. This officer must be distinguished from Nāgaya-Ganna, another officer and commander of the king, who received the dedication of the Telugu poem Mārkaṇḍēyapurāṇamu written by Mārana, a pupil of the famous Telugu poet Tikkana-Sōmayāji (*Lives of Telugu poets*, p. 90). If Pratāparudra patronised the Sanskrit poet Vidyānātha the author of the Pratāparudriya, his subordinates, Mārāya-Sāhini (or Sāhini-Māra) and Nāgaya-Gannaya gave their patronage to Telugu literature, having respectively been the patrons of Bhāskara-Rāmāyaṇamu and Mārkaṇḍēyapurāṇamu.

40. A tentative genealogy of the Kōṭas appeared on page 138 of the *Annual Report* for 1916. No. 109 of Appendix C, dated in Śaka 1130 and coming from Mukkamāla within a few miles of Dharnikōṭa the site of the ancient Dhānyakataka the capital of the Kōṭa chiefs, records a gift made for the merit of Kētirāja who is evidently no other than Kēta II of the genealogical table quoted above. Inscriptions of the chiefs of this line between the Śaka years 1131 and 1156 have not yet been found. This want is partly supplied by a few records of the year's collection. In Śaka 1133 we are introduced to a certain Mahāmaṇḍalēśvara Kōṭa-Mummadi-Dēvarāja, son of Gaṇḍa, figuring as a vassal of the Kākatiya king Gaṇapati (No. 88 of Appendix C). What his relationship was to Kēta II or Bhīma III of the genealogical table, is not known. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 65, refers to an inscription dated Śaka 1082 at Pedamakkena in the Sattenapalle taluk (Guntur district) which mentions the Mahāmaṇḍalēśvara Kōṭa Gaṇḍapa-Rāja and his wife Bhūtamadēvī. These might have been the parents of Mummadi-Dēvarāja mentioned above. If the date was correctly read it would be the earliest date known so far, for the chiefs of the Kōṭa line. No. 79 of Appendix C which is perhaps also one of the Kēta II extends the period of his rule to Śaka 1135. Mummadi-Dēvarāja of Śaka 1133 who would thus be his contemporary, was evidently a member of a collateral branch. No. 79 supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gaṣavi-Sūramadēvī and Bhaṇḍārvu Prōlamadēvī (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From

The Kōṭas, originally subordinates of the Kākatiyas.

Kēta II and his long rule.

supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gaṣavi-Sūramadēvī and Bhaṇḍārvu Prōlamadēvī (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From



Panidem in the Sattenapalle taluk, Guntur district, Mr. Sewell notes an inscription dated Śaka 1153 (= A.D. 1231) which records a grant by Prōlud<sup>vi</sup>, a rāni (wife) of Śrīman-Mahāmaṇḍalēśvara Kōṭa Dodḍa-Gēta Rāja (*Lists of Antiquities*, Vol. I, p. 65). As observed above Kēta (II) had a mistress named Prōlamadēvi of which Prōludēvi may be a possible variant. Besides Dodḍa-Gēta must refer to Kēta II, this appellation being evidently applied to him to distinguish him from his grandson Kēta (III), who was perhaps born already in Śaka 1153. It is doubtful if Bhīma (III) of the genealogical list ruled at all. In this case the rule of Kēta II would extend not only up to Śaka 1135 according to No. 79 of Appendix C, but also to Śaka 1153; i.e., very close upon the beginning of the reign of Kēta III.

41. We have seen that the copper-plate record No. 5 of Appendix A in the *Annual Report* for 1916, was dated in Śaka 1162 in the time of Manma-Kēta or Kēta III. But No. 141 of Appendix C of this year's collection states that Gaṇapa or Gaṇapatidēva-Mahārāja, son of Manma-Kēta and Bayyamāmbā, made a grant in Śaka 1156. This apparent difficulty has evidently to be explained by supposing that

Gaṇapa was already in this year the  
Kēta III and his son Gaṇapa. crown prince of his father Kēta III.

This supposition is further corroborated by No. 65 of Appendix C which is dated in Śaka 1160 in the reign of the Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja. Nos. 175 and 103 of Appendix C which are dated in Śaka 1169 and Śaka 1184 respectively, also belong to the time of the Mahāmaṇḍalēśvara Kōṭa-Gaṇapayarāja.

From Tādikōṇḍa in the Guntūr taluk of the Guntūr district, come two records one of which (No. 174 of Appendix C) is dated in Śaka 1183 and registers a gift by a certain Vennaladēvamma. No. 171 of the same which is mutilated, refers again to

Kōṭa-Vennamadēvi who called herself  
A new Kōṭa queen named Vennaladēvamma or 'lord of Dhānyakatakāpura' and 'wor-  
Vennamadēvi. shipper of the feet of god Amarēśvara'—

the two well-known epithets of the Kōṭa chiefs. If the latter were identical with the former this lady-chief will have to be connected with the time of Kōṭa-Gaṇapati. What her position was with reference to the royal family is unknown.

42. The subordinate family of chiefs known as Parichehhēdis appears to have held sway in the Telugu country to the south of the Kṛishṇā from about Śaka 1049 to about Śaka 1199 (*Epigraphia Indica*, Vol. VI, page 224 f. and No. 136 of Appendix C).

Parichehhēdis entitled 'lords of Virajāpuri.' They are represented by seven inscriptions in this year's collection. The earliest chief of the line known hitherto was Nambaya or Nambirāja, a subordinate of the Chōla-Chālukya king Vikrama-Chōla. From Nos. 140 and 141 of Appendix C dated in Śaka 1144 and Śaka 1156 respectively, it appears that the chiefs of this family were contemporaneous with, but evidently independent of, the Kōṭa chiefs who called themselves 'the lions to the elephants, viz., the sāmantas (i.e., subordinates) of the Chōla-Chālukya kingdom.' The Parichehhēdis on the other hand styled themselves 'the main pillars of the Chālukya kingdom.' From the inscriptions of this family obtained hitherto we are not in a position to frame any connected genealogy. No. 140 of Appendix C noticed above, gives them the title 'lord of the town of Virajāpuri' in addition to the epithets noticed in paragraph 52 of the *Annual Report* for 1916. Virajāpuri might be the same as that town, the conquest of which is attributed to the Eastern Chālukya king Kollabhoganda Vijayāditya (IV) in No. 23 of Appendix A already noted. The Mahāmaṇḍalēśvara

Pandya's building of the Agastyēśvara temple  
at Gunṭūr. Pandyarāja of this family (No. 83 of  
Appendix C) is stated to have built and  
endowed in Śaka 1080 (A.D. 1158) the

Agastyēśvara temple at Gunṭūru (modern Gunṭūr) in the Ōmgērumārga, the district over which Nambaya held sway (*Epigraphia Indica*, Vol. VI, page 224). The genealogy given in this inscription is incomplete on account of the bad preservation of the stone. Six generations are given. Pandya's relationship to Bhīma who is mentioned immediately before him is not certain. If it is presumed that these were son and father, the antiquity of the family and its lordship over the Ōmgērumārga (district) would date at least from about Śaka 900. We have to await discovery of further records to establish Nambaya's relationship to Pandya.

43. The earliest Vijayanagara record in the collection (No. 27 of Appendix C) belongs to the reign of Bukka I called in the inscription Vīra-Bukkaṇa-Vodeya.

Bukka I ruling at Hosapattana He is stated to have been ruling from Hosapattana which has not yet been identified. According to some inscriptions in the Chitaldroog district the town Hosapattana was in the Hoysanadēsa, i.e., the Hoysala country. For some remarks on Hosapattana see *Epigraphia Carnatica*, Vol. XI, Introduction, page 24. The next record in chronological order is No. 734 of Appendix B which is dated in the reign

Harihara II. of Harihara II. It registers a gift of land to gods, Brāhmanas and Bhaktas in the year Śaka 1318 (= A.D. 1396). The distinction here made between Brāhmanas and Bhaktas is exactly what was perhaps intended in the so-called Rāmānuja record at Sravana-Belgola (Mr. Rice's *Epigraphia Carnatica*, Vol. II, page 100, No. 136) (see also Sir R. G. Bhandarkar's "Vaishnavism", page 54). The last year of

Dēvarāya I. Dēvarāya I, is known to have been Śaka 1344 (*Archæological Survey Report* for 1907-8, page 246). To this year belongs a record at Pātūr in the Guntur taluk (No. 125 of Appendix C) which mentions as donor the prince Rāmachandra who as we know already was the governor of the Udayagiri province in Śaka 1338 (*Indian Antiquary*, Vol. XXXVIII, page 91 f.). The fact that he made a grant of a land in

His son Rāmachandra, probably ruler of Udayagiri, may have been deputed to rule over the frontier province of Konḍaviḍu. to the Konḍaviḍu-rājya shows that Rāmachandra subsequent to his rule over

44. The only Sāluva record copied during the year comes from the Gōvinda-rājaperumāl temple at lower Tirupati (No 762 of Appendix B). It was copied at the instance of Mr. J. Ramayya Pantulu in the hope that some further information about

Sāluva Naraśingayyadēva-Mahā-arasu. the Sāluvas would be found in it. It registers that in Śaka 1389 (= A.D. 1457) king Naraśingayyadēva-Mahā-arasu ordered certain procedure to be adopted with respect to the distribution of the sacred food offered to the god in the Tiruvenḡalanātha temple on the Tirumale hill, the Govindarājaperumāl temple at Tirupati and the Alāgiya-Perumāl temple at Tiruchānūr and refers also to the two feeding houses (Rāmānujakūṭa) established by the king at Tirumale and Tirupati.

45. Nos. 718 and 573 of 1916 dated respectively in Śaka 1466 and 1467 fall into the reign of Sadāśiva. The former belongs to Mahāmaṇḍalēśvara Rāmarāja

Rāmarāja Viṭṭhaladēva-Mahārāja a subordinate of Sadāśiva. Viṭṭhaladēva-Mahārāja who had conquered the Tiruvāḍi (Travancore) country (*Annual Report* for 1900, paragraphs 78

to 81) and during whose governorship was issued the copper-plate grant No. 6 of Appendix A in the *Annual Report* for 1906), by king Sadāśiva in Śaka 1459, the earliest date known so far for this king. Viṭṭhala seems to have enjoyed a quasi-independent power in the south as evidenced from the title Rājādhirāja assumed by him both in the copper-plate mentioned above and in No. 140 of 1905. No. 718 of Appendix B refers to the younger brother of Viṭṭhala, viz, the Mahāmaṇḍalēśvara

His brother China-Timmayadēva-Mahārāja. Rāmarāja-China-Timmayadēva-Mahārāja. The fact that, in the resumption of land

registered in this inscription the local officers of Chinna-Timma as well as of Viṭṭhala took part, suggests that the province to which the record relates must have been held jointly by these brothers who are together known to have conquered the southern country (*Annual Report* for 1915, page 111, paragraph 50). No. 598 of Appendix B mentions the ruling king as Rāmarāja Viṭṭhaladēva-Mahārāja-China-Timmayadēva-Mahārāja. But from No. 443 of 1905 we know that this same Chinna-Timmayadēva-Mahārāja was ruling the Chandragiri-rājya as his own province (nammiḍa-śīrmai) in Saka 1467 (*Annual Report* for 1911, page 86, paragraph 56). The record under review mentions the Mahāmaṇḍalēśvara Apratika-Malla Manumbōli Chennayadēva-

Feudatory chiefs of the Manubōlu family. Chōla-Mahārāja as a subordinate of the Vijayanagara crown. A record from Halukūru in the Madaksira taluk of the Anantapur district (No. 32 of Appendix C)



supplies the name of another chief of this same family, viz., the Mahāmaṇḍalēśvara Apratikamalla Manubōli Tirumalayyadēva-Mahā-arasu who was also a subordinate of Rāmarāja Viṭṭhalayyadēva. It states that this chief was in possession of the Nidugal-nādu and gave in that capacity a grant of land as *kattugodage* to two gaṭṭas for having repaired one of the breaches in a tank. Grants of *kattugodage* to private persons for repairing tanks at their own expense, also occur in Nos. 49 and 50 of Appendix C of the time of Achyutarāya. A still greater interest attaches No. 718 inasmuch as it mentions that a Brahman of Chēramahādēvi (i.e., Shermadevi in the Ambasamudram taluk) having fallen from his original high caste, his land and

Disposal of an outcast Brāhmaṇa's property in the 16th century.

house-site were confiscated to the local temple of Tiruvēṅḷanātha, with the income whereof four measures of rice were cooked for the god's offerings and used for feeding four Brāhmaṇas. The adjudging body that sat over this case of caste-degradation was composed of the two local agents of Viṭṭhala, the Mahāmaṇḍalēśvara . . . Nārāyaṇa Chauhattamalla Rānavijaya Velumapāṭi Vēṅḷadēva-Mahārāja, the kārṇyakarta (i.e., the agent) of (Viṭṭhala's younger brother) Rāmarāja-China-Timmayadēva-Mahārāja, the karanam and the learned great men (vidvan-mahājanas) of Chēramahādēvi, Ēlāpuram and Narasāpuram. The other record No. 573 of 1916 dated in Śaka 1467 mentions like No. 191 of 1914 the first four sons of Timmarāja as per table given on page 201 of the Archaeological Survey Report for 1908-09. Viṭṭhala's record at Amarapura in the Madaksira taluk (No. 38, Appendix C) is dated in Śaka 1466 and registers the remission of the taxes *tere*, *kāṇike* and *beṭṭi* on barbers.

46. Another feudatory of Viṭṭhala was the chief Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu. The reference to Rāmavarman Tiruvaḍi in No. 584 of Appendix B of the time of Chinna-Timma the brother of Viṭṭhala, must be to this same Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu (see also No. 302 of Appendix B).

A large number of inscriptions copied during the year belong to the kings of Travancore entitled Tiruvaḍi. The names Udayamārtāṇḍavarman and Vīra-Rāmavarman occur alternatively and seem to have been quite popular in the family. An early king mentioned is Rāvanarāman Mārtāṇḍa Tiruvaḍi with date Kollam 610 (No. 324 of Appendix B). Another unnamed chief (Tiruvaḍigal) of Jeyatuṅga-nādu was, as already stated, a contemporary and perhaps also a relation of the Pāṇḍya king Jaṭavarman Kulāśekhara I (No. 370 of Appendix B). Records of Vīra-Udayamārtāṇḍavarman, Vīra-Rāmavarman and a second Udayamārtāṇḍavarman come from the villages Brahmadēśam, Pallakkāl and Ambāsamudram in the Tinnevely district and range in date between Kollam 678 and 723. The full titles given to these chiefs are Śāṅkara-Nārāyaṇa, Venṇu-

The Travancore chiefs Vīra-Udayamārtāṇḍavarman and Vīra-Rāmavarman.

mankōṇḍa and Bhūtalavīra. Mr. T. A. Gopinatha Rao, in his first volume of Travancore Archaeological Series (p. 55) also refers to a certain Travancore king Udayamārtāṇḍavarman, a contemporary of the Vijayanagara king Achyuta, who taking advantage of the weakness of the later Pāṇḍyas began to encroach upon their dominions. Udayamārtāṇḍavarman is found in most of his records to have adopted the title Śīraivāy-Mūttavaṇ which means "the senior (member) of the Śīraivāy (branch)"; and Śīraivāy has been referred to as the name of a military stronghold or a province with military strongholds, in No. 373 of Appendix B. His dates range from about Kollam 653 to Kollam 707. No. 374 of 1916 registers a gift of the village of Vēppaṅḷam alias Vīramārtāṇḍappēreri by the king to the temple at Brahmadēśam. Vīra-Mārtāṇḍa appears to have been one of the king's surnames since in another inscription (No. 389 of 1916) mention is made of the village Vīramārtāṇḍa-chaturvēdimaṅḷalam as having been founded in the name of the king. Nos. 311, 288 and 289 of 1916 mention a service called Śāṅbagarāmaṇṣandi and Rāmavarman is stated in one of his inscriptions (No. 306 of Appendix B) to have been encamped at Śāṅbagarāmanallūr and that occasion to have conferred certain rights on Vidyāpati Āṇḍakkūṭṭar Mudaliyār, the head of a maṭha at Tinnevely. We may not be wrong in taking Śāṅbagarāma to be another probable surname of Udayamārtāṇḍavarman. The other Travancore chief Vīra-Rāmavarman (Nos. 289, 302 and 306 of Appendix B) has been already noticed to have been a subordinate of the Vijayanagara chief Viṭṭhala (*Archaeological Survey Report* for 1908-09, p. 196). The relationship that existed between Rāmavarman and Udayamārtāṇḍavarman is not very clear.

No. 671 of 1916 is dated in the 3 + 6th year of one Ravivarman and it is a question whether this can be the same as the Bhūtalavīra Ravivarman mentioned in No. 79 of 1896 and is stated to have belonged to the Śīraivāy family.

Ravivarman.

47. Annan Basavanna-Nāyakkar and Rāmappa-Nāyakar already known to us as Viṭṭhala's officers (*Archæological Survey Report* for 1908-09, page 195 f.) are mentioned in No. 373 of Appendix B, which registers a gift by Rāmappa-Nāyaka, son of Gauḷa Vaśavaya-Nāyaka. This same Rāmappa-Nāyaka is again mentioned in

Two other officers of Viṭṭhala.

another inscription (No. 598 of 1916) as having made a gift for the merit of Viṭṭhala's brother China-Timmayadēva-Mahārāja. The interest of the record No. 373 of Appendix B lies in the various heads of income with which the grant was made to the temple. These were mēlvāram, upādhi, inibōgam (i.e., viniyōgam), the dues to the king (சேனாபதிபட்டாபம்), viz., tīrvaikkānam, lakkābōgam including (the fee for the maintenance of) the hill-forts of Jeyaiuṅga-nāḍu and Śīraivāy, tirigaikādamai, tarikkaḍamai (tax on looms), ūttaipāṭṭam, pāṣivilai (fishery) and (taxes on) the iḍaṅgai and valaṅgai classes. The impost levied for the military defence of the conquered country deserves particularly to be noted.

48. The famous Viśvanātha-Nāyaka of Madura who followed Achyuta in his campaigns and got the Tiruvaḍi country from him as an amaranāyaka, was another officer of Viṭṭhala in the south. He calls himself an agent of Achyuta in No. 599 of 1916 and an agent of the Karnāṭa king Rāmarāja in No. 385. No. 609 records a gift by one Uddanḍa, a subordinate of Viśvanātha. Viśvanātha and his successors who are represented in the collection almost without a break up to Tirumala-Nāyaka, acknowledged the Vijayanagara suzerainty while in reality they were ruling independently. The dates for the reigns of these chiefs differ sometimes from

The Nāyakas of Madura.

those given by Mr. Sewell in his *Lists of Antiquities*, Vol. II, p. 200. Kumāra Kṛṣṇappa-Nāyaka, son of Viśvanātha, appears with the dates Śaka 1475 and Śaka 1477 (Nos. 497 and 530 of App. B) which are about ten years earlier than the earliest date given for him by Mr. Sewell. The latter record refers to a certain Ēkāmbaramudaliyār who was the agent of Kṛṣṇappa-Nāyaka. His son Virappa or as he is called in the inscription Viśvanātha-Kṛṣṇappa-Virappa, the agent of the Karnāṭa king Tirumala I., appears under the date Śaka 1492 which is three years earlier than that given for him by Mr. Sewell. His younger brother Viśvanātha-Nāyaka who was a joint ruler with him calls himself the agent of Śrī-Raṅga II. in No. 663 of App. B which is dated in Śaka 1500. The titles which this Nāyaka bore are rather interesting. These were: Keḍuvanniyarganḍan, Araśūr-Rāman, Vīra-Vikramādittan and Iraṇḍumuga-Vīrabhadraṇ. For the chief Virappa, No. 318 supplies the date Śaka 1521 which, according to Sewell, falls into the reign of the next king, Virappa-Kṛṣṇappa or Kumāra-Kṛṣṇappa II. to whom belongs No. 717, dated in Śaka 1522. Muttukṛṣṇappa is not represented in the collection. To his son Muttu-Virappa belong Nos. 309 and 378 of dates Śaka 1545 and 1547 which refer to a caste settlement in the Kaṇmāla community noted below under the miscellaneous section. Nos. 285, 293 and 512 are dated in the reign of the famous Tirumala-Nāyaka. The last of these mentions among his ancestors Nāgaya-Nāyaka and Viśvanātha-Nāyaka. Chokkaliṅga-Nāyaka mentioned in No. 521, dated Kollam 823 (=A.D. 1648-49) may have to be identified with Chokkanātha-Nāyaka of Sewell's genealogical table.

49. Of Rāmarāja-Timmarāja (i.e., Tirumala I) who was for sometime minister of Sadāśiva, mention is made in No. 64 of App. C, dated Śaka 1476. He is stated

Rāmarāja-Timmarāja and his subordinate  
Timmarāja, son of Ōbalarāja and grandson  
of Siddhirāja.

to have given as nāyankaram the Konda-vīṭi-sīma to the Mahāmaṇḍalēśvara Timmarāja, son of Ōbalarāja and grandson of Siddhirāja. Siddhirāja-Timmarāja is

also mentioned in paragraph 71 of the *Annual Report* for 1916, as the ruler of Koṇḍaviḍu about Śaka 1477. The Telugu poem *Paramayōgivilāsamu* composed by him and noted on page 201 of the *Archæological Survey Report* for 1908-1909 describes him as the son of Ōbalarāja, the grandson of Ananta and the great-grandson of Siddhirāja. Nos. 59, 163 and 165 of App. C, show that Siddhirāja-Timmarāja continued to be the ruler of the Koṇḍaviḍu province till Śaka 1482. The grant of the



fee called Dommari-pannu to the local temple, registered in No. 59, is interesting. It states that with the consent of the various samayins the Dommara agents met together and decided the grant of the fee which was their due, for the merit of the 24 sub-castes of their community. The right of the Dommara to collect such a fee, is known to have existed in the Nellore district even in the British period (Thurston's *Castes and Tribes*, Vol. II p. 187). The mention of Jagarāja, son of Siddhirāja-Timmarāja in a record of Śaka 1433 (No. 541 of App. B in the *Annual Report* for 1916) seems to suggest that Jagarāja succeeded his father in the charge of the Koṇḍaviḍu province. Tirumala (I.) under his well-known name Gutti-Yarāṁ-Tirumalarājayyadēva, Eṛa or Yerāṁ-Tirumaladēva or Gutti-Tirumalarājayya, is mentioned in Nos. 1 and 176 of App. C and Nos. 575, 577 and 739 of App. B. Of a well-known poet of this time of the Tāllapākkam family named Tiruveṅḷalanātha (paragraph 72 of *Annual Report* for 1916) we have an indirect mention in

Tāllapākkam Tiruveṅḷalanātha.

No. 182 of Appendix C which states that Gundavaram in the Guntur taluk was an

agrahāram belonging to this personage (see *Annual Report* for 1916, page 14 f).

50. To the reign of Śrī-Rāṅga (II.) the son of Tirumala (I.) belong Nos. 162, 89 and 113 of 1917, dated in Śaka 1496, 1498 and 1499 respectively. A record of

Śrī-Rāṅga (II.).

the same king, dated in Śaka 1499 was copied last year at Koṇḍaviḍu. The

existence of these records in the country on the southern side of the river Kṛishṇā proves that the authority of the Vijayanagara crown over the Koṇḍaviḍu province did not suffer by the battle of Tālikōṭa. The viceroy at Koṇḍaviḍu at this period was a certain Rāmarāja-Jagarājayya, different from Jagarāja, son of Timmarāja mentioned in the previous paragraph.

51. The high gōpura of the Vishnu temple at lower Tirupati was stated in my *Annual Report* for 1913, page 124, to have been constructed by the Maṭṭa chief Tiruveṅḷalanātha. This does not appear to be quite correct. Two inscriptions copied from the gōpura during the year (Nos. 763 and 764 of Appendix B) clearly state that the gift of the gōpura was made by Anantarājayya, son of Maṭṭi Tiruveṅḷalanātha-rājayyadēva-Chōḷa-Mahārāja and that certain figures cut on the stone walls of the same gōpura are those of Maṭṭa Tiruveṅḷalanātharāja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents and not by the latter in memory of their building the gōpura as was supposed in my earlier report.

#### MISCELLANEOUS.

52. No. 6 of Appendix A belongs to a king whose inscriptions have not hitherto been discovered. It consists of four plates of six written sides, measuring  $6\frac{1}{2}$ " by 2". They are strung on a circular ring to which had been attached a seal which is now broken. The bottom of the seal which held the ends of the ring is however still seen.

The alphabet is of the Western Chālukyan type and may be referred to the beginning of the 8th century A.D. The grant is dated from Pishtapura (i.e., the modern Pithāpuram in the Gōdāvarī district).

A new copper-plate grant of about the 8th century A.D. The first king mentioned is Mahārāja Rana-Durjaya. His son was Vikramēndra; and his son was Prithivi-Mahārāja of the Rama-Kāśyapa-gōtra (evidently a mistake for Kāśyapa-gōtra). In the 46th year of his reign, on the full-moon day of Kārttika, the king gave the village Tāṇḍivāḍa in Pāgunāra-vishaya to Bhavaśarman, who was a student of the Chhandōga-sūtra and belonged to the Kāmākāyana-gōtra. The donee was the son of Prithivīśarman and the grandson of Vishṇuśarman both of whom were great Sanskrit scholars. The donee who was a resident of the village Koṇḍamañchi, was well-versed in the Trisahasra-vidyā and had written (?) twenty commentaries on the śāstras. He had studied the Vēdas, the six Vēdāṅgas, Logic, Upanishads and Yōga and was piously engaged in performing sacrifices and observing rituals. The ājñāpti of the grant was Śrī-Rāmabhinūrāja.

The king and his two ancestors mentioned in the inscription cannot be identified. The Pithāpuram pillar inscription of Prithivīśvara of the 12th century A.D. mentions a certain Rana-Durjaya among the early ancestors of the Velanāṇḍu chiefs of the

fourth caste. Perhaps this name was borrowed by the Velanāṇḍu panegyrist from the line to which the donor Prithivi-Mahārāja of our grant belonged. Pāgunāra-vishaya in which the granted village Tāṇḍivāḍa was situated has perhaps to be identified with the Pāvunavāra or Pāgunavāra-vishaya of the Eastern Chālukya copper-plates.

53. Of Gāṇadēva, a subordinate of the Gajapati king Kapilēśvara, we have had hitherto only one copper-plate record dated in Śaka 1377 (*Indian Antiquary*, Vol. XX, p. 390 f.). In this year's collection we have a stone record of his, of the Śaka year 1376 (No. 70 of App. C), which is one year earlier than the copper-plate record. The chief is here called Gāṇadēva-Rautarāya-Mahāpātra.

54. The Venkatāchalapati temple at Kariśūṇḍamaṅgalam contains some records which refer to a line of teachers presiding over a maṭha in that temple. This temple is stated in No. 566 of Appendix B to have been situated on the southern bank of the river Tan-Ṭorundam (i.e., Tāmraparṇi) and to have been in former ages worshipped by the sage Rōmaśa-Mahāmuni. It was repaired and reconsecrated in Śaka 1320 (No. 567 of Appendix B) by Mukundānanda-śrīpāda and evidently in consequence of it, its property was handed over for management to himself and his pupils and the then ruling Tiruvadi chief Mārtāṇḍa-aḍigaḷ of Jayasimha-nāḍu. Mukundānanda was one of the teachers in apostolic descent from the Paramahansa Parivrājākāchārya Dēvēndrapuri. His intimate connection with the temple is established by No. 576 of Appendix B which gives some details about the mismanagement of the temple property and the property of the maṭha by one of his disciples, the subsequent enquiry and dismissal of the offender concerned and the new appointment of some other pupil in his place. Another teacher in the line was a second Mukundānanda, Mukundānanda-śrīpādā or Mukundānandapuri who was a direct pupil of the Paramahansa Parivrājākāchārya Amaraṛājapuri-śrīpādā after whom the village Kariśūṇḍamaṅgalam or Ten-Tiruvēṅgaḍam was called Amaraṛājapuri-chaturvēdimāṅgalam. This Mukundānanda II. transferred the whole property of the maṭha with its lands, valuables, cloths, coins and vessels to the temple of Venkatāchalapati in Śaka 1375 stipulating certain conditions regarding the auditing of accounts and the maintenance of disciples representing the line, that resided in the maṭha. Śaṅkarānanda-śrīpādā of No. 579, dated in Kollam 685, i.e., Śaka 1431, was evidently a much later teacher of the same line who presided over the maṭha of Dēvēndrapuri. It is not clear who these teachers were but the suffix śrīpādā or puri which these added to their names may show their connection with one of the probable orders of Sannyāsins whose names ended in puri. From Mādipāḍu in the Sattenapalle taluk of the Guntūr district, comes a record (No. 187 of Appendix C) which gives a list of teachers whose names ended with the suffix śrīpādā similar to those of the Dēvēndrapuri line mentioned above. One of these teachers named Raghurāmāśrama-śrīpādā declared as stated in the inscriptions, that the river Krishnā which flows close to the spot where the inscription is found, was highly sacred on account of its legendary connection with the Bhāgīrathī (i.e., the Ganges).

Other flourishing maṭhas connected with temples in the south, which were both teaching institutions as also resorts of itinerant mendicants, are mentioned in numerous other records copied during the year. The Gōlaki-maṭha at Tiruvāliśvaram has been already referred to. The teachers of that maṭha belonged to the lineage (santāna) of Jñānāmṛitāchārya and explained tirujñāna (i.e., Śivajñāna) to the people who visited the temple. Another line of teachers of the Jiyar-santāna of the same maṭha, is also mentioned. In the Tiruvāliśvaram temple were two other maṭhas called Virapaṇḍitaṅ-tirumaḍam and Grāmarājaṅ-tirumaḍam. In Brahmaḍēsam was a maṭha called Periyanaṭṭu-maḍam. At Maṇṇārkōil was the Vaishṇava-maṭha of Śeṇḍalaṅgāra-māmuni. At Shermadevi, in the temple of Appan, was the maṭha called Muḍivalaṅgumperumaḷ-tirumaḍam in which provision was made for feeding the

Their educative influence.

tridaṇḍi-sannyāsins and a teacher of the śāstras. The Śaiva maṭhas, viz., Saivaperumāl-maḍam, Kilai-maḍam, Mēlai-maḍam and the Tirunāvukkarasār-tirumaḍam

also existed side by side with the Vaishnava maṭha at Shermadevi. The Śaiva maṭha of Vāḷvalapāṇḍyaṅ-tirumadam was situated in the temple of Gīriyāmbālpuram in the Ambāsamudram taluk of the Tinnevely district and there was the Kavira-maṭha in the town of Tirunelvēli itself. Besides these maṭhas, the temples were also sometimes the centres of education inasmuch as they employed teachers of Vēdas, Śāstras, Purāṇas, etc., and encouraged singing and dancing (Nos. 390, 418, 565, 664 and 671 of Appendix B). The Malkāpuram inscription already noticed under the Kākatiya section has been found to describe a model institution of the kind. No. 695 refers to the gift made by a Brāhmaṇa to the Sarasvatī-Bhaṇḍāra of a temple by which we have to understand the library of books preserved in the temple for public study and reference or to a fund set apart for the advancement of education. Nos. 412, 413 and 421 of Appendix B, refer to the poet Rāmanāthaṅ Marudavanakavirājaṅ of the 16th century who was patronised by the Śaiva temple at Tiruppuḍamarudūr, for eulogising the greatness of that god. The enacting of dramas on festive occasions in temples has been already noted.

55. Inscriptions dealing with social legislation are always of some interest. One such record is No. 325 of Appendix B which quotes two earlier records of Koliām 555 and Kollam 591. These latter refer to an ostracism placed by the Vellāḷars on the members of the Vellai-Nāḍar community who it is stated earned their livelihood generally by service. A few Vellai-Nāḍars having in their service as accountants,

Disputes between Vellāḷars and Vellai-Nāḍars.

agents, etc., committed some unspecified offence against their employers of the Vellāḷa community, the general public,

the heads of families, accountants and all other members of that community in the district, met together and resolved; (1) that the three specified offenders be killed and (2) that it was beneath the dignity of the community to employ in future any Vellai-Nāḍars even in cooly service and much less to permit them to be agents, accountants and officials. At the time of the record under reference, Koliām 628, further additions were made to the restrictions already registered. The Vellai-Nāḍars were not to take girls in marriage from the Tamil villages nor take up service in the Tamil country. The 23 listed offenders of the Vellai-Nāḍar community were to be killed wherever they were found. No Vellai-Nāḍaṅ was to be permitted in future to enter the Tamil districts. This social legislation of the Vellāḷars and the dubious reasons given for doing so, describes the conditions under which inter-caste divisions and sub-divisions generally came to be rigorously enforced. The resolution was on the very face of it a very severe one and it is not possible to explain why the ruling king did not interfere in such a social legislation even when it concerned with breach of public peace and ultimate loss of lives. The natural hatred which the Vellāḷars of the present day still entertain for the Nāḍārs or Śānārs in the Tinnevely district could possibly receive some explanation in the light of the facts revealed by this curious record. The restrictions imposed on the Vellai-Nāḍar community that they should not enter the Tamil villages nor take Tamil girls to wife, indicate that these Vellai-Nāḍārs were not of Tamil origin but were evidently natives of the bordering land which was Chēra or Kēraḷa.

Two other records on social legislation are Nos. 309 and 378 which are dated in Śaka 1545 and Śaka 1547. They register a royal writ granted by Vīrappa-Nāyaka of Madura to the five sub-sects of the artizan community, facilitating their separation from each other and consequent dismemberment of the community. The reasons for

Separation of the five sub-divisions of Kam-māḷars.

this separation are not stated as in the case of the Vellāḷars and the Vellai-Nāḍārs.

It has to be noted that the order does not seem to have proceeded from the king himself but to have been the result of an initiative taken by the sub-sects themselves. This is inferred partly by the statement that the writ was a privilege granted in the presence of Uḍankūṭṭam-aṇaiṇjāṅ or Uḍankūṭṭam-pāḍagaṇaṇaiṇjāṅ Kulasēkharaṅ-āśāri who was evidently the leader of the Kam-māḷa community. This spirit of exclusiveness which was sought for in the 17th century, has happily given place to quite the opposite feeling in the present day. The non-interference of the Brāhmaṇas in this connection is significant.

Another community known as the Valaṅgai Uyyakkondārs—evidently merchants—is mentioned in No. 297 of Appendix B. Being much reduced in circumstances this

Valaṅgai Uyyakkondār community.



community was allowed certain concessions which consisted in a reduction of the communal tax (pagudi), viz., 64 poṇ for kār and 62 for paśāṇam.

56. The Muhammadan occupation of the country (ஆளுக்கவாணம், i.e., °வாணம்) and the consequent ruin of the temples mentioned in Nos. 602 and 604 of Appendix B prior to A.D. 1488, must evidently refer to the interregnum in the Pāṇḍya country caused by the Muhammadans who, we know, were in possession of the Madura kingdom for nearly fifty years till they were ousted by the Vijayanagara prince Kampāṇa-Uḍaiyar (*Annual Report* for 1916, page 126).

57. It has been noticed above that records of the Vijayanagara king Śrī-Rāṅga II dated in Śaka 1499 are found at Koṇḍaviḍu and Nidumukkula (No. 446 of 1915 and No. 113 of Appendix C to this report). But No. 93 of Appendix C also dated in Śaka 1499 (= A.D. 1577), refers to the rule of the Gōlkonda king Ibrahīm Qutb Shāh (A.D. 1550-1580) and seems

The Gōlkonda king Yibburām Śāha (Ibrahīm Qutb Shāh). to suggest that about Śaka 1499 the Muhammadan expansion south of the Kṛishṇā river was either beginning or had begun already. It is also possible that the existence of the records of Śrī-Rāṅga II side by side with the one of the Qutb Shāhi king in the Koṇḍaviḍu country has to be explained on the strength of the statement made in the Telugu poem Yayāti-charitramu that Śrī-Rāṅga II and the king of Gōlkonda were on friendly terms at about this period though but temporarily (Archæological Survey Report for 1911-12, page 185, foot-note 2). According to Brigg's *Ferishta* (Vol. III, page 437 f.) Koṇḍaviḍu was actually taken by the forces of Ibrahīm Qutb Shāh in A.D. 1579.

The record No. 93 of Appendix C registers an agreement arrived at by the people of the villages attached to the Rāvīpūṇḍi-sthala, regarding the land-measurement of the villages included in that sthala (revenue circle?) and the taxation. The measurement referred to was thus fixed.

Scheme of land-measurement and taxation. 50 cubits; 38 paggamus measured in a circle, made one kuchchala or 360 kuṇṭas (sowable?) with na 3 (i.e., three tūnus) of grain. With the kuchchala thus fixed the inscription next records the extents of land in each of the villages named above including the virigattus (correctly viridattu = isolated portions). The kāpus had to pay on each kuchchala of land one samasya (?), as tax; the Turukavāru (i.e., Muhammadans),  $\frac{1}{2}$  samasya and the Brāhmanas were to be sukhavāsins (i.e., to live in happiness without any payment of taxes). On cows and bulls the cultivators (kāpus) paid 1 samasya, while the Brāhmanas and Muhammadans enjoyed exemption. The other residents of the village paid  $\frac{1}{2}$  samasya for the same.

58. No. 128 of Appendix C which is another inscription from the Telugu country belonging to the Muhammadan times is dated in Śaka 1585 (A.D. 1663). Though written in Telugu it is full of Hindustani terms and seems to register that the people of Parimi (i.e., the modern Peda-Parimi) having raided (certain) lands of Tāṇḍikōṇḍa claiming them as their own, the residents of both Parimi and Tāṇḍikōṇḍa represented their case to the Huzūru (king). The people of the (neighbouring) villages gave evidence that the A dispute decided by a Muhammadan chief. bhōgavaṭṭa (i.e., possession-deeds) belonged to Tāṇḍikōṇḍa and not to Parimi and that the people of the latter village were causing unnecessary disturbance. Thereupon Valī Mahammattu-Dastigaha Saidu Abdullāgāru who had the mokhāsa of that village, ordered that the bhōgavaṭṭa should take effect in favour of the people of Tāṇḍikōṇḍa, that the Parimi people had no right (?) (hajitu) to cause any disturbance (garakasa) and that henceforward inscribed stones must be put up in unseen places--the reasons for doing so not being stated--in accordance with the bhōgavaṭṭa relating to the Tāṇḍikōṇḍa lands.

59. Of a local family of Zamindars known as Vāsireddi in the Guntur district and referred to by Mr. Sewell on page 64 of his *Lists of Antiquities*, Volume I, we get two inscriptions at Chintapalli, in the Sattenapalle taluk of the Guntur district. The Vāsireddi family. An inscription of Venkatādri-Nāyudu of this family is also found at the Amarēśvara temple at Amarāvati in which temple, in the Mukha-maṇḍapa, stands a statue of this



chief, wearing a crown. Inscriptions Nos. 185 and 186 of Appendix C dated in Śaka 1765 and 1766 respectively record gifts of the Achammagāru who from local

Vāsireḍḍi Venkaṭādri-Nāyudu.

information is learnt to have been the wife of Venkaṭādri-Nāyudu. A few miles north of Krōsūru in the Sattenapalle taluk is the village Achchampet (i.e., Achchammapēṭa) which also is stated to have been founded and named after this lady. Venkaṭādri-Nāyudu himself is known in the folklore of this part of the country as the builder of 108 līṅga shrines to all of which he is stated to have granted lands. This story seems to be confirmed by the fact that in almost every temple in the part of the district near and about Amarāvati the mantrapushpam is recited even now for the prosperity of the Vāsireḍḍi chiefs, the only alternative mention made being that of the

The Mānūri family.

Rāja-Mānūri family. Two inscriptions of this latter family of Zamindars of the British period whose present seat is at Chilakalūrpēt in the Narasaraopet taluk, Guntūr district, have been found at Anantavaram, Guntur taluk (No. 62 of Appendix C) and Koritēpāḍu (now part of Guntur town) (No. 81 of Appendix C). From the latter of these it is seen that the chiefs were probably originally the Muzumdārs (chief accountants) in the sarkāru of Mūrtijānagar (i.e., Kōṇḍavīḍu) (see p. 71 of Sewell's Lists of Antiquities, Volume I) and later on became the Zamindars of Sattenapalle taluka.

60. Two other records of this early British period may also be noted here.

No. 308 of Appendix B refers to the The Hon'ble the East India Company. Honourable East India Company and to its officers "who were protecting the charities" of the Kāśināthasvāmin temple at Ambāsamudram. No. 696 of Appendix B records the repairs caused to be made to the Appan (Venkaṭāchalapati) temple at Shermadevi by the resident mahājanas of the village at the instance of M.R.Ry. Varada Rao, son of the Hon'ble Rajaram Rao, while evidently he was the Head Assistant Collector there.

